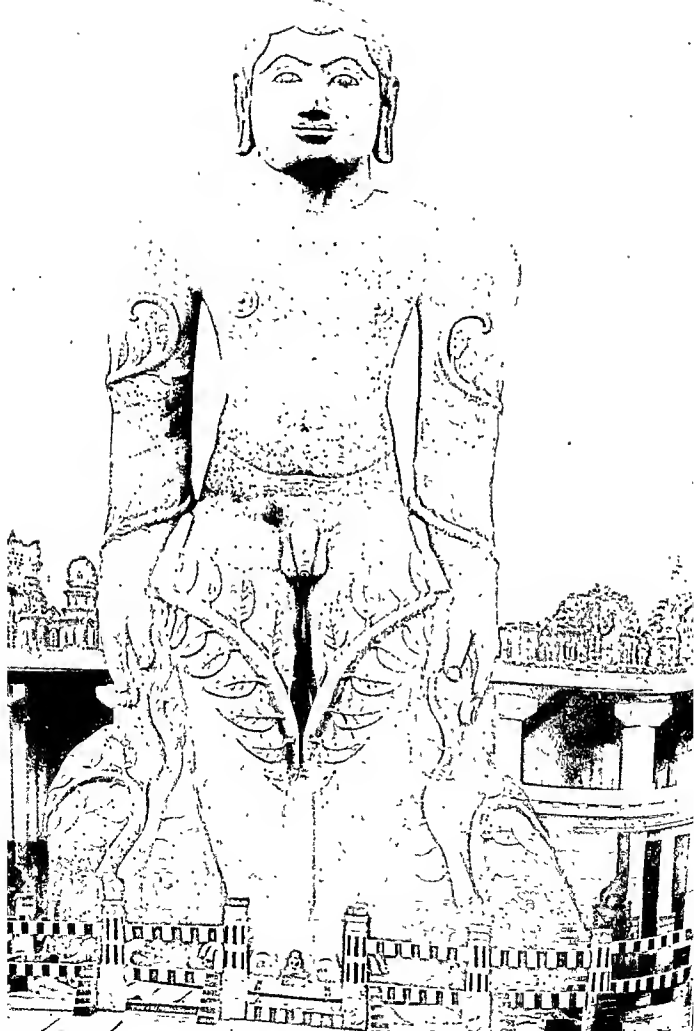


MYSORE ARCHÆOLOGICAL SERIES.

Number of Volume	Name of Book	Author or Editor	Date of Publication
	<i>Epigraphia Carnatica.</i>		
I	Coorg Inscriptions	B. L. Rice.	1886
II	Inscriptions at Sravana Belgola	" ..	1889
III	" in the Mysore District, Part I	" ..	1894
IV	" " " Part II	" ..	1898
V	" Hassan "	" ..	1902
VI	" Kadur "	" ..	1901
VII	" Shimoga " Part I	" ..	1902
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II	Inscriptions at Sravana Belgola (Revised Edition)	R. Narasimha- chachar.	1922
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I	The Kesava Temple at Somanathapur	" ..	1917
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III	The Lakshmiidevi Temple at Dodda-Gaddavalli	" ..	1919



MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARANATICA

VOL. II

INSCRIPTIONS AT SRAVANA BELGOLA

(REVISED EDITION)

Published for Government

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BY

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PREFACE TO THE REVISED EDITION.

The first edition of "Inscriptions at Śravaṇa Belgola" was published by Mr. B. Lewis Rice C.I.E., M.R.A.S., Director of Archaeological Researches in Mysore, as far back as 1889. I took in hand the revision of the volume in 1908 and have worked at it off and on amidst other exacting duties of my office. The work involved far greater labour than I anticipated when I undertook it. Four visits were paid to Śravaṇa Belgola in 1909, 1913, 1915 and 1917 in connection with the present edition. Every one of the printed inscriptions was carefully compared with its original and corrections and additions made. A careful survey was made of the place as also of a few villages in the neighbourhood, and it is satisfactory to note that this thorough survey, conducted with much labour and perseverance has brought to light nearly three hundred and fifty records not known before. The work that had to be done on the smaller hill was of a very arduous nature. The most important finds here were on the rocks to the south of the Pārśvanātha-basti and in front of the Kattale-basti. These records, consisting mostly of epitaphs of Jaina gurus and nuns, are among the oldest epigraphs of the place. The letters being worn and the rock having peeled off in many places, the work of decipherment was extremely difficult. Every letter had to be carefully and patiently scanned. It may be said of a good number of the records that have now been copied that no trace of them is likely to be left some years hence. A large number of sketches and photographs of buildings, sculptures and inscriptions was also prepared for illustrating the volume.

The number of inscriptions printed in the present edition is 500, while that in the previous edition is 144. The records range in date from about A. D. 600 to 1839. They have all been completely translated and all the technical terms explained in the foot-notes. The numbers which the inscriptions bear in the old edition are given in brackets by the side of their numbers in the present edition. The inscriptions are dealt with in sufficient detail in the Introduction. They are of interest in several ways. A good number record the visits of kings, queens, ministers, generals, divines, scholars, poets and artists. Several are fine specimens of Kannaḍa and Sanskrit composition. Many furnish items of important information bearing on history and religion.

The buildings, too, are important, as they afford examples for the study of the architecture of different periods from about the 8th century to the 17th. All of them are in the Dravidian style except a few which are in the Hoysala style of

architecture. Of the latter, the Śāntinātha-basti at Jinanāthapura is a very fine specimen: it is the most ornate of the Jina temples in the Mysore State.

The Introduction is partly based on that of the previous edition and on some notes kindly furnished by Mr. Rice in 1909. But a great deal of new information has been added and the matter arranged in two sections—the first dealing with the architecture and sculpture and the second with the inscriptions. Many details are given about the colossal statue of Gommatēśvara, and the tradition about Bhadrabahu's visit to Śravaṇa Belgola is fully discussed.

The volume is illustrated by seventy-eight plates, which include facsimiles of a number of inscriptions. The illustrations have been prepared by Mr. T. Namassivayam Pillai, the Head Photographer and Draughtsman of my office.

The Index has been prepared under the supervision of my Assistant, Mr. R. Rama Rao, B.A.

Though there has been considerable delay owing to various causes over which I had no control, I am thankful that it has been possible for me to complete the work.

BANGALORE, }

June 1922. }

PREFACE TO THE FIRST EDITION.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanóttamsa, Arhaddāsa and Maṅgarāja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandragupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabāhu and Chandragupta, and relates the story of the first settlement of the Jains at Śravaṇa Belgola, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history, we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gaṅga kings, the death of the last of the Rāshṭrakūṭas, the establishment and expansion of the Hoysala kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1835. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions, the inscriptions are in Hale-Kannada characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black horablende, protected from the weather by maṇḍapas erected over them. As usual, the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters, and the contents have been arranged so as to show the style. In combined letters, the anusvara and nasals are used indiscriminately without any rule in the originals. The Kannada copies show them as they are, but in the Roman characters, the nasal has been uniformly employed, as otherwise ambiguous or strange-looking words result, such as *ninna* for *ninna*, *Gaṅga* for *Gaṅga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahmasūri Śāstri, distinguished as the most learned Jain in the South; also to Śahukār Barinanaa, ever ready to help strangers. The drawings are by Namassivāyaṇa Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, }
August 1889. }

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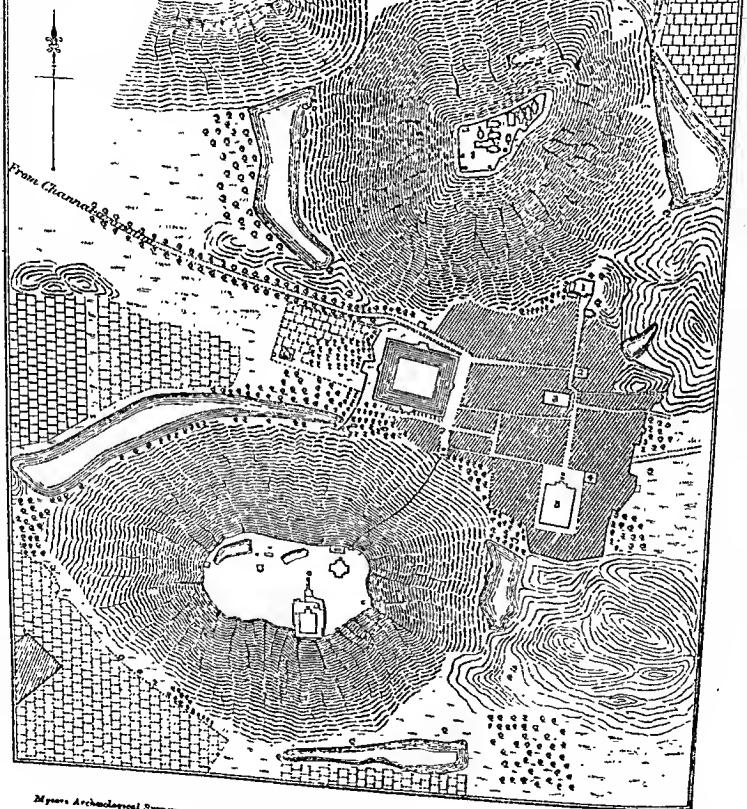
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- 2 Naguraśinālaya
- 3 Mungāyi basti
- 4 Juwa maṭha
- 5 Bhaṇḍāra basti

ŚRAVAṆA BEḤGOḶA

300 400 500 600 700 800 900 1000 feet

Śinanāṭhupur



presupposes the contraction or corruption of *gulla* into *gula* appears to be rather fanciful. The place is also designated Gommaṭapura, the city of Gommaṭa (the name of the colossus), in some inscriptions¹ and is called a *tirtha* or holy place in several others². Further, the epithet Dakṣiṇa-Kāśi or Southern Kāśi is applied to it in some modern inscriptions³.

The village is situated in 12° 51' north latitude and 76° 29' east longitude, about eight miles to the south of Chennarayapaṭṇa, in the Chennarayapaṭṇa Taluk of the Hassan District of the Mysore State. It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders (see Plate II). "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and the picturesque clasp hands so firmly as here"⁴. The place can be reached by motor either from the Arsikere or the French Rocks Railway Station; or the run can be made from Bangalore direct, a distance of about ninety-two miles to Chennarayapaṭṇa and then another eight miles to the village. The larger hill, known as Doḍḍa-beṭṭa or Vindhyagiri, situated towards the south, has on it the colossal image of Gommaṭeśvara (Plate I) and a few *bastis* or Jina temples, while the smaller hill, known as Chikka-beṭṭa or Chandragiri, situated towards the north, has on it the oldest inscriptions and a large number of *bastis* (see Plate III). It will be convenient to deal with the buildings, etc., under these four heads: (1) Chikka-beṭṭa, (2) Doḍḍa-beṭṭa, (3) the village and (4) the adjacent villages. According to inscription No. 354, of 1880, the number of *bastis* at Śravaṇa Belgola is thirty-two—eight on the larger hill including the statue of Gommaṭeśvara, sixteen on the smaller hill, and eight in the village; but unfortunately the names are not given.

CHIKKA-BETTA.

The smaller hill or Chikka-beṭṭa, also known as Chandragiri, is 3,052 feet above the level of the sea. In old inscriptions it is designated Kaṭavapa⁵ in Sanskrit and Kaṭvappu⁶ or Kaḷbappu⁷ in Kannada. A portion of the hill appears to have been known as Tirthagiri⁸ and Rishigiri⁹. All the *bastis* on this hill with the exception of a minor shrine stand in a walled area measuring in its greatest length

1. Nos. 333 (128), 345 (137), of c. 1159, and 397.

2. Nos. 344 (136), 345 (137), etc.

3. Nos. 355-356 and 481-482, of 1857 and 1858.

4. Workman's *Through Town and Jungle*, 80.

5. Nos. 1, 11, 22, 75, 93 (33), 95, 98 (29) and 108 (29); but the name is shortened into Kaṭvappa in No. 114 (27) to suit the metre.

6. Nos. 27, 76 (35) and 84 (34); but it occurs as Kaṭvāp in No. 23 to suit the metre.

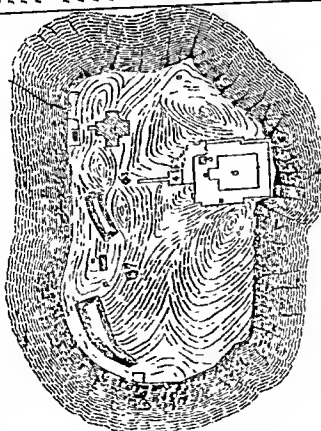
7. Nos. 12 (3), 28 (23), 68, 77 and 136; but in No. 14 the name appears as Kaḷbappu.

8. No. 76 (35).

9. No. 84 (34).

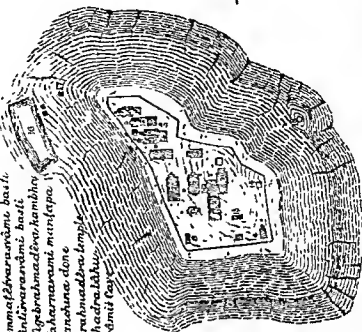
VINDHYA GIRI

- 1 Chauvinâthânkara baeli
- 2 Nidigal baeli, or Trâhîla baeli
- 3 Nâgâda brahmâdêva kambhry
- 4 Akhândâ bâgille
- 5 Sîlîlâra baeli
- 6 Gommaîlêvara
- 7 Channânjya baeli



CHANDRA GIRI

- 1 Pârivârdhâravâmi baeli
- 2 Kallâlâ baeli
- 3 Channârâgupta baeli
- 4 Sîlîlâthâravâmi baeli
- 5 Supârâvârdhâravâmi baeli
- 6 Chandraprabhâravâmi baeli
- 7 Châmundarâgava baeli
- 8 Sâraana baeli
- 9 Majjigunâva baeli
- 10 Eraçûkhalîta baeli
- 11 Sivâdigandhâravâmi baeli
- 12 Têrna baeli, Bhûbâlî baeli or Gommaîlêvaraavâmi baeli
- 13 Sântîrâravâmi baeli
- 14 Kûçbrahmâdêva kambhry
- 15 Mahârâravâmi mûrtîpâ
- 16 Kândhîna dôn
- 17 Brahmâdêva temple
- 18 Bhadrâdêva
- 19 vârdhî tavy



about 500 feet by about 225 feet where it is widest. They are all built in the Dravidian style of architecture, the oldest of them going back probably to the eighth century. Plate V gives a view of the temples and Plate IV their plans and the position of the inscriptions on the hill. Altogether the number of temples in the walled area is thirteen, and their plans are mostly similar to one another: a *garbhagriha* or adytum, a *sukhandasi* or vestibule, either open or enclosed, and a *navaranga* or middle hall with or without a porch. A brief account will now be given of these *bastis* taking them in order according to their position in the walled area but retaining the numbers given to them in Plates III and IV. From Plate IV it will be seen that there are in the west of the temple area two shrines (IV and V), in the middle seven (I—III and VI—IX), and in the east four (X—XIII).

IV. *Sāntinātha-basti*.—This consists of a *garbhagriha* or adytum, a *sukhandasi* or vestibule and a porch, and measures about 24 feet by 16 feet. It had once its walls and ceiling adorned with paintings, of which only a few traces are now left. The image of Santinātha, to whom the shrine is dedicated, is a standing figure, about 11 feet high. He is the 16th of the 24 Tīrthankaras. It is not known when the temple was erected.

V. *Supārśvanātha-basti*.—This *basti*, measuring about 25 feet by 14 feet, is similar in plan to IV. It enshrines a seated figure, about 8 feet high, of Supārśvanātha, the 7th Tīrthankara, canopied by a seven-hooded serpent and flanked by male chauri-bearers. No information is available as to when or by whom this shrine was founded. It may be stated here that of the Tīrthankaras Supārśva and Pārśva are the only two that are represented as being canopied by the hoods, three, five or seven, of a serpent.

I. *Pārśvanātha-basti*.—This is a pretty large structure of some architectural merit. It consists of a *garbhagriha*, a *sukhandasi*, a *navaranga* and a porch, and measures about 59 feet by 29 feet. Plate VI exhibits its side view. The doorways are lofty, and the *navaranga* as well as the porch has verandas at the sides. The image of Pārśvanātha, the 23rd Tīrthankara, about 15 feet high, canopied by a seven-hooded serpent, is the tallest on the hill. The outer walls are decorated with pilasters and miniature turrets. There is nothing to show when or by whom the temple was erected. An inscription in the *navaranga*, No. 67 (54), records the death in 1129 of a Jaina teacher named Mallishāna-Maladhāri, but it does not say anything about the shrine itself. A lofty and elegant *mānastambha* stands in front (Plates VI and XII, 2). *Mānastambhas* are pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadēva pillars which have a seated figure of Brahma at the top. The *mānastambha* in question is sculptured on all the four faces at the bottom. It has on the south face a seated figure of Padmāvatī, on the east a standing male figure, apparently a Yaksha, holding a noose, an elephant-gourd and a fruit in three

hands, the remaining hand being in the *abhaya* or fear-removing attitude, on the north a seated figure of Kāśmāṇḍinī with the same attributes, and on the west a galloping horseman, the emblem of Brahmadēva. According to a modern Kannaḍa poem,¹ of about 1780, the pillar was set up by a Jaina merchant of the name of Puṭṭaiya during the rule of the Mysore king Chikka-Dēva-Rāja-Oḍeyar (1672-1704). The poem also states that the same individual also erected the enclosing wall of the temple area.

II. *Kattale-basti*.—This temple, the largest on the hill, measures about 124 feet by 40 feet. Plate VII gives its plan along with that of the Chandragupta-basti to be noticed presently. It consists of a *garbhagriha*, a *pradakṣiṇa* or circumambulatory passage around it, an open *sukhandsi* with the *navaranga* attached to it, a *mukha-maṇḍapa* or front hall and an outer veranda. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed front hall, it is easy to account for the name of Kattale-basti or temple of darkness by which the structure is known. It also seems to be called Padmāvatī-basti, probably from the image of that goddess found in the veranda. Though the shrine has no tower now, it is likely that it had one at one time as the same is shown in an old drawing in the Jaina *maṭha* or monastery in the village. Ādinātha, the first Tirthankara, to whom the temple is dedicated, is a fine seated figure, about 6 feet high, flanked by male chauri-bearers (Plate XI). From the inscription on the god's pedestal, No. 70 (64), we learn that Ganga-Rāja, the general of the Hoysala king, Viṣṇuvardhana, caused the *basti* to be erected for his mother Pūḥavve. The period of the construction may be about 1118. The front hall is a later structure. It has an upper storey which is now closed owing to its being in a dilapidated condition. A flight of stone steps outside, at the north-east angle of the hall, led up to the upper floor, and here, it is said, the ladies of rank used to assemble to witness the great festivals. The hall is said to have been renovated about seventy years ago by the ladies Dēvīrammaṇṇi and Kempammaṇṇi of the Mysore royal family. It is worthy of notice that this is the only temple on the hill which has a circumambulatory passage around the *garbhagriha*.

III. *Chandragupta-basti*.—This *basti* is the smallest on the hill, measuring about 22 feet by 16 feet. Plate VII exhibits its plan. It consists of three cells standing in a line with a narrow veranda in front. The middle cell has a figure of Parivānātha, the 23rd Tirthankara, the one to the right a figure of Padmāvatī, and the one to the left a figure of Kāśmāṇḍinī. In the veranda, there are Dharmēndra-Yaksha at the right end and Sarvāṅga-Yaksha at the left. All the figures are seated. Such was evidently the whole of the temple as originally built. But an ornamental doorway was subsequently set up in front with perforated stone-screens at the sides (Plate X), thus closing up the former open veranda. The door-

1. *Belgoḷada Gommatēśvara-charite* by Anantakavi.

way is beautifully executed, each architrave consisting of five fascias of elegant workmanship. The screens are pierced with square openings in ten regular rows and the interspaces, forty-five on each, are carved with minute sculptures, supposed to represent scenes from the lives of the Śrīntakēvali Bhadrabāhn and the Maurya emperor Chandragupta. In the middle of the bottom of the third row on the eastern half of the screen occurs a label *Dāsajā* in characters of the twelfth century, which is undoubtedly the name of the sculptor who made the screens and doorway. He is most probably identical with his namesake who engraved inscription No. 140 (50), of 1145. The period of the screens and doorway thus appears to be about the middle of the twelfth century. It will be observed on close examination that there is some irregularity in the alternate rows of the eastern screen owing to the three stones of which it is composed having been misplaced at some time. But by putting the present topmost stone at the bottom and the bottom one at the top, the rows will correspond regularly with those of the western screen and the name of the sculptor will fall into its natural place at the bottom. The temple now opens into the front hall which also forms the entrance to the Kattale-basti. Plate VIII shows the side elevation, and Plate IX the rear elevation, of the *basti*. The outer walls are decorated with pilasters and above them with two fine friezes, one of ornamental niches and the other of the heads and trunks of lions mostly in pairs facing each other. The side cells are surmounted by small carved towers. Opposite to the middle cell stands in the hall a figure of Kshētrapāla on an inscribed pedestal. The temple is so called because according to tradition it was caused to be erected by the Maurya emperor Chandragupta. It is no doubt one of the oldest buildings on the hill, probably going back to the eighth or ninth century.

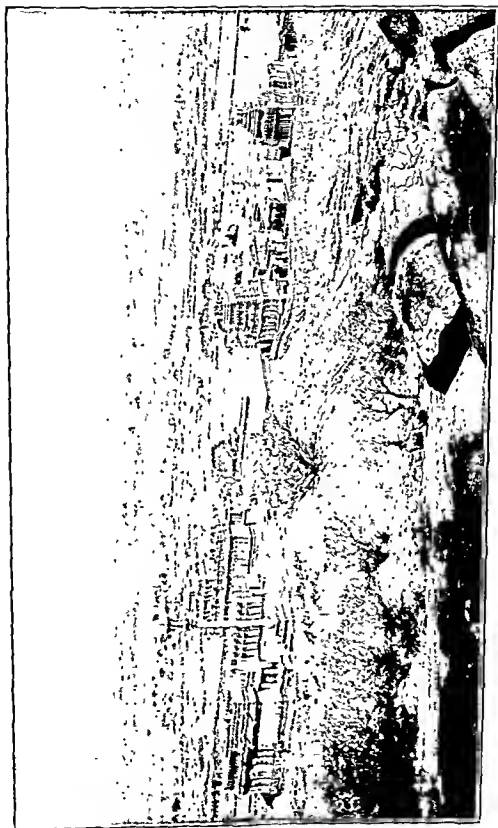
VI. *Chandraprabha-basti*.—This consists of a *garbhagriha*, a *sukhandsi*, a *navaranga* and a porch, and measures about 43 feet by 25 feet. It enshrines a seated figure, about 3 feet high, of Chandraprabha, the 8th Tirthankara. In the *sukhandsi* are Śyāma and Jvalāmālini, the Yaksha and Yakshi of this Jina. Jvalāmālini is a good natural figure with only two hands, and its pedestal shows a lion with two riders seated one behind the other, though the usual cognizance is a bull. It is not known when the temple was erected, but a newly discovered inscription engraved on the rock close to the outer wall of the *navaranga*, No. 415, seems to give a clue to the period of the structure. It gives the important information that a *basadi* (now corrupted into *basti*) was built by Śivamāra. The palaeography of the record leads us to conclude that the reference is in all probability to the Gaoga king Śivamāra II, son of Śrīpuruṣa, and from the position of the epigraph and from the absence of any other buildings near it, it may not be unreasonable to conclude that the *basadi* referred to is the Chandraprabha-basti itself. If this

1. See *Muniramśilpīyudaya*, a Kannada poem by Chidānāṇḍakavi, written in about 1630.

conclusion is correct, this temple would be one of the oldest on the hill, its period being about 800.

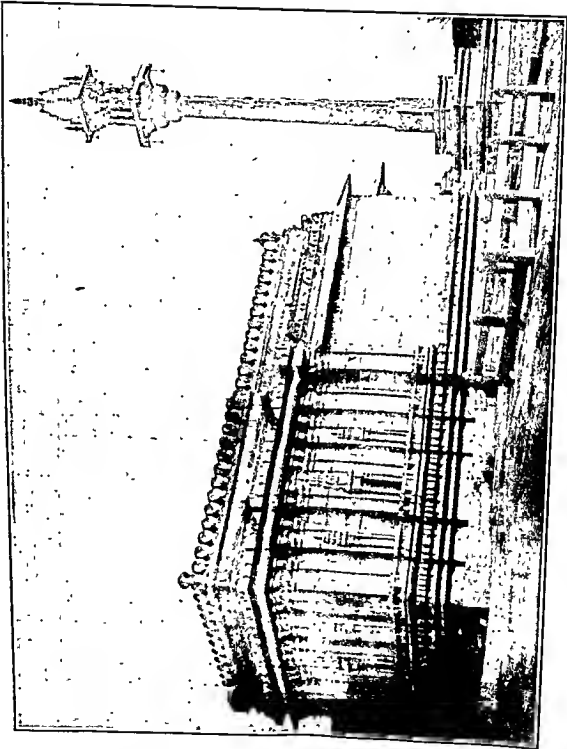
VII. *Chāmunda-rāja-basti*.—This temple, one of the largest, is the handsomest on the hill both in style and decorative features. Plate XIII gives its plan. It consists of a *garbhagriha*, on open *sukhandsi* with the *navaranga* attached to it, and a porch with verandas at the sides, and measures about 68 feet by 36 feet. It has also an upper storey and a fine tower. There is now in the *basti* a figure, about 5 feet high, of Neminātha, the 22nd Tirthankara, flanked by male chauri-bearers. At the sides of the *garbhagriha* doorway in the *sukhandsi* are good figures of Sarvāṅga and Kūshmāṇḍini (Plate XVII), the Yaksha and Yakshi of Neminātha. Plate XIV shows the front elevation, Plate XV the side elevation, and Plate XVI the side view, of the temple. The outer walls are decorated with pilasters and crowned with three fine friezes, one of small ornamental niches, the second of the heads and trunks of *yālis* mostly in pairs facing each other, and the third of larger ornamental niches with seated Jina and other figures at intervals. The outer walls of the upper storey are also ornamented with three similar friezes. The period of the building must be about 982, as two newly discovered inscriptions, identical in their wording, on the walls at the sides of the outer entrance, No. 122, state clearly that Chāmunda-Rāja caused it to be erected. But an inscription on the pedestal of Neminātha now enshrined in the temple, No. 120 (66), of about 1138, says that Ēchana, son of the general Ganga-Rāja, caused to be built the Jina temple Trailōkyaranjana, which was also known as Boppana-chaityālaya. From this it is clear that either the image of Neminātha or its pedestal did not originally belong to this *basti*, but must have been brought here at some subsequent period from the temple founded by Ēchana, which may have gone to ruin. The upper storey has a figure, about 3 feet high, of Pārśvanātha, and an inscription on its pedestal, No. 121 (67), says that Jinadōvana, son of the minister Chāmunda-Rāja, caused to be made a Jina temple at Belgola. The temple referred to is in all probability the upper storey itself, and its period may be about 995. The son probably adorned his father's structure by adding an upper storey which he dedicated to Pārśvanātha. Chāmunda-Rāja after whom the *basti* is named also set up the colossus on the larger hill.

VIII. *Śāsana-basti*.—This *basti* is so called from the *śāsana* or inscription No. 78 (59) set up conspicuously at its entrance. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 55 feet by 28 feet. It enshrines a figure, about 5 feet high, of Ādinātha with male chauri-bearers at the sides. In the *sukhandsi* are figures of the Yaksha and Yakshi of this Jina, namely, Gōmukha and Chakrēsvari. Plate XII gives the front view of the temple. The outer walls are decorated with pilasters and crowned with a row of ornamental niches containing Jina figures here and there. According to the



VIEW OF TEMPLES ON CHANDRAGIRI

From the Archaeological Survey



SIDE VIEW OF PARSVANATHA-BASTI

Mysore Archaeological Survey

inscription on the pedestal of Ādinātha, No 74 (85), the temple was caused to be erected by the general Ganga-Rāja, its name being Indirākulaagriha, and the inscription at the entrance states that Ganga-Rāja made a grant in 1118 of the village of Parama which he had received from king Vishṇuvardhana. The *basti* was probably built in 1117.

IX. *Majjiganna-basti*.—This is a small *basti* measuring about 32 feet by 19 feet. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and enshrines a figure, about 3½ feet high, of Anantanātha, the 14th Tirthankara. Around the outer walls runs a row of flowers in separate panels. From the name it is clear that the temple was founded by a man named Majjiganna, but there is nothing to show when it was built.

X. *Eraṇkaṭṭe-basti*.—This temple is so called on account of the two stairs in the east and west of the approach to it. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. The god Ādinātha to whom the *basti* is dedicated is about 5 feet high with *prabhdvālī* or glory and has male chauri-bearers at the sides. The *sukhandsi* has figures of Yaksha and Yakshi. From the inscription on the pedestal of Ādinātha, No. 130 (93), we learn that the temple was caused to be built by Lakshmi, wife of the general Ganga-Rāja. Its period may be about 1118.

XI. *Savatiṅgandhadraṇa-basti*.—This *basti* is so named after the epithet *Savati-gundhadraṇa*, a rutting elephant to co-wives, of Śāntala-Dēvi, queen of Vishṇuvardhana. It is usually known as Gandhavarana-basti. It is a pretty large temple measuring about 69 feet by 35 feet, and consists of a *garbhagriha*, a *sukhandsi* and a *navaranga*. The image of Śāntinātha, about 5 feet high with *prabhdvālī* or glory, is flanked by male chauri-bearers. In the *sukhandsi* are kept figures of Kimpurusha and Mahāmānasi, the Yaksha and Yakshi of this Jina. Plate XVIII, 1 gives the back view of the temple. The outer walls are decorated with pilasters and the *garbhagriha* is surmounted by a good tower. From inscriptions Nos. 132 (56) near the entrance and 131 (62) on the pedestal of Śāntinātha we learn that the temple was caused to be built by Śāntala-Dēvi, queen of king Vishṇuvardhana, in 1123.

XII. *Tērīna-basti*.—This temple is so called on account of the car-like structure (*tēru*) standing in front of it. It is also known as Bāhubali-basti from the god Bāhubali or Gommaṭa enshrined in it. The *basti* consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 70 feet by 26 feet. The image of Bāhubali is about 5 feet high. The car-like structure mentioned above, known as *mandara*, is sculptured on all sides with 52 Jina figures. Two varieties of *mandara* are mentioned, namely, Nandīśvara and Mēru, and the present structure is said to belong to the latter class. A newly discovered inscription on it, No. 137, of 1117, tells us that Māchikabbe and Śāntikabbe, mothers

respectively of Poysaḷa-seṭṭi and Nēmi-seṭṭi, the royal merchants of king Viṣṇu-varḍhana, caused the temple to be erected and the *mandarā* made.

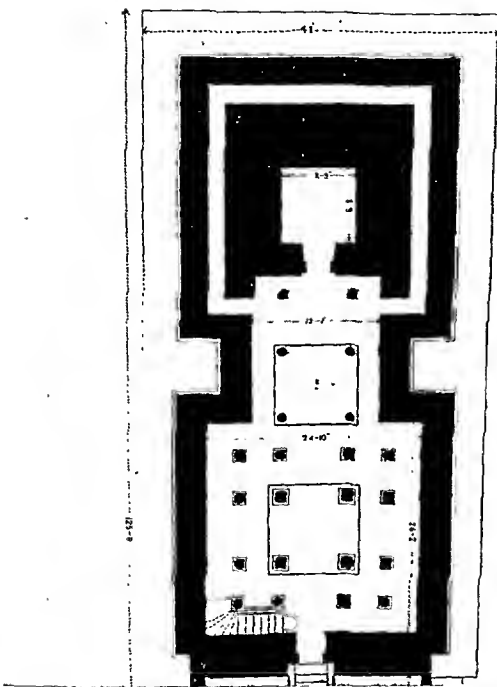
XIII. *Śāntiśvara-bastī*.—This *bastī* is dedicated to Śāntiśvara or Śāntinātha. It consists of a *garbhagriha*, an open *sukhandasi* with the *navaranga* attached to it, and a porch, and measures about 56 feet by 30 feet. The temple stands on a high terrace and has an ornamental mortar tower. The *sukhandasi* has figures of Yaksha and Yakshi. Plate XVIII, 2 shows the back view of the *bastī*. The middle portion of the rear wall has a niche with a standing Jina figure. It is not known when or by whom the temple was founded.

A few words may now be said about the other objects of interest within and outside the walled area on the hill.

XIV. *Kāge Brahmadeva pillar*.—This lofty pillar stands at the south entrance to the enclosure with a small seated figure of Brahmadeva on the top facing east. It had once eight elephants supporting its pedestal in the eight directions, but there are only a few now left. An old inscription engraved on the four sides of the pillar, No. 59 (38), commemorates the death of the Ganga king Narsimha II which took place in 974. The period of the pillar cannot therefore be later than that date.

XV. *Mahānavami-maṇḍapa*.—To the south of the *garbhagriha* of the Kattale-bastī stand two fine four-pillared *maṇḍapas* side by side facing east. Both of them have inscribed pillars set up in the middle. But the inscribed pillar in the north *maṇḍapa* is beautifully executed, especially its top which is in the form of an elegant tower. Plate XIX which gives the east view of this *maṇḍapa* shows only a portion of the top of the inscribed pillar. The inscription on the pillar, No. 66 (42), is the epitaph of a Jaina teacher named Nayakīrti who died in 1176, set up by the minister Nāgadeva, his lay disciple. There are likewise several other *maṇḍapas* containing inscribed pillars of ordinary workmanship: one to the south of the Chāmuṇḍarāya-bastī, one to the east of the Eraḍukaṭṭe-bastī, and two standing side by side like the Mahānavami *maṇḍapa* to the south of the Terina-bastī.

Bharatēśvara.—To the west of the Mahānavami-maṇḍapa stands a building which is now used as a kitchen. Close to this building is a statue, about 9 feet high, facing west, said to represent Bharatēśvara, brother of Bahubali or Geṇināṭa and son of Ādinātha, the first Tirthankara (Plate XX). The image seems to have been left in an unfinished condition, being complete only to the knees, from which point it rises from the face of the rock. It may have been carved out of a large upright boulder on the spot where it stands. From an inscription engraved at a distance of a few feet from the image, No. 61 (35), it has been supposed that Ariṣṭonēmi was probably the sculptor who made the statue, as also the colossus on the larger hill. But there is no ground at all for this supposition, for the inscription on which it is based clearly says that the guru Ariṣṭonēmi caused something (we do not know what, the letters are gone here) to be made. He cannot therefore



be the sculptor, nor can we be sure that the statue was the thing caused to be made by him. The period of the inscription seems to be about 900, nearly a century before the colossus on the larger hill came into existence. Arishtonēmi is the Prakrit form of the Sanskrit Arishtanēmi, which is the name of one of the Jinās, namely, Nēminātha. It also occurs as the name of several Jain teachers in inscriptions of the seventh century and onwards¹. The names of sculptors have as a rule the suffixes *dehtri* or *dja*.

XVII. *Iruve Brahmadvēva temple*.—This is the only temple outside the walled area. It is a small shrine situated to the north of the north entrance to the enclosure, consisting of only a *garbhagriha* and enshrining a figure of Brahmadvēva. The rock in front of the shrine has figures of Jinās, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Judging from the inscriptions, Nos. 150 and 151, on the doorway of the temple, its period would be about 950.

XVI. *Kānehinā-dōne*.—To the north-west of the Iruve Brahmadvēva temple is the Kānehinā-dōne within a rectangular enclosure. A *dōne* is a natural pond in rocks, and it is not known why this pond is known as Kānehinā-dōne or the bell-metal pond. There are several inscriptions here, and one of them, No. 443, of about 900, states that three boulders were brought to the place by order of some Kādamba chief. Two of them are still there, but the third is broken to pieces. There is an inscribed pillar standing on a rock in the pond. One of the inscriptions on it, No. 162, says that the pond was caused to be made by Mānabha in the year Ananda which probably represents 1194.

XVIII. *Lakki-dōne*.—Another pond to the east of the walled area is known as Lakki-dōne, probably because it was caused to be made by a woman named Lakki. A close examination of the rock to the west of the pond revealed the existence of thirty new epigraphs, Nos. 445-475, incised in characters of about the ninth and tenth centuries. They mostly record the names of visitors to the place, some of the visitors being Jain gurus, poets, officers and other high personages. It is very desirable that this rock should be carefully conserved.

Bhadrabāhu Cave.—This is not shown on Plate IV; it is 19 on Plate III. According to tradition² the Śrīnakēvali Bhadrabāhu came to Śravana, Belgola and lived in this cave. He also died there. His footprints in the cave are worshipped even now. It is also stated that the Maurya emperor Chandra Gupta came there on a pilgrimage and having received *dikṣā* or initiation from Dakṣiṇāchārya, was worshipping the footprints until his death. There was an inscription in the cave, No. 166 (71), of about 1100, which stated that Jinachandra bowed to the feet of Bhadrabāhu-svāmī, thus showing that the footprints represented according to

1. See Nos. 11, of about 650; 14, of about 600; and 45B, of about 950.

2. See *Mumukṣubhyūdaya* by Chidānandakavi (c. 1680).

the tradition at that time the feet of Bhadrabahu. But the inscription is not now forthcoming, having been destroyed or removed when the cave was repaired some years ago. A portico recently erected rather disfigures the entrance to the cave.

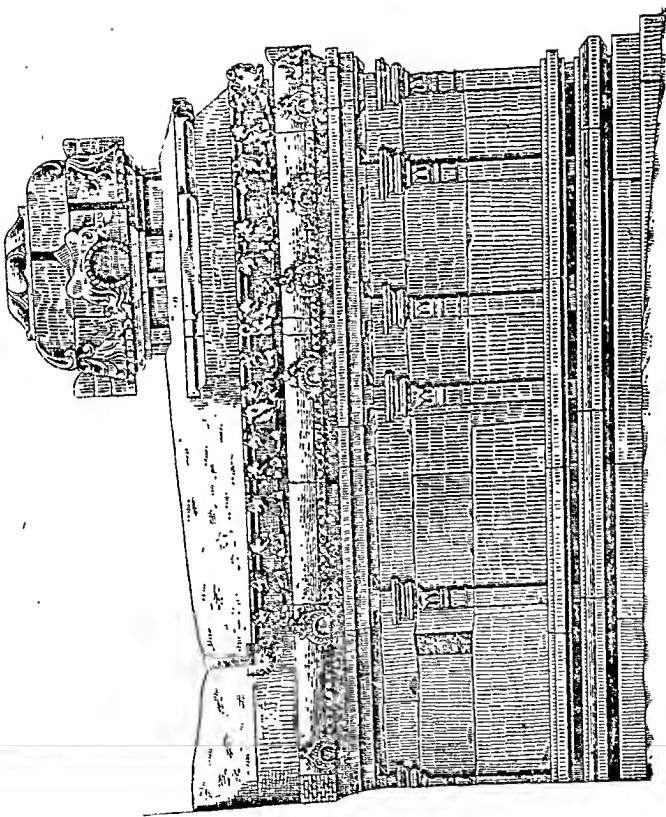
Chamundarāya's Rock.—An inscribed boulder near the foot of the hill is known as Chamundarāya's rock. Tradition has it that on Chāmunḍa-Rāya shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommaṭa, which had been concealed by stones, bushes, etc., became instantly visible. The rock bears figures of some Jaina gurus with labels below giving their names.

Before leaving Chikka-betta I may remark incidentally that most of the old inscriptions on this hill, which are in the form of epitaphs, are found either on the rock to the south of the Parśvanātha-basti or on that in front of the Śaśana and the Chamundarāya bastis (see Plate IV).

DODDA-BETTA.

The larger hill or Dodda-betta, also known as Vindhyagiri, is 8,347 feet above the level of the sea and about 470 feet above the plain at its foot. It is also sometimes designated Indragiri. Plate XXI gives a view of the hill and Plate III its plan with the *bastis* and a few other objects of interest. A flight of about five hundred steps cut in the granite rock leads up to the summit of the hill, upon which stands an open court surrounded by a battlemented corridor containing cells, each enshrining a Jina or other figure. The corridor is again surrounded at some distance by a heavy wall, a good part of which is picturesquely formed by boulders in their natural position (Plate III, 6). In the centre of the court stands a colossal statue, about 57 feet high, named Gommaṭeśvara (Plate I).

6. *Gommaṭeśvara.*—The image is nude and stands erect facing north. The face is a remarkable one, with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant, the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. According to the Jains the plant is *Mādhavi* (*Gaertnera racemosa*), a large creeper with fragrant white flowers, which springs up and blossoms in the hot weather. It appears to be known as *Kāḍu-gulagunji* in Kannada. The pedestal is designed to represent an open lotus, and upon this the artist worked a scale (Plate XXIII, 2) corresponding to three feet four inches, which was probably used in laying out the work. Engraved near the left foot of the statue, the scale is



CHANDRAGUPTA BASTLE EAST SIDE.

SCALE 1 2 3 4 5 FEET.

Myers Archaeological Survey.

divided into equal halves in the middle, where there is a mark resembling a flower. According to some old residents of the place this measure, when multiplied by eighteen, gives the height of the image; but they cannot give any satisfactory reason for multiplying by eighteen. According to others the measure represents the length of a bow, but the length of a bow is supposed to be three and a half cubits and not three feet four inches. Owing to the great height of the image and the want of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The photograph reproduced in *Plato I* was taken from a high platform specially erected for the purpose.

"It is probable that Gommatā was cut out of a boulder which rested on the spot, as it would have been a work of great difficulty to transport a granite mass of this size up the oval hillside. It is larger than any of the statues of Rameses in Egypt."

The figure is standing with shoulders squared and arms hanging straight. Its upper half projects above the surrounding ramparts. It is carved in a fine-grained light-grey granite, has not been injured by weather or violence, and looks as bright and clean as if just from the chisel of the artist.

The face is its strong point. Considering the size of the head, which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile, with which Gommatā gazes out on the struggling world.

Gommatāśvara has watched over India for only 1000 years, whilst the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian saint is thousands of years younger than the prostrate Rameses or the guardians of Abn Simbal, but he is more impressive, both on account of his commanding position on the brow of the hill overlooking the wide stretch of plain and of his size."

"The statues of this Jaina saint (Gommatā) are among the most remarkable works of native art in the south of India. Three of them are well known, and have long been known to Europeans. That at Śravaṇa Belgola attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill is one mass of granite about 400 feet in height, and probably had a mass or Tor standing on its summit—either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 53 feet in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth

side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit¹."

Inscription No. 234 (85), of about 1180, which is in the form of a short Kāvya poem in praise of Gommatā, composed by the Jaina poet Boppapa, also known as Sujanōttama, gives the following particulars about Gommatā:—

He was the son of Purudāyā or the first Tirthankara and the younger brother of Bharata. His other name was Bahubali or Bhujabali. There was a struggle for empire between the brothers, which resulted in Bahubali generously handing over the kingdom of the earth to the defeated elder brother and retiring from the world in order to do penance. He thus became a Kevīnī, and attained such eminence by his victory over *karma*, that Bharata erected at Paudānapurā an image in his form, 525 bow-lengths in height. In course of time the region around the image having become infested with innumerable *kukkūṣa-sarpas*² or cockatrices (see Plate XXVI), the statue came to be known as Kukkuṣēśvara. It afterwards became invisible to all except the initiated. But Chamunda-Rāya, having heard a description of it, set out with the desire of seeing it. Finding, however, that the journey was beyond his power owing to the distance and inaccessibility of the region, he resolved to erect such an image himself and with great effort succeeded in getting this statue made and set up.

The same inscription describes Gommatā thus:—

When an image is very lofty, it may not have beauty; when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommatēśvara-Jina? When it is said that Maya (the artist of the gods), Indra and the lord of serpents are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṣēśvara? The famous world of the Nāgas always forming the foundation, the earth the base, the points of the compass the walls, the region of heaven the roof, the cars of the

1. Fergusson's *History of Indian and Eastern Architecture*, II, 72.

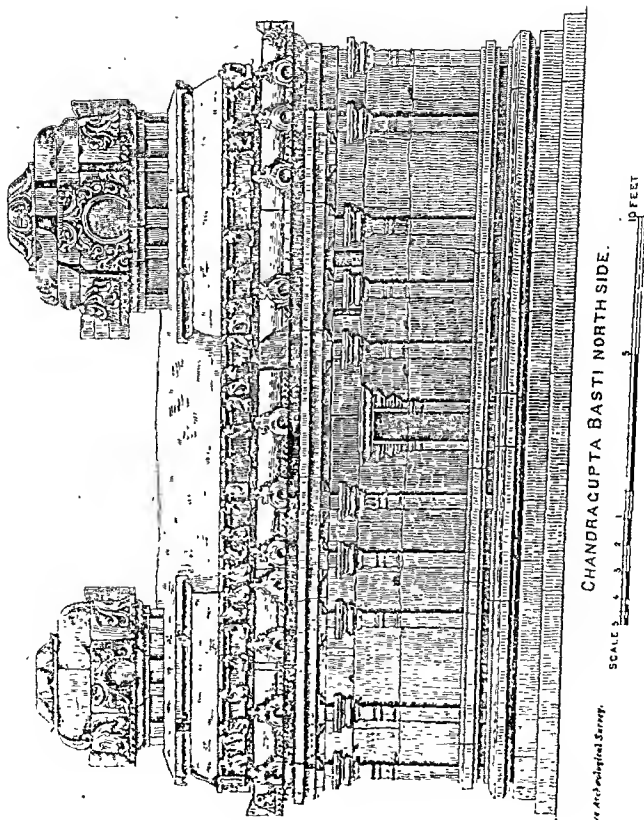
2. More properly the half-brother, as they were sons by different wives: Bharata's mother was Yādāsvatī, and Bahubali's mother was Sunanda.

3. The *kukkūṣa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmāvatī.

4. Though possessed of 1000 eyes.

5. Though possessed of 2000 tongues.

6. In allusion to the Kukkuṣēśvara of Paudānapura in the north. See also No. 349 (138)



CHANDRACUṬṬA BASTI NORTH SIDE.

gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning, the three worlds enlightened by Jina's sayings have thus become the abode of Gommatêśa. Is he of matchless beauty? he is Cupid;¹ is he mighty? he is the conqueror of the emperor Bharata; is he liberal? he gave back the whole earth though he had completely conquered it; is he free from attachment? he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge? he has destroyed the bonds of *karma*; this said, how exalted is Bâhubaliśa? No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatâdêva looks as if proclaiming this standing on high. The ant-hills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly embraced him, saying "why have you forsaken us", the state of Gommatâdêva's intense application to penance was worthy to be honored by the lords of serpents, gods and sages.

The account given of Gommatâ in this inscription is repeated with some additions and variation in the details in several literary works such as the *Bhujabali-sataka*, of about 1550, by Doḍḍaiya of Piriyaṭṭaṇa, the *Bhujabali-charite*, of 1614, by Panohaḥaṇa of Śravaṇa Belgola, the *Gommatêśvara-charite*, of about 1780, by Anantakavi, the *Rajavali-kathe*, of 1838, by Dêvachandra, and the *Sthalapurâṇa* of Śravaṇa Belgola. Of these, the first work is in Sanskrit and the others in Kannaḍa. *Bhujabali-charite* states that Âdinâtha had two sons, Bharata by his wife Yaśasvati and Bhujabali by his other wife Sunandê. Bhujabali married Ichchhâdêvi and was the ruler of Paudanapṛta. Owing to some misunderstanding there was a battle between the two brothers, in which Bharata was defeated. Bhujabali, however, renounced the kingdom and became an ascetic. Bharata had a golden statue, 525 *mâras*² in height, of Bhujabali made and set up. Only the gods worshipped the image, the region having become inaccessible to human beings owing to *kukkuṭa-sarpas* which infested it. A Jaina teacher, named Jinasêṇa, who visited southern Madhura, gave an account of the image at Paudanapura to Kâlâlâdêvi, mother of Châmuṇḍa-Râya, who vowed that she would not taste milk until she saw Gommatâ. Being informed of this by his wife Ajitâdêvi, Châmuṇḍa-Râya set out with his mother on his journey to Paudanapura. In the course of the journey he stopped at Śravaṇa Belgola, went up the smaller hill to pay homage to Pârśvanâtha of the Chandragupta-basti and to the footprints of Bhadrabâhu, and descended. The same night Padmâvatî and Brahma appeared to him in a dream and said, "Around the god at Paudanapura to a considerable distance *kukkuṭa-sarpas* keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify

1. Bâhubali is believed to be Cupid incarnate.

2. A *mâra* or *vyâma* is the measure of length equal to the space between the tips of the fingers of either hand when the arms are extended.

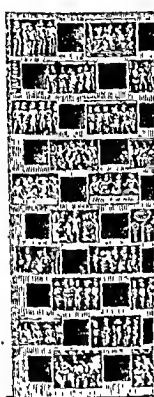
yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." The mother, too, had a similar dream. The next morning Chāmunda-Rāya purified himself and standing on a rock on the smaller hill, facing south, discharged from his bow a golden shot to a boulder on the larger hill. As soon as the shot struck the boulder, the head of Gommaṭa revealed itself. When afterwards the officiating priest placed a diamond chisel on the boulder and struck it with a jewel hammer, the layers of stone fell off and the full image became visible. Then with the help of sculptors Chāmunda-Rāya caused to be made the Pātāla-gaṇḍa with Brahma to the right, the Yaksha-gaṇḍa with Brahma in front, the upper storey, the Tyāgada-kāmba with Brahma, the entrance known as Akhaṇḍa-bāgim carved out of a single stone, and flights of steps here and there.

He then made elaborate arrangements for performing the *abhishēka* or anointment of Gommaṭa. But, to his grief, the milk used for anointing the image would not descend lower than the thighs. Being at a loss to know the reason for this, he sought the advice of his guru who directed him to use for anointment the little milk that an old woman had brought in a white *gulla-kāyi* (the fruit of the egg plant). When the priests poured this milk on the head of the image, it instantly ran down all over the statue in streams and covered the hill. The old woman was beforehand known as Gullakāyaji. Chāmunda-Rāya then founded a village at the foot of the hill and granted for the god a large number of villages (68 named) of the revenue value of 96,000 *varahas*. When he asked his guru Ajitasēna as to the name to be bestowed on the village newly built, he said, "as the old woman who had brought milk in a white *gulla-kāyi*, obtained celebrity by immersing the god in that milk, it is appropriate that the village should be named Belgola." He accordingly named the village Belgola and had also a stone image of Gullakāyaji made (Plate XXVI). He obtained renown by founding this modern (*abhinava*) Paudanapura.

The author of this work, Paṇḍabāṇa, is named in inscription No. 250 (84), of 1634.

The items of additional and variant information given in the remaining works may now be briefly noticed. The *Bhujabali-sataka* of Doḍḍaiya states that king Rājamalla, a lay disciple of Simhanandi, was the ruler of Madhura in the Drāviḍa country. His minister was the Brahmakshatra-śikhamaṇi Chāmunda-Rāya, a lay disciple of Simhanandi's disciple Ajitasēna and of Nēmicandra. It was a merchant that informed Rājamalla of the existence of an image of Gommaṭa made of the precious stone *karkēṭana* at Paudanapura. On hearing this Chāmunda-Rāya took leave of the king and set out with his mother and his guru Nēmicandra. When he shot golden arrows from the smaller hill, Gommaṭa of Paudanapura became manifest on the larger hill. He granted a number of villages for the god and king Rājamalla, on hearing of his munificence, bestowed upon him the title

of Rāya. The *Gommaṭēśvara-charite* tells us that on Chāmuṇḍa-Rāya shooting arrows the image of Gommaṭa revealed itself to him. He got it touched up and im-



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the origin of the image of Chāmuṇḍa-Rāya is the year 600 of the Kaliyuga era.

Different estimates of the height of Gommaṭa have been given — 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring,

-of Rāya. The *Gommaṭṭavara-charite* tells us that on Chāmunda-Rāya shooting arrows the image of Gommaṭa revealed itself to him. He got it touched up and improved by sculptors and then had it consecrated. The *Sthalapurāṇa*, an English translation of which is given in the *Indian Antiquary* (II, 130), states that Chāmunda-Rāya, on his way to Paudanapura, heard of the existence of a statue of Gommaṭa, 18 bows high, at Belgola. He consecrated the image and granted for it villages of the revenue value of 1,96,000 *varahas*. Gullakāyaji was the goddess Padmāvatī who, in order to break the pride with which Chāmunda-Rāya had become elated at the accomplishment of his vast undertaking, appeared, by order of the god, in the guise of an aged poor woman at the time of the anointment of the statue. According to the *Rājavali-kathe* she was the goddess Kāshmaṇḍini. This work further says that the image of Gommaṭa at Belgola was formerly worshipped by Rāma and Rāvaṇa, as also by the latter's wife Maṇḍodari. The *Muniyaṇḍa-bhyudaya* of Chidānandakavi (c. 1680) furnishes the information that Rāma and Sītā brought the images of Gommaṭa and Pārśva from Lankā and were worshipping them respectively on the larger and the smaller hills. Unable to lift them up, they left them there and went their way.

As stated before (p. 12), inscription No. 234 (85), of about 1180, makes the clear statement that Chāmunda-Rāya had the statue of Gommaṭa made. The same statement is also made in inscription No. 254 (105), of 1298. We have further synchronous records Nos. 175 (76), 176 (76), and 179 (75) in Kannāḍa, Tamiḷ and Maḥarāṭhi languages respectively engraved at the sides of the image itself stating the same fact. The period of the last three inscriptions is evidently that of Chāmunda-Rāya who, according to inscription No. 345 (137), of about 1159, was the minister of the Ganga king Rājamalla whose reign began in 974 and ended in about 984. Between these dates must the statue have been erected, since according to tradition the consecration took place during Rājamalla's reign. But as a Kannāḍa work on the 24 Tirthankaras, popularly known as Chāmunda-Rāya-purāṇa, composed by Chāmunda-Rāya in 978, does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may in the absence of more precise information put down the date of the completion of the colossus and of these inscriptions as 983. In the face of these inscriptions recording in unambiguous language that Chāmunda-Rāya had the image made, it is needless to say anything about the stories mentioned above regarding its existence from the time of Rāma and Rāvaṇa. The traditional date of the consecration of Gommaṭa by Chāmunda-Rāya given in several literary works is Sunday the fifth lunar day of the bright fortnight of Chaitra of the cyclic year Vihhava corresponding to the year 600 of the Kaliyuga era.

Different estimates of the height of Gommaṭa have been given — 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring,

then Chief Commissioner of Mysore, says, "The colossal statue was measured by my order on the 1st of January 1865 and the height then assigned was 57 feet. The measurement was made by the Amildar." In his *Eastern Experiences* (page 74) he says, "A platform was specially erected to ascertain the exact height of the statue, which was found to be 57 feet, and not 70 feet, as generally supposed." Measurements of the different parts of the image taken by an officer of the Public Works Department in 1871 are given on page 129 of volume II of the *Indian Antiquary*. Advantage was taken of the platforms and scaffolding then erected for the anointment of the god to secure accurate measurements, but owing to the interference of the priests the work could not be completed. The following were the dimensions obtained :—

Feet. Inches.				Feet. Inches.			
Total height to the bottom				Breadth across the pelvis	....	13	0
of the ear	....	....	50 0	Do at the waist	....	10	0
From the bottom of the ear				From the waist and elbow			
to the crown of the head				to the ear	....	17	0
(not measured), about	....	6	6	From the armpit to the ear		7	0
Length of the foot	....	9	0	Breadth across the shoulders		26	0
Breadth across the front of				From the base of the neck			
the foot	....	4	6	to the ear	....	2	6
Length of the great toe	....	2	9	Length of the forefinger	....	3	6
Half girth at the instep	....	6	4	Do middle finger.		5	3
Do of the thigh	....	10	0	Do third finger	....	4	7
From the hip to the ear	....	24	6	Do fourth finger.		2	8
Do coccyx to the ear		20	0				

These measurements appear to be fairly correct. The height of the statue may be put down at 57 feet. In a palm-leaf manuscript in the private library of Mr. Aramane Jinachandraiya at Mysore which I examined a few years ago I came across a number of Sanskrit stanzas composed by a Jaina poet of the name of Śantarāja-pādita giving the measurements of the different parts of the image in *laṣṭas* (cubits) and *angulas* (finger-breadths). This poet, who bore the title of Ka-vi-chakravartī or emperor of poets, also wrote in 1820 a big Sanskrit poem styled *Sarasajanachintamayi*. The stanzas mentioned above are 16 in number. We learn from the last stanza that the poet himself took the measurements by order of his patron, the Mysore king Krishna-Rāja-Odeyar III, on the occasion of the anointment of the god caused to be performed by that king. In the first stanza he states that the measurements are given for the pious contemplation of his co-religionists and for the astonishment of the adherents of other religions. Other names used for Gommatā are Dārśak, Bāhubali and Saṃnandi (son of Saṃnanda).

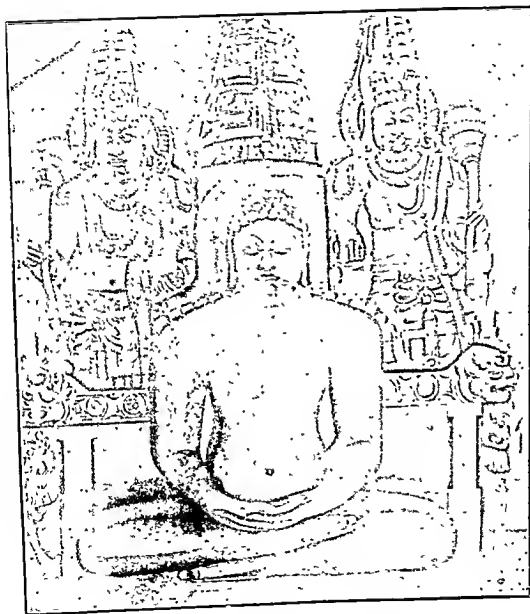
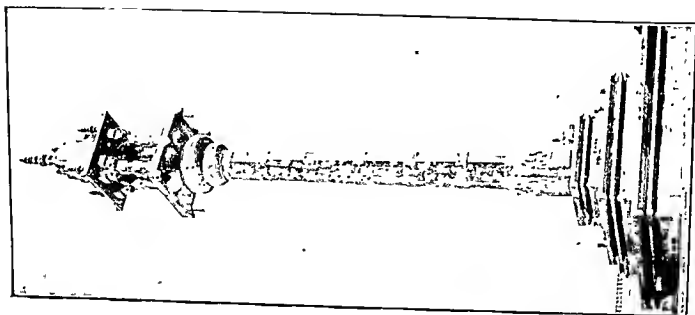
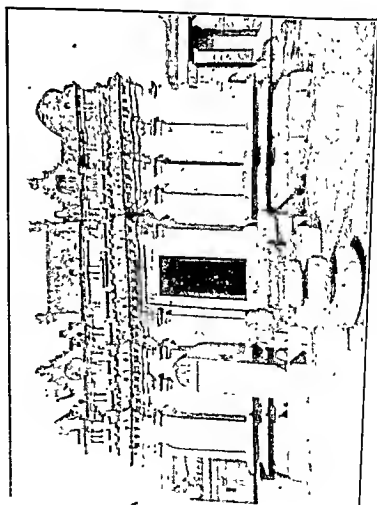


FIGURE OF ADISVARA IN KATTALE-BASTI



2 MANASTAMBA IN FRONT OF
PARSVANATHA-BASTI



1. FRONT VIEW OF SASANA-BASTI
Survey Archaeological

There seems to be some mistake in stanza 14. The following are the measurements given :—

	Cubits	Finger- breadths.		Cubits	Finger- breadths.
From the foot to the crown of the head	36½	0	From shoulder to shoulder	16	0
From the foot to the navel	20	0	The lines around the nipple	4	9
From the navel to the head	16½	0	Girth of the waist	20	0
From the chin to the crown of the head	6	3	From the shoulder to the middle finger	18½	0
Length of the ear	2½	0	Girth of the wrist ...	6½	0
From ear to ear	8	0	Length of the thumb.	2½	0
Girth of the neck	10½	0	Length of the great toe	2 4½	0
Height of the neck	1½	0	Length of the foot	4	1

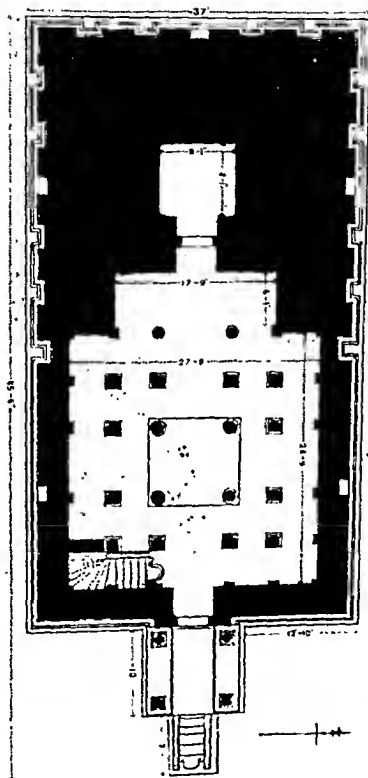
According to the poet the height of the statue is 54 feet 3 inches. He also gives the dimensions of several parts not given in the previous list. I give below the stanzas for the information of scholars :—

Jayati Belugūla-śrī-Gōmatēśōsya mūrtēḥ
 parinitim adbhutāham vachmi sarvatra harṣāt
 sva-sāmayaja-janānam bhāvanādēśanārtham
 para-sauaya-janānam adbhutārtham cha śākṣāt 11
 pādān mastaka-madhya-dēśa-charanam pādārdha-yunma tu śaṣṭi-
 trimśadd-hasta-mitōchchhrayōsti hi yathā śrī-Dōrbali-svāmināḥ
 pādād vimśati-hasta-sannibha-mitir nābhyaṅgam asty uchchhrayaḥ
 pādārdhanvita-śhōḍaśōchchhraya-bharō nābhēś sīrōntam tathā 12
 chubukān mūrdha-paryantaḥ śrīmad-Bāhuballīnāḥ
 asty anguli-trayī-yukta-hasta-śaṣṭka-pramōchchhrayaḥ 13
 pādātrayādbikya-yukta-dvi-hasta-pramitōchchhrayaḥ
 pratyēkaṁ karmayōr asti bhagavad-Dōrballīnāḥ 14
 paśchād Bhujaballīśasya tiryag-bhāgēsti karmayōḥ
 aśṭa-hasta-pramōchchhrayaḥ pramākrīdibhiḥ prakīrtitāḥ 15
 Saunandēḥ paritāḥ kaṇṭhaḥ tiryag asti manoharam
 pāda-trayādhika-dāśa-hasta-pramita dirghata 16
 Sunanda-tanujasyāsti purnatāt kaṇṭha-sūchchhrayaḥ
 pāda-trayādhikya-yukta-hasta-pramiti-niśchitāḥ 17
 bhagavad-Gōmatēśasyāmsayōr antaram asya vai
 tiryagayatir asyiva khalu śhōḍaśa-hasta-mā 18
 vakṣaś-chūchuka-saṁplakṣhya-rakṣā-dvitya-dirghata

navāṅgulādbhikya-yukta-ohatur-hasta-pramāṣitūḥ 101
 paritō-madhyam-ētasya paritātvrēna vistrītiḥ
 asti vimśati-hastānam pramāṇam Dōrbalīśināḥ 1101
 madhyamāṅguli-paryantam ekandhād-ādirghatvam īśitūḥ
 bāhu-yugmasya pādābhyam yutāśṭādaśa-hasta-mā 1111
 manibandhasyāsya tiryak-paritātvrāt samantataḥ
 dvi-pādādhika-shuḍḍ-hasta-pramāṇam pariganyate 1121
 hastāṅgushthōchchihirayōṣṭy-asyaikāṅgushthāt pad-dvi-hasta-mā
 lakshyatō Gōmaṭēśasya jagad-Āścharya-kāripāḥ 1131
 pādāṅgushthasyāsya daurghyam dvi-pādādhikata-yujāḥ
 chatusṭṭayasya hastānam pramāṇam iti nīśchitam 1141
 divya-śrī-pāda-ādirghatvam bhagavad-Gōmaṭēśināḥ
 saikāṅgula-ohatur-hasta-pramāṇam iti varṇitam 1151
 śrīmat-Kṛishṇa-nṛipāla-kārita-mahā-sampēka-pājōtsavē
 śisṭyā tasya kaṭāksha-rōchir-anṛita-snātēna Śāntēna vai
 ānītam kavi-chakravarty-urutara-śrī-Śāntarājēna tad
 vikshyēttham parimāṇa-lakṣhanam ihākāridam-ētad-vibhōḥ 1161

Reference has been made more than once to the anointment of Gommaṭa. This is popularly known as *mastakābhishēka* or the head-anointing ceremony, and is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost. It is called *mahābhishēka* in inscription No. 231, of about 1500, which seems to fix the amounts to be paid to the officiating priests, the stone-masons, carpenters and other workmen, and for the supply of milk and curds. The earliest reference to *mastakābhishēka* is found in No. 254 (105), of 1398, which states that Paṇḍitārya had it performed seven times. The poet Pan-chahāṇa refers to an anointment caused to be performed by one Śāntavarṇi in 1612, Anantakavi to another conducted at the expense of Viśālāksha-panḍita, the Jain minister of the Mysore king Chikka-Dēva-Rāja-Oḍeyar, in 1677, and Śāntarāja-panḍita, as stated above, to a third caused to be performed by the Mysore king Kṛishṇa-Rāja-Oḍeyar III in about 1825. Reference is made to a similar ceremony performed in 1827 in 223 (98), to another in 1871 in the *Indian Antiquary* (II, 129) and to another still in 1887 in the *Harvest Field* (for May 1887). The latest, to my knowledge, was the one conducted in 1909. The anointment performed in 1887 was at the expense of the Kolhāpūr Svāmi, who is said to have spent Rs. 30,000 for the purpose. The following account of the ceremony is taken from the *Harvest Field* :—

The 14th March last was the day of anointing for the statue of Gommaṭēśvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream



CHĀMUNDAṚĀYA BASTI

SCALE 0 5 10 15 20 25 FEET

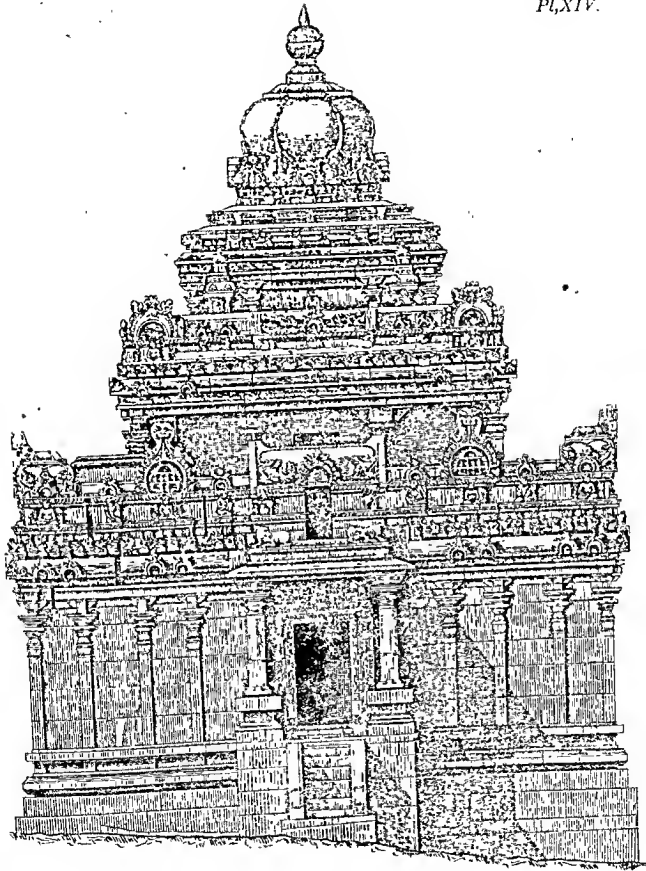
continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples, and *pāda-pūjā* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewn with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhāpār Svāmī, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai jai Mahārāja', and 'Ahaha, ahaha', the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely, water, cocoanut meal, plantains, jaggery, ghee, sugar, almonds, dates, poppy seeds, milk, curds, sandal, gold flowers, silver flowers, and silver coin. With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering.

Plate XXII shows the back view of Gommatēśvara and Plate XXIII his bust. There is a story that after the conversion of the Hoysala king Viśnuvardhana to the Vaiṣṇava faith, the Vaiṣṇava apostle Rāmanujācārya mutilated the statue of Gommatā so as to ruin it as an object of worship. No trace, however, remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of desecration would easily have suggested itself if it be true, as tradition has it, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food from him by reason of the king's mutilation in the shape of the loss of one of his fingers.

There are two more colossal images of Gommatā known to exist, one at Karkala and the other at Ēnūr, both in the South Kanara District. The image at Karkala, 41 feet 5 inches high, was erected by Vira-Pandya in 1432 at the advice of the Jaina teacher Lalitakīrti of Panasōge, while that at Ēnūr, 35 feet high, was

set up in 1604 by Timmaraja of the family of Chāmunda at the instance of Chārūkīrti-pāṇḍita of Belgola. The Karkala statue was moved to the spot where it now stands. In a Kannada poem named *Karkalada-Gommatēśvara-charite* written by Chandrama in about 1646 it is stated that the statue was placed on a long cart of twenty wheels and dragged up and that the process occupied a month. These two images are identical with the one at Śravaṇa Belgola in the way in which they are represented, but differ considerably in the features of the face. The Belgola statue is not only the most ancient in date and considerably the highest of the three, but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting. Of the accessories of these images, the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms are worthy of notice. They are found in all the three statues, and are intended to symbolise the complete absorption in penance of the ideal ascetic until the ant-hills arose at his feet and creeping plants grew round his limbs.

On both sides of the image of Gommatā on Vindhyagiri, a little to the front, are two chauri-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male, Yaksha, and the other a female, Yakshi (Plate XXIV, 1 and 2). They hold a fruit in the other hand. To the left of the colossus is a circular stone basin called *Lalitasarovara* (or the lovely pond), the name being engraved on the ant-hill opposite to it, which receives the water used for the sacred bath of the image. When the basin is full, the excess water flows in a drain covered with slabs to a well in front of the statue and from there is conducted beyond the temple enclosure to a cave near the entrance known as Gaṇḍakavyāgbagilu. The *maṇḍapa* or pillared hall in front of Gommatā is decorated with nine well carved ceilings. Eight of them have figures of the *ashṭa-dikpālakas* or regents of the eight directions in the centre surrounded by other figures, while the central one has in the middle a fine figure of Indra holding a *kalata* or water vessel for anointing Gommatā (Plate XXV). The ceilings are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central ceiling, No. 221, it may be inferred that the hall was caused to be erected by the minister Baladēva in



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FRONT ELEVATION OF CHAMUNDARAYA BASTI

SCALE 5 10 15 20 FEET.

the early part of the twelfth century. Inscription No. 257(115), of about 1160, states that the general Bharatamayya had the *happalige* (? railing) of the hall around Gommatādēva built; No. 182 (78), of about 1200, records that Basavi-setṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī, caused the wall of the enclosure, and the twenty-four Tirthankaras to be made, and his sons the lattice-windows in front of those Tirthankaras; and No. 223 (103), of 1509, gives the information that Channa-Bommarasa, son of Kēśavanātha who was the chief minister of the Changāḷva king Mahādēva, and the *śrāvakas* (Jaina laymen) of Nanjarīyapaṭṭana caused the *ballivāḍa* (? upper storey) of Gommatasvāmi to be renovated.

The Enclosure.—Inscriptions Nos. 177 (76) and 180 (75) in Kannada and Maḥarāṣṭhī languages respectively engraved on either side of the image immediately below those of Chāmunda-Rāja (p. 15) state that the enclosure around Gommatā was caused to be made by Ganga-Rāja. The fact is also mentioned in several other inscriptions, namely, Nos. 73 (59), of 1118, 125 (45) and 251, of about the same date, 210 (90), of about 1175, and 397, of ? 1179. Ganga-Rāja was the general of the Hoysala king Viṣṇuvardhana. As the erection of the enclosure is mentioned in records of 1118 and onwards and not mentioned in No. 127 (47), of 1115, we may conclude, that it was built between these dates, most probably in 1117. The enclosure has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably it was required during the time of Gauga-Rāja for protecting the statue from injury.

The cloisters in the enclosure around Gommatā enshrine 43 images. With the exception of three, two of which represent the Yakṣī Kūṣhmāṇḍīnī and the third Bāhubali or Gommatā, all of them represent Tirthankaras, there being in some cases two or more figures of the same Tirthankara, set up apparently at different periods. Several of the images bear inscriptions on their pedestals stating by whom they were erected. For convenience of reference the names of the twenty-four Tirthankaras are given below:—

- | | | |
|--------------------------|---------------------------------|-----------------------------|
| 1. Rishabha or Ādinātha. | 9. Pushpadanta or Suvīdhinātha. | 17. Kunthunātha. |
| 2. Ajitanātha. | 10. Śītalānātha. | 18. Aranātha. |
| 3. Śambhava. | 11. Śrēyāmsa. | 19. Mallinātha. |
| 4. Abhinandana. | 12. Vāsupōjya. | 20. Munisuvrata. |
| 5. Sunatinātha. | 13. Vimalanātha. | 21. Naminātha. |
| 6. Padmaprabha. | 14. Anantanātha. | 22. Neminātha. |
| 7. Supārśvanātha. | 15. Dharmānātha. | 23. Pārśvanātha. |
| 8. Chandraprabha. | 16. Śāntinātha. | 24. Mahāvīra or Vardhamāna. |

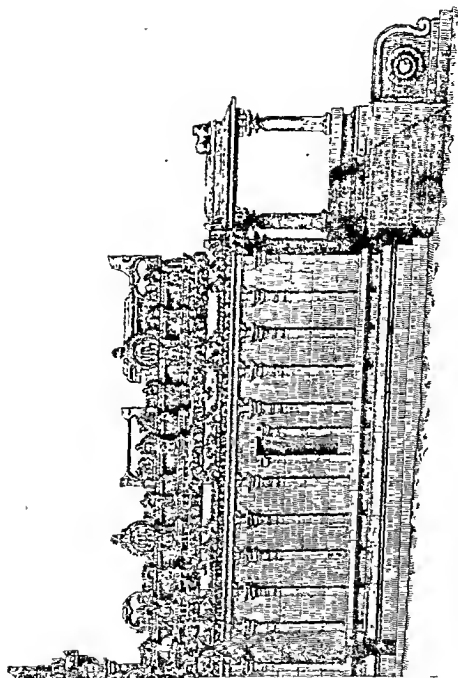
The figures in the cloisters may now be noticed in order.

East side.—(1) Kūṣhmāṇḍīnī, a seated female figure, about 3 feet high, bearing a fruit in the left hand and a bunch of flowers in the right. The inscription

on the pedestal, No. 185 (104), states that the image, which it names Yaksha-dévato, was caused to be made by Bamul-setti, son of Kēti-setti, a lay disciple of Balachandradēva who was the disciple of Nayakīrti-siddhānta-chakravartī. The period of the epigraph may be about 1231. (2) Chandranātha or Chandraprabha, a standing marble figure, about 8½ feet high. (3) Pārśvanātha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. (4) Śāntinātha, about 4½ feet high, with a rude *prabhavaḷi* or glory. (5) Rishubha, an inscribed image, about 5 feet high with *prabhavaḷi*. The inscription, No. 187, says that the statue was caused to be made by Basavi-setti, a lay disciple of Nayakīrti-siddhānta-chakravartī. Its period may be about 1180. (6) Nēminātha, about 5 feet high with glory. (7) Ajitanātha, about 4½ feet high. (8) Vasupājya, about 4½ feet high, with an inscription, No. 188, on the pedestal identical with the one on that of (5). (9) to (12) Vimalanātha, Anāntanātha, Naminātha and Śāmbhava, each about 4 feet high. (13) Supārśvanātha, about 4 feet high, similar to (3) but with a canopy of five hoods. (14) Pārśvanātha, about 6 feet high, similar to (3).

South side.—(15) Śāmbhava, an inscribed image, about 4½ feet high. The inscription, No. 189, states that the Jina was erected by the general Balleya, a lay disciple of Nayakīrti-siddhānta-chakravartī. The period of the record is about 1180. (16) to (21) Śīṭalanātha, Abhinandana, Chandraprabha, Pushpadanta, Munisuvrata and Śrēyāmsa, each about 4 feet high. (22)? Vimalanātha, about 4 feet high, with an inscription, No. 190, on the pedestal identical with the one on that of (15). (23) Kunthunātha, a seated figure, about 3 feet high, with no *prabhavaḷi*. (24) to (25) Dharmanātha and Nēminātha, each about 4 feet high. (26) Abhinandana, an inscribed image, about 4 feet high. The inscription, No. 193, says that the statue was set up by Auki-setti, a lay disciple of Balachandradēva who was the disciple of Nayakīrti-siddhānta-chakravartī. Its period may be about 1200. (27) Śāntinātha, also about 4 feet high, with an inscription, No. 194, on the pedestal stating that the image was caused to be made by Rāni-setti, a lay disciple of Nayakīrti-siddhānta-chakravartī. The date of the record is about 1180. (28) to (30) Aranātha, Mallinātha and Munisuvrata, each about 5 feet high. None of them has a *prabhavaḷi*.

West side.—(31) Pārśvanātha, similar to (14). (32) to (33) Śīṭalanātha and Pushpadanta, each about 4 feet high. (34) Pārśvanātha, also about 4 feet high, but with a serpent canopy and coil as in (3). (35) Ajitanātha, (36) Sumatinātha and (37) Vardhamāna are inscribed images, each about 4 feet high. The inscription on (35), No. 195, records that the image was caused to be made in about 1200 by the customs-officer Bhānudeva-heggade, a lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Balachandradēva; that on (36), No. 196, that the statue was set up in about 1180 by Bidityama-setti, a lay disciple of Nayakīrti-siddhānta-chakravartī; and that on (37), No. 197, that Basavi-setti, the same individual that set



SECTION OF CHAMUNDARAYA BASTI.



up (5) and (8), had the twenty-four Tirthankaras made. (39) Śāntinātha, about 4 feet high. (39) Mañinātha, an inscribed image, about 4 feet high. The inscription, No. 198, says that the statue was erected in about 1200 by Mahādēva-śeṭṭi of Kalala, a lay disciple of Nayakīrti-siddhanta-chakravartī's disciple Bālachandra-dēva. (40) Kōśhmāṇḍī, a seated female figure similar to (1), about $1\frac{1}{2}$ feet high, holding a fruit in the left hand and resting the right on the head of a child. (41) Bāhubali, about 6 feet high. (42) Chandraprabha, a seated marble figure, about 3 feet high, with an inscription in Mārvaḍī, No. 201, on the pedestal stating that the image was set up in 1590 by Sōnavratmataji and a few others. (43) A smaller seated marble figure in the same shrine, also with a Mārvaḍī inscription, No. 202, recording that the statue was caused to be made in 1485 by Agnashaje Jagad As the inscriptions Nos. 197 and 182 (78) clearly state that Basavi-śeṭṭi had the twenty-four Tirthankaras made, we may conclude that a set of the twenty-four Tirthankaras out of the Jina figures in the enclosure was erected by him; but it is curious that only two of the Tirthankaras bear inscriptions, Nos. 187 and 188, stating that they were caused to be made by him.

At the sides of the entrance to the enclosure are two *dvārapālakas* or door-keepers, about 6 feet high. Plate XXIV 3 shows the *dvārapālaka* to the left of the entrance. Opposite to Gommatā, outside the enclosure, is a Brahmadēva pillar with a pavilion at the top, about 6 feet above the ground level, enshrining a seated figure of Brahmadēva. Below this pavilion stands the figure of Guḷākāyajji, about 5 feet high, facing Gommatā and holding a *guḷā-kāyī* (Plate XXVI). According to tradition (p. 14) these figures of Brahmadēva and Guḷākāyajji were caused to be made by Cchāmundā-Raya.

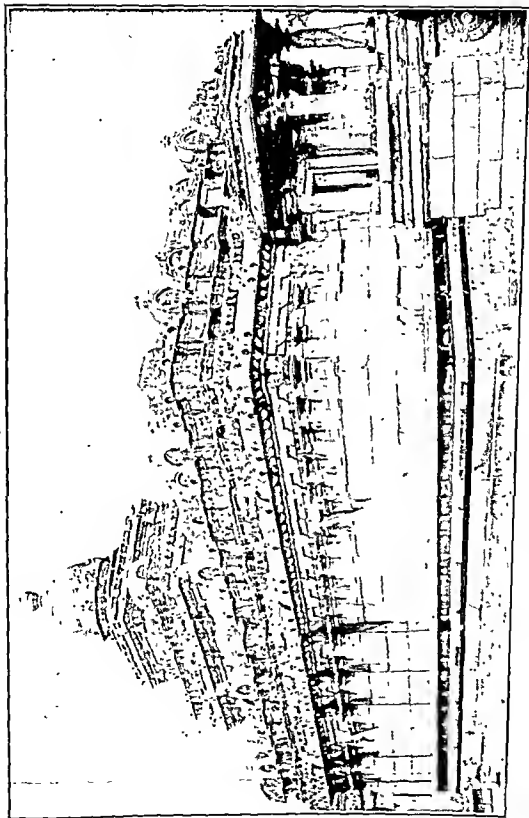
The other temples and objects of interest on the hill may now be briefly noticed.

5. *Siddhara-basti*.—This is a small temple enshrining a seated figure of a Siddha, about 3 feet high. On both sides of the figure stand two fine inscribed pillars, each about 6 feet high. They are similar to the inscribed pillar in the Mahānavami-maṇḍapa on the smaller hill (p. 8) and show elegant workmanship, especially in their tops which are in the form of a beautiful tower. Plate XXVII exhibits the pillar to the right of the Siddha figure. The inscription on it, No. 254 (105), is the epitaph of a Jaina teacher named Paṇḍitārya who died in 1398, the composer being the Sanskrit poet Arbaddāsa. The bottom panel of the tower represents a Jaina teacher seated on one side of a *phavanakolu* or stool giving instruction to his disciple seated on the other side. The second panel shows a seated Jina figure. The inscription on the other pillar, No. 258 (109), commemorates the death in 1432 of another Jaina teacher named Śrutamuni, the composer in this case being the Sanskrit poet Mangarāja.

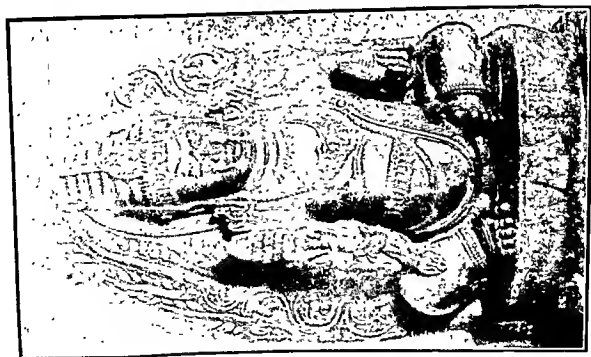
4. *Akhaṇḍa-baḡilu*.—This entrance is so called because the whole doorway is carved out of a single rock. The lintel, which is well carved, shows a seated figure of Lakshmi bathed by elephants standing on either side (Plate XXIX, 2). According to tradition this doorway was caused to be made by Chāmunda-Rāya (p. 14). On both sides of this entrance are two small shrines, that to the right containing a figure of Bahubali, and the other a figure of his brother Bharata. Both the images bear inscriptions, Nos. 265 and 266, stating that they were erected by the general Bbaratēśvara, a lay disciple of Gaṇḍavinukta-saiddhanta-dēva. Their period seems to be about 1180. The erection of these statues by Bharatēśvara is also mentioned in another inscription, No. 267 (115), of about 1160, which tells us that the two shrines were built for beautifying the sides of the entrance to this holy place. It likewise tells us that the grand flight of steps leading to Akhaṇḍa-baḡilu was also this pious work of the same general. To the right of this entrance stands a big boulder, known as Siddhara-gaṇḍu (or the boulder of the Siddhas), on which are inscribed several inscriptions, the top portion being sculptured with rows after rows of seated figures representing Jaina gurus (Plats XXX). Some of the figures have labels below them giving their names.

To the right of another entrance known as Guḷlakāyaji-baḡilu is sculptured on a rock a seated female figure, about one foot high, with folded hands. This figure has wrongly been taken by the people to represent Guḷlakāyaji and the entrance named after her. An inscription found below the figure, No. 477, of about 1300, tells us, however, that it represents the daughter of one Malli-seṭṭi and commemorates her death. This seated figure with folded hands in an obscure part of the hill can by no means represent Guḷlakāyaji, she being conspicuously represented by the figure standing opposite to Gommaṭa, holding a *guḷla-kāyī* in the hands (Plate XXVI).

3. *Tydgada Brahmadeva pillar*.—This elegantly carved pillar is a beautiful work of art. Plate XXVIII shows its south face. It is said to be supported from above in such a way that a handkerchief can be passed under it. Tradition, which says that Chāmunda-Rāya had it made, is confirmed by the inscription on the north base, No. 281 (109), which gives a glowing account of his exploits. If this inscription had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Hergade Kanna, in order to have a short inscription of only two and a half lines incised regarding himself, No. 282 (110), appears to have caused three sides of Chāmunda-Rāya's original record to be entirely effaced, leaving only the present fragment on the north base. Kanna's inscription, which may be assigned to about 1200, is engraved on the south base and states that he had a Yaksha made for the pillar. Chāmunda-Rāya's inscription must have begun on the south base below the figures sculptured on it. Of these



SIDE VIEW OF CHAMUNDARAYA-BASTI



YAKSHA AND YAKSHI IN CHAMUNDARAYA-BASTI

figures, the one flanked by chauri-bearers is said to represent Chāmuṇḍa-Rāya and the other his guru Nēmicandrā. In the Sanskrit commentary on the *Gommaṣasdra*, a work in Prākṛit, it is stated that the *Gommaṣasdra* was written by Nēmicandra for the instruction of Chāmuṇḍa-Rāya, the great minister of the Ganga king Rājamaḷla. Plate XXIX, 1 shows the pavilion over the pillar. The pillar is also popularly known as Chāgada-kaṁha (pillar of gifts), *chāga* being a corrupt form of the Sanskrit *tyāga*. The name is accounted for by the statement that it was the place where gifts were distributed.

7. *Chennanṇa-basti*.—This temple stands at some distance to the west of the Tyāgada Brahmadvēva pillar. Plate XXXI, 1 gives a view of the *basti* as also of the *done* or natural pond near it. It consists of a *garbhagriha*, a porch and a veranda and enshrines a seated figure, about 2½ feet high, of Chandranātha, the eighth Tirthankara. A *mānastambha* stands in front of it. From inscription No. 390, of 1673, it may be inferred that the temple was built by Chennanṇa at about that period. On two pillars of the veranda are carved, facing each other, a male and a female figure with folded hands. These probably represent Chennanṇa and his wife. To the north-east of the *basti* is a *maṇḍapa* or pillared hall situated between two *doṇes* or natural ponds.

2. *Odegal-basti*.—The Odegal-basti, also known as Trikūṭa-basti by reason of its having three cells facing different directions, is a fine structure, though with a plain exterior (Plate XXXI, 2). It stands on a lofty terrace, like the Śāntiśvara-basti on the smaller hill, with a high flight of steps leading up to it, and is called Odegal-basti because of the *odegals* or stone props that have been used for strengthening the walls. The main cell contains a fine figure of Ādinātha with a well carved *prabhāvali*, flanked by male chauri-bearers; the left cell, a figure of Nēminātha, and the right, a figure of Śāntinātha. All the three images are seated. On the rock to the west of the temple are engraved nearly thirty Mārvaḍi inscriptions in Nāgarī characters, Nos. 283 to 309, ranging in date from 1645 to 1841, which record the visits of pilgrims from Northern India.

1. *Chaurisatīrthakara-basti*.—This is a small shrine consisting of a *garbhagriha*, a *sukhāndsi* and a porch. The object of worship is a slab of stone, about 2½ feet high, on which the figures of the twenty-four Tirthankaras are sculptured. Three large figures stand in a line at the bottom and above them, in the shape of a *prabhāvali*, are arranged small seated figures numbering twenty-one. A Mārvaḍi inscription in the shrine, No. 313 (118), states that the image of the twenty-four Tirthankaras was set up in 1649 by Chārukīrti-pandita, Dharamachandra and others:

Brahmadēva temple.—This is a small shrine at the foot of the hill near the beginning of the ascent containing a shapeless flat stone daubed with vermilion, which

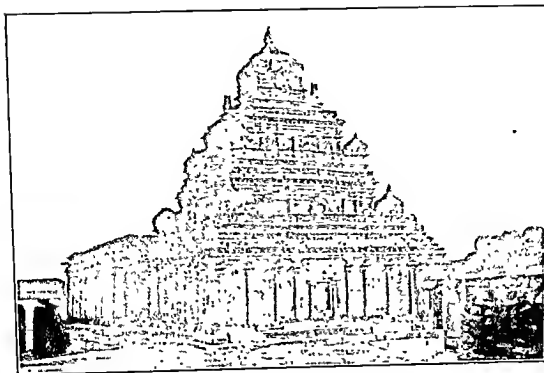
the people call Brahma or Jāruguppe Appa. From an inscription on the rock behind the shrine, No. 321 (121), we learn that the temple was erected by Rangaiya, younger brother of Gīri-gauḍa of Hīrisālī, probably in 1679. The shrine has an upper storey, evidently a later addition, which has a figure of Pārśvanātha.

Plate LVI, a gives the north view of both Chikka-beṭṭa and Doḍḍa-beṭṭa.

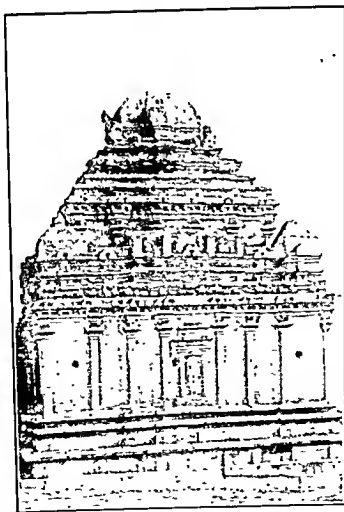
THE VILLAGE.

A brief account will now be given of the temples and other objects of interest at the village itself. As stated before, the village lies picturesquely between the two hills Chikka-beṭṭa and Doḍḍa-beṭṭa. Plate II gives the plan, and Plate XXXII the north view, of the village. The position of the important buildings, etc., is shown on Plate II. Plate XXXIII exhibits the south view of the *kalyāṇi* or pond in the middle of the village.

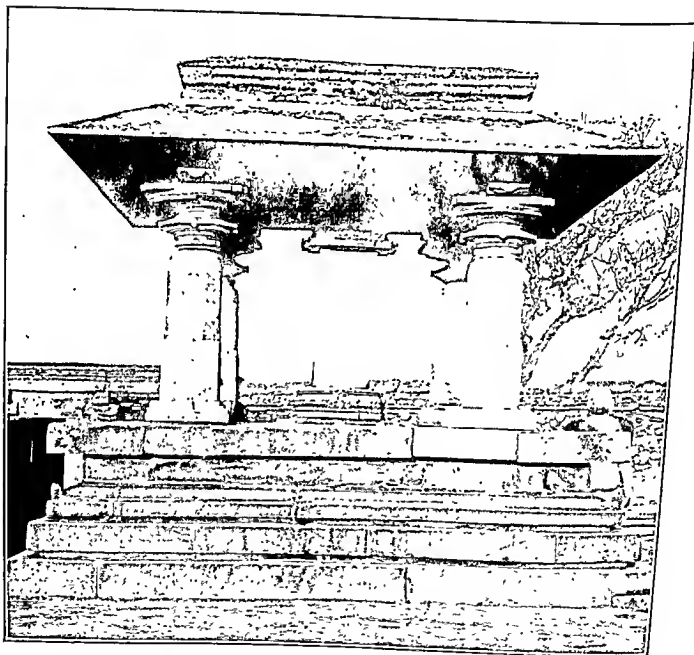
5. *Bhaṇḍāri-basti*.—This is the largest temple at Śravaṇa Beḷogla, measuring about 266 feet by 78 feet. It is a solid structure consisting of a *garbhagṛiha*, a *sukhandasi*, a *navaranga*, a porch, a *mukha-mantapa* and a *prākāra* or enclosure. Plate XXXIV gives its plan and Plate XXXV its front view. The *basti* is dedicated to the twenty-four Tīrthakaras and is hence known as the Chaturvīṃśati-Tīrthakara-basti. The *garbhagṛiha* has figures of the twenty-four Jinas, each about 3 feet high, standing in a line on a long ornamental pedestal. There are three doorways, the middle one being well carved, with large perforated screens at the sides of each. The figure opposite the middle doorway is Vasupājya, the twelfth Jina, with eleven figures to its right and twelve to the left. The *sukhandasi* has to the left figures of Padmavati and Brahma. A single slab, about ten feet square, covers the floor enclosed by the four central pillars of the *navaranga*. Similar slabs are also used for paving the front portion and the veranda. It would be interesting to know how these slabs, so gigantic in size, were got to their places. The *navaranga* doorway is well executed, especially its lintel which is carved with human and animal figures and foliage. A veranda runs round the main building, as also a stone railing (Plate XXXVI). The railing has uprights in the shape of round pillars, about 4 feet high, to which thick slabs, about 2 feet and 6 inches broad respectively, are mortised lengthwise at the bottom and the top, leaving an open space of about nine inches in the middle. The *madnastambha* in front of the *basti* is a fine monolith. The temple is popularly known as Bhaṇḍāri-basti because it was erected by Hulla, the *bhaṇḍāri* or treasurer of the Hoysala king Nārasimha I (1141-1173). From inscriptions Nos. 345 (137) and 349 (138) we learn that the *basti* was built in 1159, and that king Nārasimha, giving it the name of Bhavyachūdāmani, granted for its upkeep the village Savanēri. No. 345 speaks of it thus: "The general Hulla gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its



1. BACK VIEW OF GANDHAVARANA-BASTI



2. BACK VIEW OF SANTISVARA BASTI



MAHANAVAMI-MANTAPA, LAST VIEW

enclosure, dancing ball, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of *Chatrvmśati-Tirthakaras*, resembling a mass of religious merit, was thus completed by *Halla*. "

1. *Akkana-basti*.—This is the only temple in the village built in the Hoysala style of architecture. It is a fine structure consisting of a *garbhagriha*, a *sukhandsi*, a *navaranga* and a porch. Plate XXXVII shows its plan. The *garbhagriha* with a well carved doorway enshrines a standing figure, about 5 feet high, of *Parśvanātha*, sheltered by a seven-hooded serpent. In the *sukhandsi*, whose doorway is flanked by perforated screens, are seated, facing each other, fine figures of *Dharaṇendra* and *Padmavati*, the *Yaksha* and *Yakshi* of this *Jina*. They are about 3½ feet high and are canopied by a five-hooded serpent. The *navaranga* has four beautiful black stone pillars ornamented with bead work and nine elegantly executed ceilings which are nearly two feet deep. The pillars are polished and have a shining surface like those of the *Parśvanātha* temple at *Bastihalli* near *Halebid*. One of them is shown on Plate XXXVIII. The porch also has a fine ceiling. It has besides a railed parapet or *jagati* with a frieze in the middle of flowers between pilasters. The outer walls are decorated here and there with fine pilasters and miniature turrets. The tower, consisting mostly of uncarved blocks except for a row of figures from the bottom to the top in the four directions, has on its front embankment a beautiful panel very artistically carved with scroll work and surmounted by a *simha-lalāḍa* or lion's head (Plate XXXIX). The panel has a seated *Jina* figure under a *mukkoḍa* or triple umbrella in the centre flanked on either side by a male *chauri*-bearer, a standing *Jina*, and a *Yaksha* or *Yakshi*. The pedestal is flanked by elephants. The embankment has at its sides figures of *Sarasvati*. The tower itself has a seated *Jina* figure in front. The south wall of the *basti* being out of plumb, it is supported by a number of stone props. From the beautiful inscription which stands to the right of the porch, No. 327 (124), (Plate XL, 1), we learn that the temple was erected in 1181 by the *Jaina* lady *Āchiyakka*, wife of *Chandramauli*, the *Brāhman* minister of the Hoysala king *Ballala II*, and that the king granted for its upkeep the village *Bannucyanahalli*. The inscription has an elegantly carved semi-circular top in the middle of which is a seated *Jina* figure flanked by male *chauri*-bearers with an elephant to the right and a cow and a calf to the left. The temple is called *Akkana-basti*, which is a shortened form of *Āchiyakkana-basti*, that is, the *basti* founded by *Āchiyakka*. The fact that *Āchiyakka* founded the temple is also mentioned in inscription No. 331 which is engraved on the pedestal of the image of *Parśvanātha* and in another at the village granted by king *Ballala II*, namely, *Epigraphia Carnatica*, V, *Chennarayana* 150, of 1182.

Siddhanta-basti.—In the west of the *prakāra* or enclosure of *Akkana-basti* is situated the *Siddhanta-basti* (see Plate XXXVII), so called because all the books

bearing on the Jaina *siddhanta* were once secured in a dark room of this *basti*. It is said that at some remote period *Dhavaḷa*, *Jayadhavaḷa* and other rare philosophical works were carried away from here to Mûḍabidare in the South Kanara District. This temple has an inscribed marble Chaturvimsati-Tirthakara image, about 3 feet high, with Pârsvanâtha standing in the middle and the other Jinas seated around. The inscription which is in Marvâḍi, No. 332, states that the image was set up by some pilgrim from Northern India in about 1700.

Dânaśâle-basti.—This is a small building situated near the entrance to Akkana-basti. It enshrines a Pancha-Paramêshthi image, about 3 feet high. The *pancha* or five Paramêshthi are (1) the Jinas, (2) the Siddhas, (3) the Âchâryas, (4) the Upâdhyâyas and (5) the Sâdhus. One of each class is carved on the slab, the central figure being larger than the two figures on either side which stand one over the other. According to the *Munivamsâbhyudaya* of Chidanandakavi (c. 1680) Chikka-Dêva-Râja-Oḍeyar of Mysore visited Belgôla during the rule of his predecessor Doḍḍa-Dêva-Râja-Oḍeyar (1659-1672), saw Dânaśâle and got the village Madaneya granted by the king for its upkeep.

Kâḷamma temple.—This is a solitary Hindu temple at the village situated near Akkana-basti. It is a small structure, dedicated to the goddess Kâlî or Kâḷamma, the *garbhagriha* only being built of stone with a mortar tower over it. The goddess is a seated figure, about 2½ feet high, with four hands, two of them bearing an axe and a noose, the other two being in the *varada* (or boon-conferring) and *abhaya* (or fear-removing) attitudes. There is also a linga in front of the image. It is worthy of notice that rice is received from the Jaina *maṭha* or monastery for the offerings of the goddess.

2. *Nagara-Jinalaya*.—This is a small plain building consisting of a *garbhagriha*, a *sukhandsi* and a *navaranga*. It enshrines a standing figure, about 2½ feet high with *prabhavaḷi* or glory, of Âdinâtha. In a cell to the left in the *navaranga* stands a figure, about 2 feet high, of Brahmadêva with two hands, the left hand holding a fruit and the right something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. From an inscription in the temple, No. 335 (130), we learn that it was caused to be erected in 1195 by the minister Nâgadêva, a lay disciple of Nayakîrti-siddhanta-chakravarti and the *paṭṭayasvami* of the Hoysala king Ballâja II (1173-1220). The temple was named *Nagara-Jinalaya* because the *nagara* or merchants were its supporters. It also appears to have borne another name *Śrînilaya*. Other pious works attributed to Nâgadêva in the inscription referred to above are the building of a stone pavement and a dancing hall in front of the Kamaṭha-Pârsvadêva-basadi and the erection of an epitaph to his guru Nayakîrti-siddhanta-chakravarti who died in 1176. This epitaph is the inscription No. 63 (42). According to No. 326 (122), of about 1200, he also constructed a tank called Nâgasamudra after him, but now known as

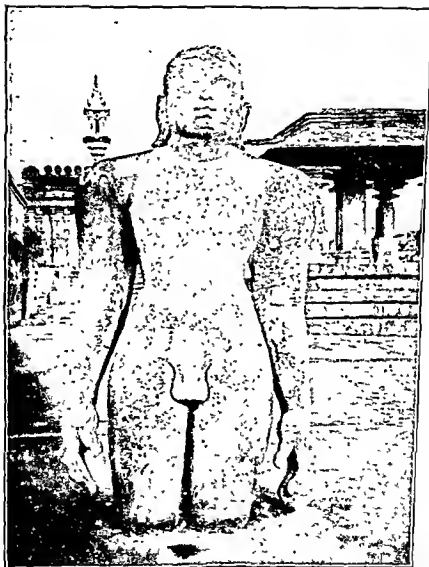
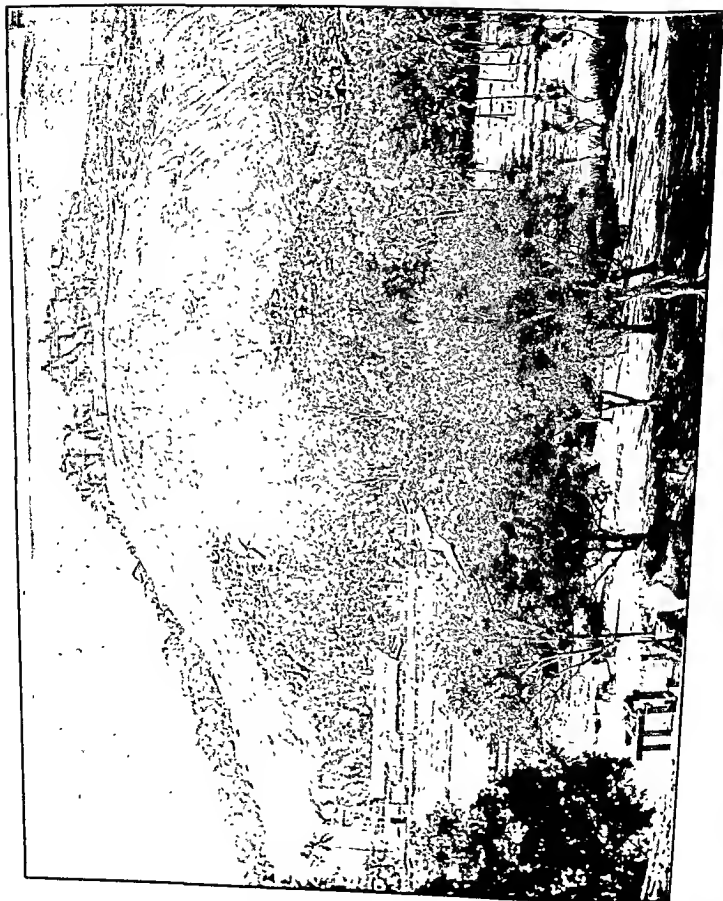


FIGURE OF MARATI'SARA

Myosore - Archaeological Survey



Jiganekatte. Inscription No. 253 (108), of 1432, states, however, that Nagara-Jinalaya was brought into existence by the glory of Paṇḍita-yati's great penance.

3. *Mangāyi-basti*.—This is also a plain structure, consisting of a *garbha-griha*, a *sukhandasi* and a *navaranga*. It contains a standing figure, about 4½ feet high, of Śāntinātha. At the sides of the *sukhandasi* doorway stand two chauri-bearers, each about 5 feet high. There is also an inscribed image of Vardhamāna in a cell in the *navaranga*. In front of the temple are two well carved elephants, one of which is shown on Plate XL. Inscriptions Nos. 339 and 341 (132) state that the *basti* was caused to be built by Mangāyi of Beṅgula, a disciple of Abbinava-Chārukti-panḍitācārya and a crest-jewel of royal dancing girls, and that it was named Trihburana-chūḍāmaṇi. The period of these records may be about 1325. Śāntinātha does not appear to be the original image set up by Mangāyi as the inscription on the pedestal, No. 337, states that the statue was caused to be made by Bhūma-Dēvi, a lay disciple of Paṇḍitācārya and the queen of Dēva-Rāya-mahārāja. This Dēva-Rāya was most probably the Vijayanagar king Dēva-Rāya I (1406-1416) and the period of the epigraph may be about 1410. The inscription on the image of Vardhamāna mentioned above, No. 338, says that that image was caused to be made by a lady of the name of Basatāyi who was a lay disciple of Paṇḍitadēva. Its period, too, may be about the same. From another inscription in the same temple, No. 342 (134), we learn that the *basti* was repaired by Gummaṭanna, a disciple of Hiriya-Ayya of Gerasoppe, probably in 1412.

4. *Jaina maṭha or monastery*.—The Jaina maṭha which is the residence of the Jaina guru is a pretty structure with an open courtyard in the middle. An upper storey has recently been added to the building. Plate XLI gives the front view of the maṭha before the upper storey was built, and Plate XLII its front view with the upper storey. The pillars of the porch are elegantly carved. One of them is shown on Plate XLIII. The maṭha has three cells standing in a line, facing west, which contain the images that are daily worshipped. In compliance with my request the guru had some of the images in metal and marble arranged in the courtyard for being photographed, and Plate XLIV exhibits the group of images so arranged. Of the three cells mentioned above, the middle cell has Chandra-nātha as the chief image, though there are many other bronze and marble figures kept in rows. The right cell has amidst other figures an image of Nēminātha in an artistically executed brass *mandasana* or pavilion (Plate XLV), while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvatī and the lower Jvālmālini. Several of the images appear to be recent additions as indicated by the inscriptions on them which range in date from about 1850 to 1858. The inscriptions are mostly in Sanskrit or Tamil engraved in Grantha characters and dated in some cases in both the Mahāvira and Śaka eras. The images were presents mostly from people of the Madras Presidency. They

include the Tirthankaras (1) Anantanātha, (2) Chandranātha, (3) Nēminātha and (4) Vardhamāna; (5) Gominaṭa; and the images of (6) the Navadēvatāḥ or nine deities, (7) the Pancha-Paramēśthiḥ, (8) the Chaturvimsati-Tirthakaras, and (9) the Gaṇadharas, and according to the inscriptions on them, Nos. 355-360 and 480-482, (1-3) were set up respectively by Dharapēndra-śāstri, the laywoman Nekka and Śattappa-śrēśthi, all belonging to Kumbhakōṇam; (4) by Appāsami of Sēṇṇiyambakkam in the Kanchi country; (5) by the laymen Gōpāla and Ādinātha of Tanjore; (6) by Perunai-śrāvaka also of Tanjore; (7) by Padmavati-yammā, wife of Śinnu-mudaliyār of Mannārkōvil; (8) by Ajjika of Tachchūru and (9) by Padmayya of Kaḷasa. The inscription on another Anantanātha image, No. 361, states that the images of the fourteen Jinas beginning with Vṛishabha and ending with Anantanātha were presented by Śattiram Appav-śrāvaka of Tanjore. The Navadēvatā-bimba or image of the nine deities has, besides the Pancha-Paramēśthiḥ, Jina-dharma or Jaina religion or law, Jināgama or Jaina scriptures, Chaitya or a Jina and Chaityālaya or a Jina temple, represented respectively by a tree, a *ṭhavanakōḷu* or stool for keeping the book in reading, a Jina figure, and a *maṭṭapa* or pavilion.

The walls of the *maṭṭha* are decorated with paintings illustrating mostly scenes from the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the Dasara Darbār of the Mysore king Krishṇa-Raja-Oḍeyar III seated on the throne in Mysore, while the one to the left, which has three rows, has figures of the Pancha-Paramēśthiḥ (p. 28) at the top, Nēminātha with his Yaksha and Yakshi in the middle, and a figure of the *svāmi* of the *maṭṭha* at the bottom represented as expounding religious texts to his disciples. On the north wall is pictured Parivānātha's *samavasaraṇa* with a big circle containing ourious representations; and the south wall, to the right of the guru's room, has portrayed on it scenes from the life of the emperor Bharata. *Samavasaraṇa* is supposed to be a heavenly pavilion where the Kēvali or Jina preaches eternal wisdom. Two panels to the left of the same room and two more on the west wall depict scenes from the life of the Jaina prince Nāgākumāra. The forest scene portrayed on one of the panels on the west wall is particularly good (Plate XLVI). The tree to the right with six persons on or near it is intended to illustrate the six *lēsya*s of Jaina philosophy. *Lēsya* (tint) is that by which the soul is tinted with merit and demerit. It is of six kinds and colours, three being meritorious and three sinful. Meritorious *lēsya*s are of orange-red (*pita*), lotus-pink (*padma*) and white (*śukla*) colours, while sinful *lēsya*s are of black (*krishṇa*), indigo (*nīla*) and grey (*kapōta*) colours. The former lead respectively to birth as man and as god and to final emancipation, while the latter lead respectively to hell and to birth as plant and as animal. The picture illustrates the acts of persons affected with the different *lēsya*s. With the desire of eating mangoes a person under the influence of the black *lēsya* uproots the mango tree;

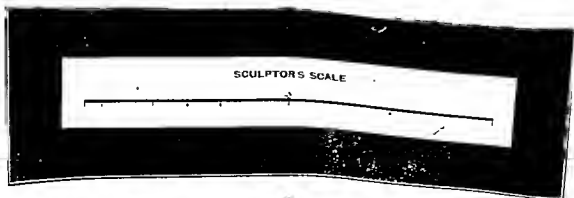


BACK VIEW OF GOMMATESVARA

Museo. Arch. Ind. post. N. 1000



1. BIST OF GOMMATESVARA



another affected with the indigo cuts its trunk; a third influenced by the grey chops off big boughs; a fourth affected with the orange-red cuts off small branches; a fifth under the influence of the lotus-pink merely plucks mangoes; and a sixth affected with the white picks up only fallen fruit. In the upper storey of the *maṭha* are set up a seated marble image of Pārśvanātha and a black stone panel containing figures of the twenty-four Jinas with Pārśvanātha in the centre. According to tradition Chāmunḍa-Rāya, after erecting the colossus on the larger hill, appointed his guru Nēnichandra as the head of the *maṭha* at Śravaṇa Belgōla. It is also stated that there was a line of gurus at the place even before this period. One of the gurus of this *maṭha*, Chārūkīrti-paṇḍita, is said in some inscriptions¹ to have cured the Hōysala king Ballāla I (1100—1106) of a terrible disease and to have thence acquired the title of Ballāla-jīvarakṣaka.

There are also in several Jaina houses artistically executed brass *mandṣanas* or pavilions similar to the one in the *maṭha* (Plate XLV) containing Jina figures for daily worship. Plate XLVII shows the *mandṣana* in the house of Paṇḍit Dōrbali-śāstri, the *adhyakṣa* or head of the Sanskrit Paṭhaśāla at Śravaṇa Belgōla. Plate XLVIII exhibits the front and back views of a few images in the possession of Paṇḍit Dōrbali-śāstri and Messrs: Garagaṭṭe Vijayarājaiya and Chandraiya. In Figure 1 the central image in the lower row represents according to the inscription on its back, No. 483, the Jina Śitalanātha; the one at the right end is a Chaturvīmśati-Tīrthakārṇ image with Pārśvanātha in the middle, and that at the left end a Pancha-Paramēśthi image. Besides Śitalanātha the two figures in the upper row also bear inscriptions on the back (Figure 2). Judging from the characters of these inscriptions, Nos. 484 and 485, these two images must be more than 800 years old. They are stated to have been presented to the Tīrthada-basadi at Kaḷasatavādi (near Seringapatam) by two ladies named Mālabbe and Kāṇṇabekanti. The inscription on Śitalanātha, which is in Marvāḍi, says that the image was caused to be made by Vilasānṣkari in 1519.

Kalyāṇi.—The *kalyāṇi* or pond in the middle of the village has already been referred to more than once (pp. 1 and 26). It is a beautiful large pond stepped on all sides surrounded by a wall with gates surmounted by towers (Plate XXXIII). To the north is a large pillared hall on one of the pillars of which is an inscription, No. 865, stating that the pond was caused to be built by Chikka-Dēva-Rajendra. The latter was a king of Mysore who ruled from 1672 to 1704. From the *Gom-maṭṣvara-charite* of Anantakavi (c. 1780) we learn that Chikka-Dēva-Rāja who ordered the construction of the *kalyāṇi* at the request of Appayya, his mint-master, died before the completion of the work, and that Appayya completed the pond with towers, pillared hall, etc., during the rule of Kṛṣṇa-Rāja-Odeyar I (1719-1731),

1. Nos. 254 (105), of 1393, and 258 (108), of 1432.

the grandson of Chikka-Dēva-Rāja. It was stated before that the village derived its name Belgoḷa from this pond (p. 1), but if the pond came into existence at the period noted above, it could not be the source of the name Belgoḷa which occurs even in inscriptions of the seventh century. We have therefore to conclude that either this pond which had been in existence in a dilapidated condition was renovated by order of Chikka-Dēva-Rāja or that the pond which gave the name to the village was one quite different from this.

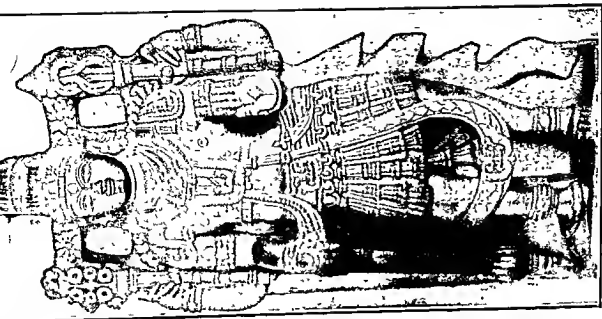
Jakki-kaṭṭe.—This is a small tank to the south of the Bhaṇḍāri-basti. From inscriptions below Jina figures on two boulders near the tank, Nos. 367 and 368, we learn that Jakkinavve, a lay disciple of Śubhachandra-siddhanta-dēva, the wife of the elder brother of the general Ganga-Rāja and the mother of the general Boppa-dēva, caused the tank and the Jina figures to be made. As we know that Ganga-Rāja was the general of the Hoysala king Viṣṇuvardhana, the period of these records must be about 1120, and Jakki-kaṭṭe, so named after the builder Jakkinavve, must be nearly 800 years old. Her praises also occur in inscription No. 117 (48), of 1123, which records the erection by Ganga-Rāja of an epitaph to his guru Śubhachandra-siddhanta-dēva who was likewise the guru of Jakkinavve. Another of her pious acts in the shape of the erection of a *basti* (now in ruins) at Sānehalli, about three miles from Śravaṇa Belgoḷa, is recorded in inscription No. 400 at that village.

Chennanna's pond.—At some distance to the south of the village is a small pond known as Chennanna's pond. This Chennanna is the same man that built the Chennanna-basti on the larger hill (p. 25). He thought it fit to record the making of this pond, as also of a grove and a *maṭṭapa*, in a good number of inscriptions, namely, Nos. 369-375 and 488-490. From No. 390 we learn that the period of the pond, etc., is about 1673.

ADJACENT VILLAGES.

A few words may now be said about the temples, etc., in some of the neighbouring villages.

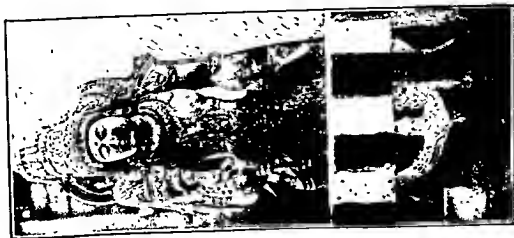
Jinanthapura.—This village is situated about a mile to the north of Śravaṇa Belgoḷa (see Plate II). According to inscription No. 383 the village was founded by Ganga-Rāja, the general of the Hoysala king Viṣṇuvardhana, in about 1117. The Śāntinātha-basti here is a fine specimen of the Hoysala style of architecture. It consists of a *garbhagriha*, a *sukhandasi* and a *navaranga*. Plate XLIX gives the plan of the temple. Śāntinātha is a well carved figure, about 5½ feet high with executed pillars adorned with bead work, one of them being in an unfinished condition, and nine good ceilings, each about 1½ feet deep. One of the ceilings is shown on Plate LV. There are likewise in the *navaranga* two well executed niches.



3. DVARAPALAKA TO LEFT OF ENTRANCE
TO ENCLOSURE



2. CHAUR-BEARER TO LEFT OF
GOMMATISVARA

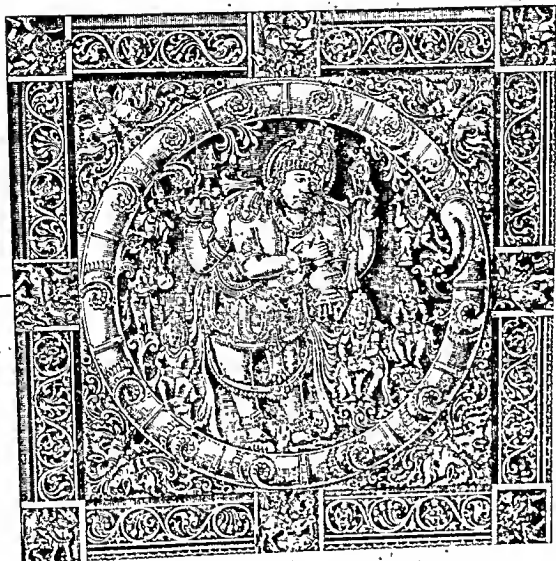


1. CHAUR-BEARER TO RIGHT
OF GOMMATISVARA
Mysore Archaeological Survey

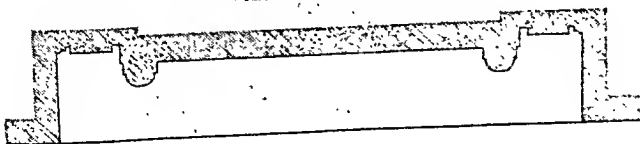
son (name defaced), a disciple of the royal guru Némichandra-panḍita of Belikumba, as a result of an attack of severe fever, and states that the *śilakūṭa* was built by Bairoja on the spot where the body was cremated. The epitaph concludes with the statement that a woman named Kalabbe, probably the widow of the deceased, also ended her life in 1214. There is also a similar, but smaller, tomb on the rock to the north of the tank known as Tāvarekere to the west of the smaller hill, with an inscription close to it, No. 362 (142), which says that it is the tomb of the ascetic Chārukīrti-panḍita who died in 1643. Before leaving Jinanāthapura it may be stated that inscription No. 64 (40), which is the epitaph of a Jaina teacher named Dēvākīrti-panḍita who died in 1163, mentions the fact that this teacher caused a *Dānūśāle* or almshouse to be built of stone in this village.

Haḷe-Belgola.—This village is at a distance of about four miles to the north of Śravana Belgola. It has a ruined Jina temple in the Hoysala style of architecture consisting of a *garbhagriha*, an open *sukhanṣi* and a *navaranga*. The *garbhagriha* contains a standing Jina figure, about 2½ feet high. Against the wall of the *sukhanṣi* leans a mutilated standing figure of Pāravanātha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. The central ceiling of the *navaranga*, which is beautifully carved, has figures of the *ashṭa-dikpālakas* or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Dharaṇendra with a five-hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well carved chauri-bearers, about 5 feet high, lying mutilated in the *navaranga* together with a seated headless Jina figure about 3 feet high. Plate LVI, 2 shows one of the chauri-bearers. The *navaranga* doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported at the corners and other places by figures of elephants. An inscription at the temple, EC, V, Chennarayanaṭṭa 148, of 1094, states that the Hoysala prince Ereyanga, the father of Vishnuvardhana, granted to the Jaina guru Gōpanandi Rāchanahalla and the Belgola Twelve for repairs of the *basadis* of Belgola and other places. Gōpanandi is praised at great length in inscription No. 69 (55), of about 1100. It is probable that the period of the *basṭi* is about 1094.

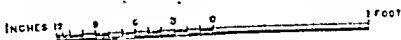
There are also a Vishnu and a Śiva temple at the village, which are small structures built of brick. The former has a figure of Kēśava, about 4 feet high, and two figures of Ālāras or Śrivaishnava saints, while the latter has a linga behind which stands a figure of Viṣṇu, about 3½ feet high. The village appears to have had several more temples at one time as evidenced by the outlet of the tank close by, which is mostly built of the architectural members of temples such as beams, pillars, capitals, etc. There is also a mutilated Jina figure near the pond in the



SECTION: ON A.B.



CEILING IN FRONT OF, GÔMATÊSVARA.



middle of the village with the head of the headless image in the ruined *basti* noticed above lying at its side.

Sāṇhalli.—This village, about three miles from Śravaṇa Belgōla, has a ruined *basti* which was, as stated before (p. 32), caused to be built in about 1120 by Jakkimarve, the wife of the elder brother of Ganga-Rāja, the general of the Hoysala king Viṣṇuvardhana¹.

INSCRIPTIONS.

A good number of the inscriptions has already been referred to in describing the buildings, etc., of Śravaṇa Belgōla and the adjacent villages. As Chikka-beṭṭa contains a very large number of epigraphs, including many ancient ones which are crowded together especially in front of the Kattale-basti and to the south of the Pārśvanātha-basti, it was thought desirable to give a plan of the records (Plate IV) on that hill with a view to their easy identification. The number of inscriptions printed in the previous edition is 144, and the number in the present edition is 500. The new discoveries, numbering about 354 records, consist of 171 on Chikka-beṭṭa, 111 on Doḍḍa-beṭṭa, 43 in the village and 29 in the adjacent villages. In connection with the present edition four visits were paid to Śravaṇa Belgōla at different times and each time new inscriptions were found. The survey may now be considered to be practically complete. The inscriptions in this volume are arranged under four heads: Chikka-beṭṭa, Doḍḍa-beṭṭa, the village, and adjacent villages. The epigraphs discovered at different times, though belonging to the same head, had to be printed in different places in the Kannada portion with different numbers. But in the translations all the records belonging to the particular heads, though not bearing consecutive numbers, are brought together for convenience of reference. Thus the numbers belonging to Chikka-beṭṭa are 1—174, 408—475 and 491—492; to Doḍḍa-beṭṭa 175—326, 476—479 and 495—499; to the village 327—377, 490—493, 493—494 and 500; and to adjacent villages 378—407. In the previous edition only one inscription, No. 384 (144), of one of the adjacent villages is printed. According to the characters in which the inscriptions are written, 45 are in Nāgarī, 17 in Mahājānī, 11 in Grantha and Tamil, 1 in Vatteḷinttu and the rest in Kannada. It is not to be expected that every one of the new discoveries is of great historical importance; but it may be said of most of them that they supply information of one kind or another which cannot but be of some interest to the historian and the archaeologist. As stated above, the largest number of new records was discovered on Chikka-beṭṭa. Many of them are of a respectable antiquity going back to the seventh and eighth centuries; some are perhaps one or two centuries later, but very few can be brought down to a period later than the twelfth century. Many of

1. See inscriptions Nos. 368 and 400.

the old ones are epitaphs of Jaina monks and nuns; some record the visits of distinguished persons, and some consist of only one word giving the name of the pilgrim who visited the place. Being ancient records, it was thought desirable to copy every one of them without any regard to their importance or otherwise from an historical point of view especially as it was feared that, the letters being worn and the rock having peeled off in many places, there was every likelihood of no traces being left of many of them a few years hence. Dodda-beṭṭa has likewise a good number of inscriptions, mostly of a later date, recording the visits of pilgrims from Northern and Southern India.

The inscriptions will be dealt with in detail under two heads: (1) those that can be assigned to specific dynasties of kings, and (2) those that are of a miscellaneous character. Before passing in review the records relating to specific dynasties of kings, it is necessary to say a few words about the tradition regarding the visit to Śravaṇa Belgola of the Śrutakēvali Bhadrabāhu along with his disciple Chandragupta, the Maurya emperor. Briefly the tradition runs thus:—

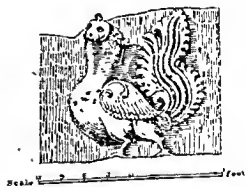
Bhadrabāhu, the last Śrutakēvali, predicted a twelve years' drought and famine in the north, whereupon the Jaina community migrated under his leadership to the south. Chandragupta, the Maurya emperor, abdicated and accompanied Bhadrabāhu as his disciple. On reaching Śravaṇa Belgola Bhadrabāhu, perceiving that his end was approaching, ordered the community to proceed on their journey, remained on the smaller hill and died there, tended in his last moments by his disciple Chandragupta. The latter lived there as an ascetic for some years, worshipping the footprints of his guru, and ultimately died by the Jaina rite of *sallekhand* or starvation.

We may now proceed to mention a few facts derived from local history, inscriptions and literature which appear to give support to this tradition. The smaller hill at Śravaṇa Belgola is said to derive its name Chandragiri from the fact that Chandragupta lived and performed penance there. As stated before (p. 5), the Chandragupta-basti, one of the oldest temples on the same hill, is said to have been erected because it was caused to be erected by Chandragupta. There is, moreover, a cave on this hill, known as the cave of Bhadrabāhu, containing his footprints, in which he is said to have expired. Inscription 168 (71), of about 1100, in the cave refers to worship being done to the footprints of Bhadrabāhu. Two inscriptions on the north bank of the Kaveri near Seringapatam, E C, III, Seringapatam 147 and 148, of about 900, describe the summit of the Kalbappu hill or Chandragiri as marked by the impress of the feet of the great sages Bhadrabāhu and Chandragupta. Among the inscriptions at Śravaṇa Belgola itself, 31 (17-18), of about 850, (see Plate LXI), refers to the pair of the great sages Bhadrabāhu and Chandragupta, and states that the Jaina religion, which had greatly prospered when they shed lustro on it, having become a little weak, the sage Śāntisēna renovated it; 67 (54), of 1129, mentions Bhadrabāhu, and Chandragupta who, through the merit of being his disciple, was served for a long time by the forest deities; 64 (40), of 1163, speaks of Bhadrabāhu

GULLAKAYAJI.



KUKKUTA SARPA.



the last of the Śrutakēvalis, and of his discipġ Chandragupta, by whose glory the sages of his *gaṇa* were worshipped by the forest deities; and 258 (108), of 1432, after extolling the lord of ascetics Bhadrabāhu, the last of the Śrutakēvalis, says that his disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds.

In literature the *Bṛihatkaṭhakaśā*, a Sanskrit work written by Harishēna in 981, says that Bhadrabāhu, the last of the Śrutakēvalis, had the king Chandragupta as his disciple. The account of Bhadrabāhu given in this work may be summarised thus:—In the Pauṇḍravardhana country king Padmaratha was reigning in the city of Dēvakōṭṭa which was formerly known as Kōtipura. He had a Brāhman dependant of the name of Sōmaśarma who by his wife Sōmasrī had a son named Bhadrabāhu. One day when Bhadrabāhu was at play with other children at Dēvakōṭṭa, Gōvardhana, the fourth Śrutakēvali, happened to see him, and perceiving that he was destined to be the fifth Śrutakēvali, took charge of him with his father's consent and taught him all sciences. Soon after Bhadrabāhu received *dīkṣhe* (or the rite of initiation) from Gōvardhana and became an ascetic. In his wanderings he went to Ujjain and stopped in a garden on the bank of the Sīprā. At that time the king of Ujjain was the pious Jaina layman Chandragupta whose queen was Suprabhā. While out to beg for alms, Bhadrabāhu went to a house where there was only an infant crying in its cradle which told him to go away. On hearing this he came to the conclusion that there would be a twelve years' drought in that country, and spoke to the *saṅgha* or community thus—"There will be a twelve years' famine here. As my end is approaching, I shall stay here alone." You go to the south." When he heard of this, king Chandragupta received *dīkṣhe* from Bhadrabāhu. Chandragupti-muni, the first of the Daśapūrvīs, became the head of all the *saṅghas* under the name of Viśākhachārya. By order of Bhadrabāhu he led the *saṅgha* to the Punnāṭa kingdom² in the south. Rāmilla, Sthūlavṛiddha and Bhadrachārya were sent with their *saṅghas* to Sindhu and other countries. Bhadrabāhu went to that part of Ujjayini known as Bhādrapada, fasted for many days and expired.³ When the twelve years of famine were ended, Viśākhachārya, disciple of Bhadrabāhu, returned with the *saṅgha* from the south to Madhyadēśa or the Middle Country.

1. Aham atraiva tiṣṭhāmi kṣāntam āyur mamādhunā t

2. This ancient kingdom, known as Punnāṭ in Kannala, is named Pauṇnata by Ptolemy who says that it was noted for the precious stone called beryl. It was ruled by Rāshtravarman and other kings from their capital Kirtipura, the modern Kittūr situated on the Kapini river in the Heggajdēvankōte Taluk of the Mysore District. Harishēna and Jinasēna say that they belonged to the Punnāṭa-saṅgha, probably identical with the Kittūr-saṅgha mentioned in 81.

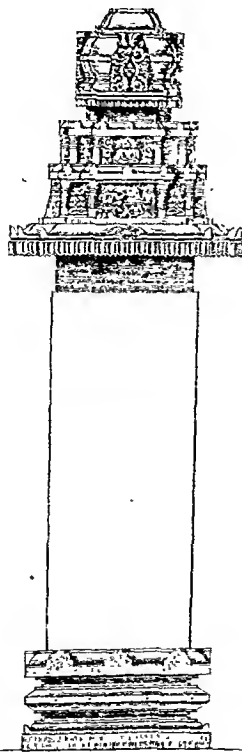
3. Prāpya Bhādrapadam dēśam śrīmad-Ujjayini-bhavan
chakaraśaśanam dhṛatī sa dināni bahūnyalam ||
samādhi-maṇḍam prāpya Bhadrabāhur divam yayau ||

Another Sanskrit work, named *Bhadrabāhucharita*, by Ratnanandi, disciple of Anantakīrti and pupil of Lalitakīrti, which appears to belong to about the fifteenth century, also gives an account of Bhadrabāhu. The account given in this work, though similar in many respects to the one given above, differs from it in some important particulars. Padmadhara was the king of Kōtapura in Bharatavarsha and Sōmasarma his family priest. Bhadrabāhu distinguished himself in disputations at the court of king Padmadhara. He succeeded his guru Gōvardhana as *acharya* or teacher. Chandragupti, the king of Ujjain, showed him great honor and requested him one day to interpret the dreams which he had had the previous night. On hearing the interpretation he renounced the world and took *dikṣa* from the guru. Predicting a twelve years' famine and advising his followers to leave the country, Bhadrabāhu, saying "we shall go to Kanyāka," went to the south accompanied by twelve thousand disciples. On coming to a forest, perceiving that his end was approaching, he appointed Viśakhacharya to his own place and directed him to lead the *saṅgha* to the south. Chandragupti alone stayed behind to attend on his guru, while the rest proceeded to the Chōla country. Soon after Bhadrabāhu took the vow of *sallekhaṇā* or starvation and expired. The sage Chandragupti, drawing a likeness of his guru's feet, was worshipping them. On his return, Viśakhacharya paid homage at the tomb of Bhadrabāhu, and having been treated with due honor by Chandragupti-muni, left for Kanyakubja.

The Kanuḍa work *Munivamsābhyaudaya* by Chidanandakavi (c. 1680) gives incidentally some information about Bhadrabāhu and Chandragupta. It says: "The Śrutakēvali Bhadrabāhu came to Belgoḷa and lived on Chikka-betta. A tiger sprang upon him and perhaps killed him. Even now his feet (footprints) are worshipped in a cave on the hill. . . . Dakṣinācharya came to Belgoḷa by order of the Jaina sage Arhadhali. Chandragupta, who had also come there on a pilgrimage, took *dikṣa* from Dakṣinācharya and was worshipping the god in the temple founded by him and the footprints of Bhadrabāhu. Some time after Dakṣinācharya bestowed his own position on Chandragupta."

The account given of Bhadrabāhu and Chandragupta in the *Rājaraṣīkathe*, another Kannuḍa work written by Dēvachandra in 1888, is mostly similar to that given by Ratnanandi; but it adds many more details which are not, however, of much importance. It states that Gōvardhana came to Kōṭikapura accompanied by the Śrutakēvalis Visṇu, Nandinitra and Aparājita and by five hundred disciples in order to do reverence at the tomb of the Kōvali Jambū-svāmi. While Bhadrabāhu was at the court of Padmaratna, the king showed him a writing which no one could understand, and he at once interpreted it, thus giving proof of his learning and discernment. Chandragupta, the king of Pāṭaliputra, on the night of the full moon in the month of Kārtika, had sixteen dreams (details given.) On the next day, being informed by the keeper of the royal garden of the arrival of Bhadrabāhu there, he immediately went forth with all his councillors to do him reverence, and

INSCRIBED PILLAR IN SIDDARA BASTI



NS 254

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after receiving his blessing, informed him of the dreams. Bhadrabāhu interpreted them all; the interpretation of the last dream in which the king saw a twelve-headed serpent approaching, being that a twelve years' famine would come upon the land. One day, when Bhadrabāhu went on his round to beg for alms, he stood before a house where there was an infant crying in its cradle, and so loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. The king's ministers offered many sacrifices to avert the calamity, but Chandragupta, to atone for their sin in taking life, abdicated in favour of his son Simhasēna, and, taking *dikṣa*, joined himself to Bhadrabāhu. And Bhadrabāhu, predicting that all rain and cultivation would cease in the north and that the people would die of starvation, collected a body of twelve thousand disciples and went southwards. On coming to a certain hill he perceived that his end was approaching. He therefore committed all the disciples to Viśākhaśāhārya's care and sent them on under his guidance to the Chōla and Pandya countries. Chandragupta alone received permission to remain, who, on his guru's death, performed the funeral rites and abode in a cave, worshipping his footprints. Some time after this king Bhāskara, the son of Simhasēna, came to the south for the purpose of worshipping at the place of Bhadrabāhu's decease and doing obeisance to Chandragupta, his own grandfather. He remained there for some time and built some Jina temples and a city near Chandragiri, which was named Belgola. Chandragupta died on the hill.

Finally, we may also notice briefly inscription No. 1, perhaps the oldest epigraph at Śrāvastī Belgola, on which the whole tradition is apparently based. It says: "Bhadrabāhu-srāmi, of a lineage rendered illustrious by a succession of great men, who was acquainted with the true nature of the eightfold omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayīni a calamity lasting for a period of twelve years, the entire *saṅgha* (or Jaina community) set out from the North to the South and reached by degrees a populous and prosperous country. Then, separating himself from the *saṅgha*, an *aśāhārya* (or teacher), Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the *saṅgha* in its entirety, and in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samādhi*)."

It will be seen from the accounts given above that the evidence in support of the tradition is not conclusive: it is even discrepant on some important points. Inscription No. 1 does not say that Bhadrabāhu led the *saṅgha*; and Harishēna clearly states that Bhadrabāhu did not go with the *saṅgha* but died in a part of Ujjayīni known as Bhādrapada. But the two inscriptions near Seringapatam, probably a little older than Harishēna's period, describe the summit of Chandragiri

as marked by the impress of the feet of the great sages Bhadrabāhu and Chandragupta, thus indicating that the two lived there, and a still earlier inscription on Chandragiri itself, No. 31 (17-18), refers to the same two sages though it does not expressly state that they lived there. All accounts are, however, agreed on two points, namely, the prediction of the famine by Bhadrabāhu and the migration of the Jaina community to the South. There is also a fair amount of agreement with regard to the fact that this Bhadrabāhu was the Śrutakēvali of that name and that he had one Chandragupta as his disciple. The question is who this Chandragupta was, and tradition gives the unequivocal answer that he was the Maurya emperor of that name, the grandfather of Aśoka. The late Dr. Fleet was of opinion that the story that the Maurya emperor Chandragupta went with Bhadrabāhu to Śravaṇa Belgola and ended his days there in religious retirement had 'no solid foundation'. He tried to show that the Bhadrabāhu of inscription No. 1 was a later one of that name who lived in the first century B. C. and wrongly identified Chandragupta with Guptigupta².

Though the evidence in support of the tradition is not quite conclusive, there are a few important facts which have to be taken into careful consideration before arriving at a decision one way or the other.

1. As Dr. Leninann says³, the migration to the South is "the initial fact of the Digambara tradition." After a critical examination of Jaina *paṭṭavālis* or succession lists of gurus, Dr. Hoernle says: "Before Bhadrabāhu the Jain community was undivided; with him the Digambaras separated from the Śvētāmbaras The question is who this Bhadrabāhu was. The Śvētāmbara *paṭṭavālis* know only one Bhadrabāhu, who, from the dates assigned to him by the Śvētāmbaras and Digambaras alike, must be identical with the Bhadrabāhu I of the Digambaras. Considering the varying and contradictory character of the Digambara traditions, the probability is that the inception of the great separation took place under Bhadrabāhu I, who died 162 A. V. according to the Digambaras, or 170 A. V. according to the Śvētāmbaras. . . . The Digambara separation originally took place as a result of the migration southwards under Bhadrabāhu in consequence of a severe famine in Bihār, the original home of the undivided Jain community." Here is some evidence of the migration having taken place under the Śrutakēvali Bhadrabāhu.

2. The Maurya emperor Chandragupta was a Jaina and a contemporary of the Śrutakēvali Bhadrabāhu. Mr. Thomas says: "That Chandragupta was a member of the Jaina community is taken by their writers as a matter of course

1. *J. A.*, XXI, 156; *E. I.*, IV, 22; *JRAS.*, 1909, 23; *Ibid.*, 1911, 816.

2. *E. I.*, IV, 339.

3. *Venica Oriental Journal*, VII, 382.

4. *J. A.*, XXI, 59-60.

5. *Jainism, or the Early Faith of Aśoka*, 23

TYÂCADA BRAHMADÊVA PILLAR, SOUTH SIDE



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and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion. . . . The testimony of Megasthenes would likewise seem to imply that Chandragupta submitted to the devotional teaching of the Śrautas as opposed to the doctrines of the Brāhmins." The same writer goes on to prove that the successors of Chandragupta were also Jains. That Aśoka was a Jaina at first and afterwards became a Buddhist, he deduces from the statements of that monarch's edicts, as also from the statement of Abul Fazl in the *Ain-i-Akbari*, that Aśoka introduced Jainism into Kāshmir. This is confirmed by the *Rājataranginī* or Brāhmanical history of Kāshmir, which states that Aśoka 'brought in the Jina-sāsana.' In the Sanskrit play named *Mudrā-Rākshasa* which dramatises the story of Chandragupta's accession to the throne of the Nandas, we see that Jains held a prominent position at the time, and Chanakya, Chandragupta's minister, who was the prime agent in the revolution, employs a Jaina as one of his chief emissaries.

3. Chandragupta's disappearance from public life at a comparatively young age requires some satisfactory explanation. He ascended the throne in or about 322 B. C. when quite young and must have been under fifty when his reign came to a close twenty-four years later about 298 B. C. He is not expressly stated to have died, and no special reason appears for his death at this early age. Had he fallen in battle, or his life been cut short by accident or disease, the circumstance could not fail to have been mentioned. On the other hand, if he retired from the throne in order to devote himself to an ascetic life in the last stage of his existence under the guidance of the most distinguished Jaina teacher then living, namely, the Śrutakēvali Bhadrabāhu, this would afford a reasonable explanation of his early disappearance from public notice and of the silence regarding his further career. It is also worthy of notice that the end of his reign coincides with the generally accepted date of Bhadrabāhu's death. And tradition says that he lived for twelve years after the decease of Bhadrabāhu. His death then occurred when he was about sixty-two years of age, which seems more natural.

4. It is very probable that the Dekhan and the north of Mysore were included in the Maurya empire.¹ For the Edicts of Aśoka found at Maski in the Nizam's Dominions and in the Chitaldrug District in Mysore bear evidence to this fact. Early Tamil literature contains several references to the invasion of South India by the Mōriyar or Mauryas. There are also inscriptions² in Mysore which state that Kuntala, a province which included the western Dekhan and the north of Mysore, was ruled by the Nandas. But these are of comparatively modern date, the twelfth century. Vincent A. Smith says³: "At present there is no good

1. *J.R.A.S.* for 1919, 59⁴

2. *E. C. V. Shikarpur* 225, etc

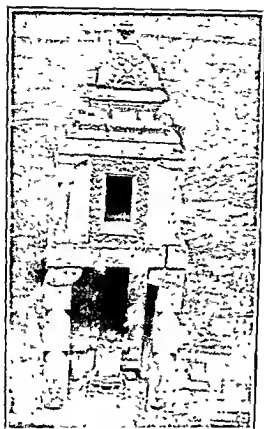
3. *Oxford History of India*, 74.

evidence that his (Chandragupta's) conquests extended into the Deccan, but it is possible that he may have carried his victorious arms across the Narbada. Late traditions in Mysore go so far as to assert the extension of the Nanda dominion to that country."

A dispassionate consideration of the abovementioned facts leads one to the conclusion that the Jaina tradition has some basis to stand upon. The evidence may not be quite decisive, but it may be accepted as a working hypothesis until the contrary is proved by future research. Vincent A. Smith, after a careful consideration of all the points bearing on the subject, arrived at a similar conclusion. He says:—

"The only direct evidence throwing light on the manner in which the eventful reign of Chandragupta Maurya came to an end is that of Jain tradition. The Jains always treat the great emperor as having been a Jain like Bimbisara, and no adequate reason seems to exist for discrediting their belief. The Jain religion undoubtedly was extremely influential in Magadha during the time of the later Saisunāgas, the Nandas, and the Mauryas. The fact that Chandragupta won the throne by the contrivance of a learned Brahman is not inconsistent with the supposition that Jainism was the royal faith. In the drama cited above (*Mudra-Rakshasa*) a Jain ascetic is mentioned as being a special friend of the minister Rakshasa, who served first the Nanda and then the new sovereign.

Once the fact that Chandragupta was or became a Jain is admitted, the tradition that he abdicated and committed suicide by slow starvation in the approved Jain manner becomes readily credible. The story is to the effect that when the Jain saint Bhadrabahu predicted a famine in northern India which would last for twelve years, and the prophecy began to be fulfilled, the saint led twelve thousand Jains to the south in search of more favoured lands. King Chandragupta abdicated and accompanied the emigrants, who made their way to Śrāvastī in Mysore, where Bhadrabahu soon died. The ex-emperor Chandragupta, having survived him for twelve years, starved himself to death. The tradition is supported by the names of the buildings at Śrāvastī, inscriptions from the seventh century after Christ, and a literary work of the tenth century. The evidence cannot be described as conclusive, but after much consideration I am disposed to accept the main facts as affirmed by tradition. It being certain that Chandragupta was quite young and inexperienced when he ascended the throne in or about 322 B. C., he must have been under fifty when his reign terminated twenty-four years later. His abdication is an adequate explanation of his disappearance at such an early age. Similar renunciations of royal dignity are on record, and the twelve years' famine is not incredible. In short, the Jain tradition holds the field, and no alternative account exists".



1. PAVILION OVER TIAGADA BRAHMADEVA PILLAR



2. LAKSHMI ON LINTEL OF ABHAYA LAGILI





Mysore Archaeological Survey

SIDDHAS' BOULDER.

elephant opposite to her, apparently aiming at her with some weapon held at the level of his waist. No. 150 is a fragmentary Jaina epitaph containing references here and there to the Ganga kingdom and its prosperity. It mentions one Narasinga as the great minister of Ereganga and states that the son of Narasinga's son-in-law Nāgavarma, who was an equal of Vatsarāja and Bhagadatta, died by the Jaina rite of starvation. Ereganga is evidently the Ganga king Ereyappa who, according to the Śūḍi plates¹ of Būtuga and the Kūḍlār plates² of Mārasimha, had a son named Narasinga, who seems to be mentioned in the present record as his great minister. The date of the inscription may be about 950.

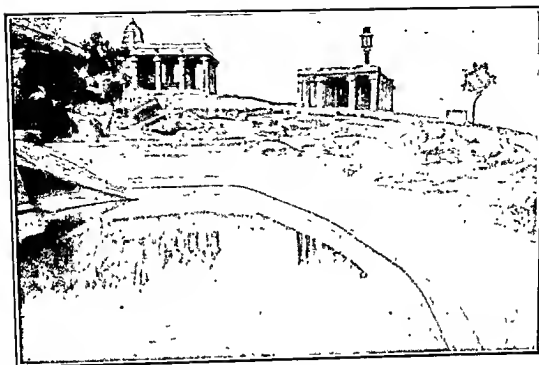
No. 59 (38), (Plate LXIII), introduces us to king Mārasimha, gives an elaborate account of his achievements and records his death at Bankapura by the Jaina rite of *sallekhand* or starvation. It states that Mārasimha, who had the title Satyavākya-Konguṇivarma-dharma-mahārājadhīrāja, became known as the king of the Gūrjara by his conquest of the northern region for the Rāshtrakūṭa king Kṛishṇa III; that he broke the pride of Alla, a powerful opponent of Kṛishṇa III; that he dispersed the bands of the Kīrātas dwelling on the skirts of the Vindhya forests; that he protected the army of the emperor (Kṛishṇa III) at Mānyakhēṭa (Mālkhed in the Nizam's Dominions); that he performed the anointment of the Rāshtrakūṭa king Indra IV; that he defeated Vajjala, the younger brother of Pāṭāṇalla; that he captured all the possessions, including jewels, elephants, etc. of the ruler of the Vanavāsi country; that he received obeisance from the members of the Mātūra family³; that he destroyed all the Nolaṃba kings in war, which circumstance gave him the distinctive title Nolaṃbakulāntaka or a Yama to the Nolaṃba family; that he took the hill-fort of Uchchangi which had proved impregnable even to Kāḍavattī; that he killed the Śābara leader Naraga; that he defeated the Chālukya prince Rājāditya; that he fought and conquered in battles on the banks of the Tāpi, at Mānyakhēṭa, at Gōnūr, at Uchchangi, in the Banavāsi country, and at the fortress of Pābhase; and that he maintained the doctrine of Jina and erected *basadis* and *mnastambhas* at various places. The record closes with the statement that he relinquished the sovereignty, and keeping the vow of *sallekhand* for three days in the presence of Ajita-bhaṭṭāraka, died at Bankapura (in 974). A good number of titles is applied to him, among which may be mentioned Ganga-chūḍāmaṇi (the crest-jewel of the Gangas), Nolaṃbāntaka (destroyer of the Nolaṃbas), Guṭṭiya-Ganga (the Ganga of Guṭṭi), Chālad-uttaraṅga (the lintel of the firmness of character), Maṇḍalika-Tripētra (a Śiva among chieftains), Ganga-Vidyādihara, Ganga-Kandarpa, Ganga-Vajra and Ganga-singa (the lion of the Gangas). From an inscription at Karagaḍa⁴, of 971, we learn that the battle with

1. E. I., III, 158.

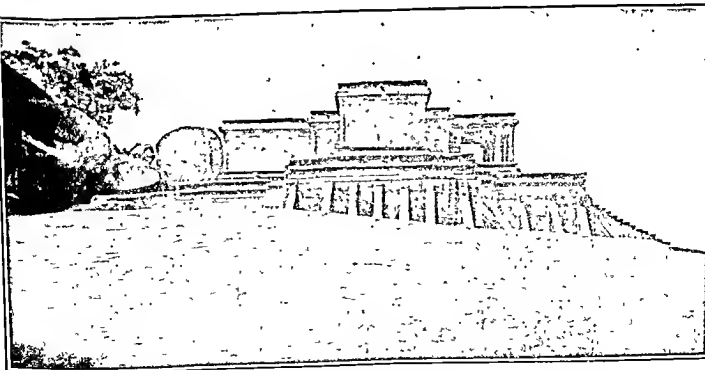
2. *Myore Archaeological Report for 1921*, p. 25.

3. E. I., XI, 4 and 5.

4. *Myore Archaeological Report for 1911*, p. 37.



1. CHENNANNA-BASTI AND DONÈ



2. ODFGAL-BASTI



NORTH VIEW OF THE VILLAGE

Mysore Archaeological Survey

Rājāditya was for the possession of the Uchehangī fort. The Kūḍlūr plates¹ of Mārasimha, of 963, state that Krishṇa III, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning Mārasimha as the ruler of Gangapāḍi. No. 45, which seems to refer to a warrior or servant of Nolaṃbakulāntaka, is a record of the same reign.

His successor was king Rāchamalla (IV) whose minister and general, Chāmunda-Rāja, built, according to No. 122 (Plate LXVIII), the Chāmunda-rāya-basti on the smaller hill and erected, as stated in 175 (76), 176 (76) and 179 (75), (Plate LXXI), the colossal statue of Gommatēśvara on the larger hill. No. 176 is in the Tamil language, one-half being in Grantha, and the other half in Vaṭṭe-luttu, characters; and 179 in the Maḥarāṣṭri language, the characters used being Nāgari. No. 281 (109), (Plate LXXII), though fragmentary, contains some account of Chāmunda-Rāja's exploits. We learn from it that he belonged to the Brahma-Kshatra race; that when by order of king Indra his own lord king Jagadekavira (Rāchamalla) raised his arm to conquer Vajvalādēva, the younger brother of Pātālamalla, he routed and put to flight the hostile army; that in the wars with Nolaṃba-Rāja and king Raṇasinga his prowess was applauded by his lord Jagadekavira; and that he frustrated an attempt by king Chaladanka-Ganga to seize by force the Ganga empire. Chāmunda-Rāja was also a literary character, being the author of a Kannada work called Chāmunda-rāya-purāṇa, an account mostly in prose of the twenty-four Tirthankaras, which he wrote in 978. From the opening and concluding chapters of the work, which give a few details about the author, we learn that he was born in the Brahma-Kshatra race; that his lord was Jagadekavira and his guru Ajitasēna; and that he obtained renown by putting to flight Gōvinda-rāja and slaying Rāchaya. The origin of his various titles is related thus: from his defeat of Vajvalādēva in the Khēḍaga war he obtained the title *Samara-dhurandhara*; from the valour he displayed in the plain of Gōnūr in the Nolaṃba war, the title *Vira-mārtāṇḍa*; from his brave fight against Rājāditya in the fort of Uchehangī, the title *Raṇaranga-singa*; from his killing Tribhuvanavira in the fort of Bageyūr and enabling Gōvindara to enter it, the title *Vairikula-Kaladaṇḍa*; from his defeat of Rāja, Bāsa, Sivara, Kūnāṅka and other warriors in the fort of king Kāma, the title *Bhujavikrama*; from his slaying Mudurāchaya known as Chaladanka-Ganga and Gangara-bhaṭa who killed his younger brother Nāgavarma, the title *Samara-Paraśurāma*; and from his never telling an untruth even in jest, the title *Satyā-Yudhishṭhira*.

Chāmunda-Rāja seems to have served under Mārasimha also as indicated by some of his exploits which, as we have seen above, are attributed to that king. In several inscriptions he is mentioned simply by his title of Rāja. No. 345 (137) states that Rāja, the minister of king Rāchamalla, was one of the chief promoters of the Jaina faith and couples his name with those of Ganga-Rāja, the minister o

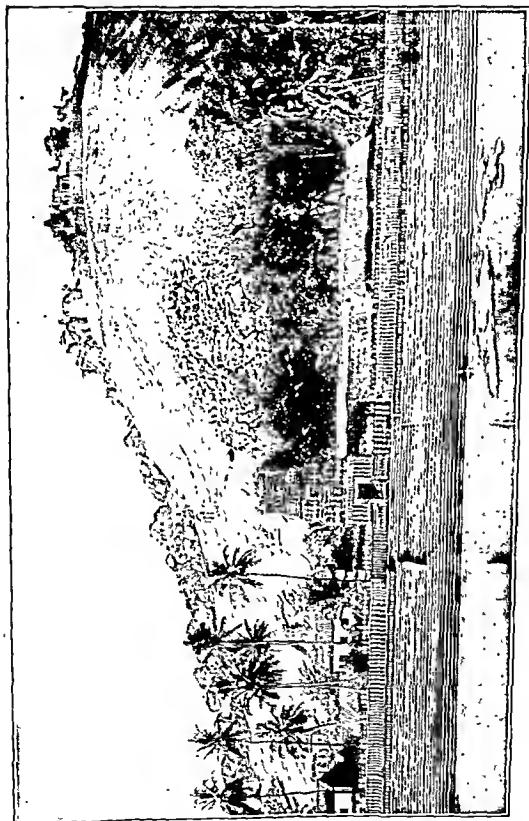
Vishṇuvardhana, and Huḷḷa, the minister of Nārasimha I, who came after him. In several other records, which give an account of Ganga-Rāja's achievements, such as 73 (59), 125 (45), 240 (90), 251 and 397, Ganga-Rāja is described as a hundred-fold more fortunate than the former Rāja of the Gangas, that is, Chāmuṇḍa-Rāja. No. 151 refers to a visitor Subhakarayya who, it says, was the accountant of Rāchamalla-Dēva, probably king Rāchamalla IV. The last record to be noticed under this head is 121 (67) which refers to the erection of a Jina temple at Belgōla by Jinadēvaṇṇa, son of Chāmuṇḍa-Rāja and lay disciple of Ajitasēna. Ajitasēna was also the guru of Chāmuṇḍa-Rāja.

We may also notice here some epigraphs which contain references to the Gangas, without mentioning any particular Ganga king. The incomplete inscription 37 merely refers to the illustrious Ganga family and 411 mentions a warrior of the Gangas. In 378 is a reference to a fierce battle between the Gangas and the Chōḷas under Chōḷa-Permadi and 164 records the erection of an epitaph by a Ganga chief. We learn from 69 (55) that Gōpaṇandi caused the Jaina religion, which had become weak, to attain the prosperity and fame which it formerly enjoyed during the time of the Ganga kings; from 67 (54), of 1129, that Śrīvijaya was greatly honored by a Ganga king; and from 345 (137), of about 1159, that Kellangere, where Huḷḷa erected several *bastis*, owed its foundation to the Gangas. No. 67 (54) also mentions in a poetical way the help received by the founder of the Ganga dynasty from the Jaina teacher Simhanandyaśāharya in establishing his power. It says: "The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghatī*¹ sins, was vouchsafed by Simhanandi-muni to his disciple also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder by him with his sword?" The disciple referred to here is the Ganga king Kongunivarṇa, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. No. 397 states that he was the creator of the Ganga kingdom and the Udayēndiram grant² of Hastimalla says that the Ganga family obtained increase through his greatness. The Kūḷlār plates³ of Mārasimha tell us that by favor of Simhanandi Kongunivarṇa or Mādhaḥa obtained strength of arm and valour and cut asunder the great stone pillar with a single stroke of his sword; E C, VII, Shimoga 4, that Simhanandi presented him with a sword and procured for him a kingdom; and E C, VIII, Nagar 35 and 36, that Simhanandi made the Ganga kingdom. In an old commentary on the Jaina work

1. See Translation, page 25, note 9.

2. *South Indian Inscriptions*, II, 387.

3. *Mysore Archaeological Report for 1921*, p. 19.



SOUTH VIEW OF KALYANI

Maple Archaeological Survey

Gommaṣasdra it is stated that the Ganga family prospered by the blessing of Simhanandi.

THE RĀSHTRAKUTAS.

Some Rāshtrakūṭa kings have already been referred to when speaking of the Gangas: Vaddoga or Amoghavarsha III who along with Kōṇeya-Ganga fought against Ganga-vajra or Rakkasa-maṇi; and Indra by whose order Chāmuṇḍa-Rāja's lord Jagadēkavīra or Rāṭhamalla defeated Vajraḷadēva. The earliest Rāshtrakūṭa inscription we have to notice is 35 (24), (Plate LXII), which refers itself to the reign of the prince Raṇavalōka Kambayya, son of Dhruva and elder brother of Gōvinda III. It states that while the obtainer of the hand of five great instruments, the *mahā-samantadhipati* or lord over great feudatories, Raṇavalōka Śrī-Kambayya, son of Śrī-Ballabha-mahārājadhīrāja-paramēśvara-mahārāja, was ruling the earth, Ba rasa made a grant of land to sēna-ṇḍigaḷ on the occasion of the queen of Manasija's concluding her vow of silence owing to sickness. Prince Kamba was appointed as viceroy of the Ganga territory when its ruler Śīvamūra II was imprisoned by Dhruva. E C, IV, Heggaḍadēvankōṭe 93 says that he was governing the Ninety-six thousand, that is, the Ganga territory, and from the Maṇṇe plates, E C, IX, Nelamangala 61, we learn that he continued to rule the Ganga kingdom in 802. Another set of plates¹ recently discovered at Chāmarājanagar records that when his victorious camp was at Talavananagara (Talkāḍ) he granted at the request of his son Śankaragaṇṇa a village to the Jaina teacher Yadbamāna in 807. We know from other sources that through the preference of his father for his younger brother he had been superseded as heir to the throne by the latter, their father giving him the Ganga kingdom instead. On his father's death he headed a confederacy of twelve kings in an attempt to recover his birthright. But Gōvinda overcame this conspiracy, and Kamba appears to have submitted to him. The present inscription is not dated; its period may be about 800.

No. 133 (57), (Plate LXX), which is filled with the praise of Indra IV, describes his inimitable skill in playing polo² and records his death in 982 at Śravana Belgola by the Jaina rite of *sallekhaṇa*. It says that he was the son's son of Kṛishna III, the daughter's son of Ganga-Gāṅgēya (Būtuga) and the son-in-law of Rājachūḍāmaṇi. It is not clear who the last was. The titles applied to king Indra are Raṭṭa-Kandarpa, Rājamārtanḍa, Chalad-ankakāra, Chalad-aggali, Kīrti-Nārāyana, Eḷevabedenga, Gedegaḷ-ābharana, Kaligalolgaṇḍa and Bīrarabīra. As we saw above, Mārasimha tried to maintain the Rāshtrakūṭa power by crowning Indra, but the Chālukyas shattered that power beyond recovery in 973. No. 134 (58) commemorates the death of a hero named Piṭṭa who had the title Māvanagandhabasti (a rutting elephant of his maternal uncle or father-in-law). His

1. *Mysore Archaeological Report for 1920*, p. 31.

2. See *Translations*, page 62, notes 1 and 2.

valour is described at length and it is stated that the command of the army was bestowed upon him by Rājachūdāmaṇi-Mārgadevalla. The paleography, the mention of Rājachūdāmaṇi and the identity of the cyclic year lead to the inference that this record may also be one of Indra's time and that its date may be the same as that of the previous one. It may also be mentioned here that No. 67 (54), of 1129, refers incidentally to two Rāshtrakūṭa kings, namely, Sāhasatunga and Kṛishṇa. Akalaṅkadēva describes the greatness of his own learning to Sāhasatunga, who has been identified with Dantidurga; and Paravādimalla gives the derivation of his name to Kṛishṇa, probably the second king of that name.

THE CHALUKYAS.

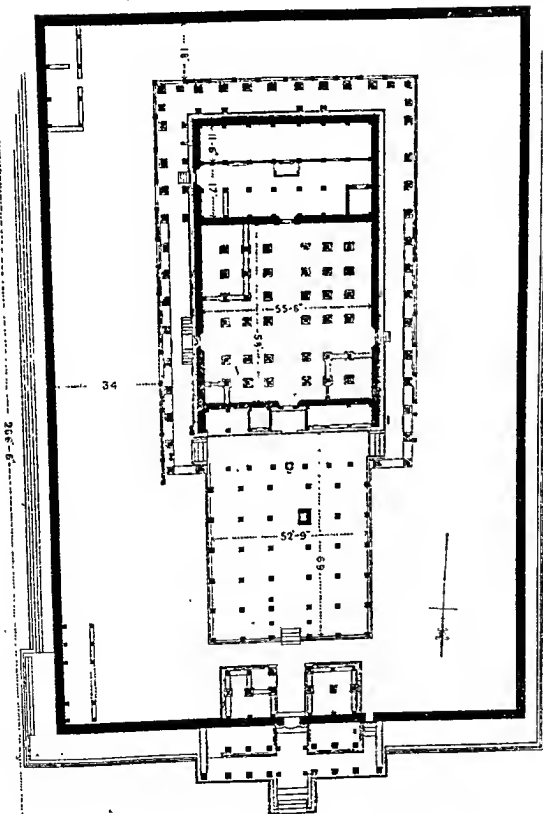
Reference has already been made to the victory of the Ganga king Mārasimha over the Chālukya prince Rājāditya. No. 152 names a chief Goggi with the epithet Chagabhakshana-chakravarti. He is most probably identical with the Chālukya chief of that name mentioned in an inscription at Varuṇa, E C, III, Mysore 37, and described as the obtainer of the band of five great instruments and as a *mahā-sāmānta* who had the original hoar for his crest. There are also several *viragats* at the same village recording the death of Goggi's servants in various battles¹. Nos. 73 (59) and 125 (45), of 1118, which are records of the reign of the Hoysala king Viṣṇuvardhana, state incidentally that his general Gaṅga-Rāja inflicted a severe defeat on the army of the Chālukya emperor Tribhuvanamalla-Perināḍi-Dēva, that is, Vikramāditya VI (1076-1126). They give a spirited account of how Gaṅga-Rāja made a night attack on the Chālukya army encamped at Kannegāl under the command of twelve *sāmāntas* or tributary chiefs and completely defeated it, capturing all their stores and vehicles, which he presented to his own lord. No. 384 (144) opens with a formal acknowledgment of the overlordship of the Chālukya emperor Tribhuvanamalla-Dēva, but being really a Hoysala record, it will be dealt with under the next head.

There are a few incidental references to Chālukya kings in 69 (55), of about 1100, and 67 (54), of 1129. In the former it is stated that Guṇachandra was the worshipper of the feet of Mallikāmōda-Śāntiśa in Balipura. As Mallikāmōda was a title of Jayasimha I², this god was in all probability set up by him or by some one else in his name. It is also stated in this record that Vāsavachandra attained celebrity as Bala-Sarasvati in the Chālukya capital. In the other inscription Vādirāja is said to have acquired great fame in the Chālukya capital and to have been honored by Jayasimha I; and Svāmi, another Jaina teacher, to have had the title of Śabda-Chaturmukha conferred on him in the court of king Āhavamalla (1042-1068).

¹ See *Mysore Archaeological Report* for 1916, pp. 46 and 47.

² See E.I., XII, 144; E C, VII, Shikārpūr 20 a, 125, 126 and 153.

SCALE 20 15 10 5 20 40 50 FEET



THE HOYSALAS.

As stated before, there are numerous records relating to the Hoysala dynasty. Of these, 132 (56), of 1123, 143 (53), of 1131, and 384 (144), of about 1135, give the genealogy of the Hoysalas from Vinayāditya to Vishnuvardhana; 345 (137), of about 1159, and 349 (138), of 1159, from Vinayāditya to Nārasimha I; and 327 (124), of 1131, and 335 (120), of 1195, from Vinayāditya to Ballāla II. No. 132 also gives the Purāṇic genealogy, and an account of the rise, of the Hoysalas thus:—"From (Brahma) the offspring of the lotus navel of Vishnu was born Atri; his son was the Moon; his son Bṛdha; his son Purāraṇa; his son Āyu; his son Nabuṣha; his son Yayāti; his son Yadu: and in the line of Yadu arose many kings. Among those famous ones was a certain king, Saḷa, to whom, on a certain occasion, a great sage in a forest said with reference to a fierce tiger *poṃ saḷa* (strike, Saḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvārāvati became Poysalas and possessors of the tiger crest in Śaṣapura'. Among them was king Vinayāditya". It is not clear why Nṛipa-Kāma-Hoysala who, according to E C, V, Arsikere 111 and 157, was the father of Vinayāditya, is not included in the genealogy as given in the above-mentioned inscriptions and numerous others. That he ruled there can be no doubt, for, there are several inscriptions¹ which mention the fact. No. 118 (44), of 1120, however, mentions him as the patron of Ēcha, the father of Vishnuvardhana's general Ganga-Rāja. With regard to Vinayāditya, 67 (54), of 1129, states that he became a great king by the favor of the Jaina teacher Śānti-dēva; and 143 that he made any number of tanks and temples, any number of Jina shrines, any number of *naḍus* (or districts), villages and subjects. The erection of Jina temples by him is thus described: "The pits dug for bricks became tanks, the mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did king Poysala cause Jina temples to be built." His son by Keḷeyabbarasi was Ereyanga, who is described as the right arm of the Chālukya king in 327 and 345. There are several verses devoted to his praise in 349, which describe him as the glory of the Kshatriya family, as a Yama incarnate in battle, and as having burnt Dhārā, the city of the Mālava king, put to flight the fierce Chōla army, destroyed Chakragotta, and ruined Kāḷinga. By his wife Ēchala-Dēvi he had three sons—Ballāla I, Vishnuvardhana and Udayāditya.

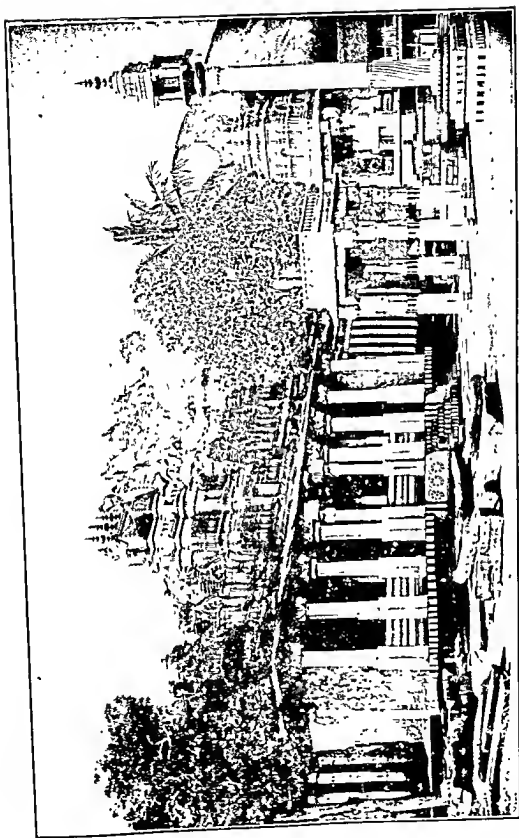
Vishnuvardhana's titles, praises and conquests are given in 132, 143, 327, 345, 349 and 384. The titles applied to him are the mahā-maṇḍalēśvara who has acquired the band of five great instruments, Tribhuvanānalla, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, punisher

1. Angali in the Meljara Taluk of the Kallur District in the Mysore State

2. See E. C. V. Manjaraḥ 43, of 1022, and Arkalgaḥ 76, of 1025. E. C. VI, Maḷara 12, of the seventh year of his reign.

of the Malepas, capturer of Talakāḍu Kongu Nangali Koyatūr Uchelangi Nolaṃ-
 bavāḍi and Hānungal, and Bhujabāla-Vīra-Gaṅga. He is further described as sole
 promoter of the prosperity of Paṭṭi-Perumāla's kingdom, as a wild fire to the forest
 Chakragoṭṭa, as a submarine fire to the *maṇḍalikas* or chieftains of Tonḍa, as a
 spear to the heart of Adiyama¹, as the uprooter of Narasingavarina¹, as the final
 destructive fire to Kaḷapāla, as death to the Kongas, as confounder of Henjeru, as
 disturber of Sāvimala, as destroyer of the Ghāts, as dragger along of the Tuḷvas,
 as a terror to Gōyindavādi, as trampler on Rodda, and as plunderer of Rāyarāya-
 pura. His prowess is thus eulogised: "Some he rooted out; some he captured alive
 in fierce battle; the heads of some he tauntingly trampled under foot; impudent op-
 ponents he trod into a mass with rage;—thus did the mighty Viṣṇu, equal to Indra
 in prowess, free his great kingdom from enemies by the strength of his arm. When
 king Viṣṇu pursues them, kings fly panic-stricken, saying with fear 'there he comes,
 here he comes,' and the whole world seems filled with his form to their eyes, thus
 affording a clear illustration of the saying that all the world is pervaded by Viṣṇu.
 In whatever direction he marched, there the opposing kings, trembling with fear,
 gave up all their possessions to him, and, becoming his servants, always served around
 him. The strongest forts of his enemies, such as Koyatūr Talavanapura and
 Rāyarāyapura, were burnt in the growing flames of Viṣṇu's glory. So many
 impregnable forts of the enemy did he capture by attack, so many kings did he
 vanquish in battle with the multitude of his weapons, so many who submitted did
 he graciously appoint to high positions,—thus to enumerate them would indeed
 bewilder even Brahma." The account of his conquests is given thus: He easily
 captured Chakragoṭṭa, Talakāḍu, Nilagiri, Kongu, Nangali, Kōḷāla, Tereyūr,
 Koyatūr, Kongali, Uchelangi, Taleyūr, Pomburcha, Andhasura-chauka, Baḷaya-
 paṭṭana, Chengiri, Hānungal and many other fortresses, and made by his fierce
 valour the whole of the Gaṅgavāḍi Ninety-six thousand as far as Lakkigunḍi
 obedient to his seal (or command). He destroyed Kōyatūr, reduced Konga-Rāya-
 pura to ashes, shook Ghāṭṭakavāṭa, and caused the city of Kāncbi to tremble.
 He reduced to dust the famous fortress of the Virāṭa king with the tramp of his
 peerless army, made Vanavāsi dwell in forest, and shook the great Vallūr. He
 made the water of the Malaprahāripi muddy with the dust from the feet of his
 army, and sharpened the sword in his hand with the blood of Kaḷapāla. He
 defeated Narasimhavarina and Adiyama, and took possession of Chengiri and
 Talavanapura. He conquered king Irungōla and the Kādamba king, put to
 flight the army of the Māḷaya king. Jagaddēva and others sent by the (Chāṅkya)
 the Kṛishnavēṇṇa. He brought into complete subjection the Kongu seven and the
 Male seven, and captured countries as far as Lakkigunḍi.

1. Chōla feudatories.



FRONT VIEW OF BHANDARI-BASTI

Mysore Archaeological Survey

We may now proceed to examine the records of Vishnuvardhana's reign. The earliest of these is 137, dated 1117. It mentions two merchants named Poysala-seṭṭi and Nēmi-seṭṭi, describing them as the royal merchants of king Poysala and as warm supporters of the Jaina religion, and records that their mothers Māchikabbe and Śāntikabbe, having caused a Jina temple to be built and a *mandara* made, received *dikṣhe* or initiation from the sage Bhānukīrti. The Jina temple referred to is the Tērina-basti on the smaller hill (see p. 7). No. 366 is an unfinished inscription giving merely the name and titles of the king. From 388 we learn that the king's senior general, *svamīdrōha-gharaṭṭa* (a millstone to traitors to his lord) Ganga-Rāja, made Jinanāthapura at the holy place Belgola. A grant also appears to have been made by him with the king's permission. Mention is made of a *kaḷaga* or measure named Drōhagharāṭṭa after the title of Ganga-Rāja. It is curious that the inscription ends thus: The arrow shot by Drōhagharāṭṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible on the stone. The village Jinanāthapura is about a mile to the north of Belgola.

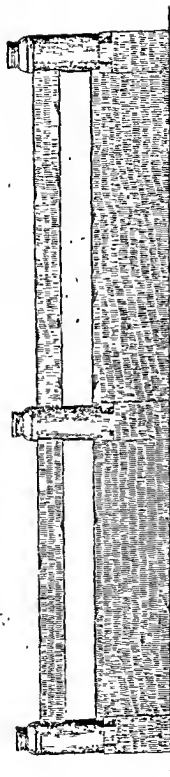
Nos. 73 (59), of 1118, 125 (45), 240 (90), 251, 384 (144) and 397, of 1119, all of which refer themselves to the reign of Vishnuvardhana, give Ganga-Rāja's pedigree and an account of his exploits and pious acts. The pedigree is as follows: Nagavarma of the Kaundinya-gōtra; his son Māra, his wife Makāṇabbe; their son Ēha, also known as Budhamitra, whose patron was king Nripa-Kama-Hoysala; his wife Pōchikabbe; their sons Bamma-chaṃpā and Ganga-Rāja. The titles of Ganga-Rāja as given in 118 (44), of 1120, are: obtainer of the band of five great instruments, *mahā-sāmantādhipati*, *mahā-prachanḍa-danḍandayaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of king Vishnuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, and *drōhagharāṭṭa*. This inscription also states that his father's guru was Kanakanandi of Mnīlār (in Coorg). Among his exploits, his defeat of the Chālukya army at Kanpegāl has already been mentioned when speaking of the Chālukyas (p. 49). His other achievements are thus described: "Seizing Talakādu, taking possession similarly of Kongu, chasing away Jam ..., pulling out Chengiri by the strength of his arm, sending Narasinga to the abode of Yama,—the general Ganga took Ganga-maṇḍala and made it subject to the orders of king Vishnu. When Chōḷa's *sāmanta* Adiyama, stationed in the camp of Talakādu, refused to surrender the *nāḍu* which Chōḷa had given, saying 'Fight and take it', Ganga-Rāja marched against him; and the two armies met. O Ganga-Rāja, why do we require others for describing the greatness of your prowess? Is not Dāma who, while the point of your sharp sword was lifting up the skin of his back, fled in the

direction of Kānchi enough ? O Ganga, unable to face you in battle, the 'Tigula' (Tamil) Dāma escaped and took refuge in the forest. Having remained till now in Talakāḍu astonishing people by his valour, the *sāmanta* Dāmōdara, turning now his back on the fight through fear of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull. Ganga-Rāja put to flight Narasingavarīna¹ and all the other *sāmantas* of Chōla above the ghāts and brought the whole *nāḍu* under the dominion of his lord's single umbrella." How helpful he was to his lord is thus poetically described : " As the thunderbolt to Indra, as the plough to Balarāma, as the discus to Viṣṇu, as the spear to Subrahmanya, as the bow Gāṇḍīva to Arjuna, even so, does Ganga conduct the affairs of king Viṣṇu." The account of his pious acts runs thus : " The Koṇḍakūṇḍa line of the Mūla-saṅgha is the most ancient in the Jaina creed ; and the promoter of that line is undoubtedly the general Gaṅga, lay disciple of Śubhachandra-siddhānta-dēva who is the disciple of Kukkuṭāsana-Maladhāri-dēva of the Pustaka-gachchha of the Dēśiga-gana. He renovated all the Jina temples of Gangavāḍi ; he had the enclosure built around Gommatadēva ; driving out the Tigulas, he restored Gangavāḍi to Vira-Gaṅga ; —was not Ganga-Rāja a hundred-fold more fortunate than that former Rāya (Chāmuṇḍa-Rāya) of the Gangas ? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had Jina temples made ; and thus the country was everywhere brought through Ganga-Rāja to the condition in which it had been in days of yore. After Chāmuṇḍa-Rāya he was the chief promoter of the Jaina doctrine." Supernatural power was also attributed to him ; for, it is stated that just as the Gōḍavari stopped flowing on account of the Jaina devotee Attimabbarasi, the Kāvēri, though it swelled and surrounded him, did not touch him, thus testifying to the depth of his devotion to the Jaina faith. We also learn from 73 and 125 that when after his victory over the Chālukya army at Kānnegāl he presented to Viṣṇuvardhana the stores and vehicles of the enemy captured in battle, the king, being pleased with his prowess, said " I am pleased ; ask for a boon," whereupon Ganga-Rāja asked for and obtained from the king the village of Parama and grant-dēvi. And 240, 251 and 397 state that after his victory over the Chōla feudatories at Talkāḍ he similarly obtained from the king the village of Gōvinda-vāḍi and granted it for the worship of Gommatēśvara. Both the grants were made after washing the feet of his guru Śubhachandra-siddhānta-dēva. It is stated in 73 that the grant of Parama was confirmed by the general Ēchi-Rāja, apparently the son of Ganga-Rāja. The engraver of 73 was Vardhamānāchāri, an ornament to the forehead of titled sculptors, and of 397, Gaṅgāchāri with the same epithet.

It will be convenient to notice here the remaining inscriptions relating to Ganga-Rāja, though the king is not named in them. No. 126 (46) is an epitaph

1. See Translations, page 40, note 2.

STONE RAILING IN BHANDARA BASTI



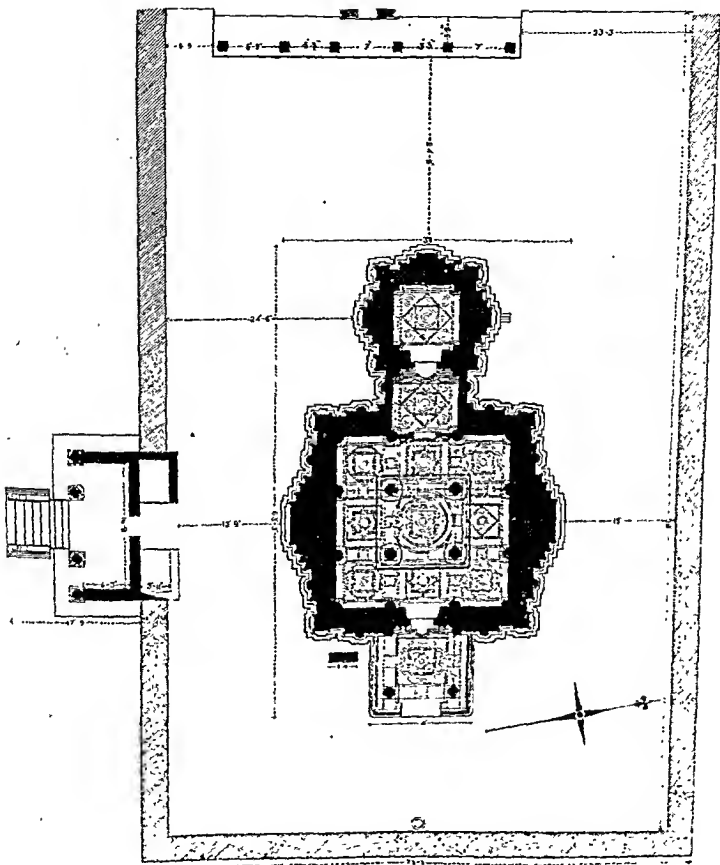
SCALE IN FEET.

Belgola and many other holy places, and, observing the rule of lying on one side only, uttering the five salutations¹, died by the rite of *sallēkhanda*. The epigraph was written by Chāvarāja (the same that wrote 127)), a lay disciple of Prabhāchandra-siddhānta-dēva, and engraved by Hoysalāchāri's son Vardhamānāchāri (the same that engraved 73). The second, opening with a verse in praise of Śubhachandra like 126 and 129, proceeds to say that his lay disciple Lakshmi, who is praised at length, ended her life by *samādhi*. And the third, after giving the succession of gurus (to be noticed further on) from Kondakunda to Śubhachandra and praising the latter at some length, recounts the titles of Ganga-Rāja like 118 and 127 and closes with the praise of his elder brother's wife Jakkāṇabbe. This inscription was written by Mardimayya, a lay disciple of Prabhāchandra-siddhānta-dēva, and engraved by Vardhamānāchāri, the same individual that engraved 73 and 118.

There are three more records which refer to Jakkāṇabbe mentioned in the previous para, namely, 367, 368 and 400. We learn from the first that she was the mother of the general Boppadēva and a lay disciple of Śubhachandra and that having observed the vow known as *mōksha-tīlaka* she caused a Jina figure to be carved on a boulder and had it consecrated; from the second, that she caused a tank to be built and had a Jina figure carved on a boulder; and from the third, which applies the epithet *daṇḍandiyakiti* to her, that she set up some god at Sāhali and made a grant of land for it. The tank built by her is now known as Jakki-kette and is referred to in 385. Her epithet *daṇḍandiyakiti* shows that her husband, elder brother of Ganga-Rāja, was also a *daṇḍandiyaka* or general. From 399 we may perhaps infer that the god set up by her was Vṛṣhabhasvāmi, the first Tirthankara. The period of these records may be about 1120. We may also notice in this connection an inscription of the reign of Vishṇuvardhana, 884 (144), of about 1135, as it furnishes some items of information regarding Ganga-Rāja's family. Opening with an acknowledgment of Chālukya suzerainty, it gives the Hoysala genealogy from Vinayāditya to Vishṇuvardhana and then proceeds to give the pedigree of Ganga-Rāja thus:—Nāgavarma; his son Māra; his son Ēchi-Rāja, his wife Pōchikabbe; their sons the generals Bamma and Ganga-Rāja. After a brief account of the exploits of Ganga-Rāja it goes on to say that the general Bamma had by his wife Bāṇāṇabbe, a lay disciple of Bbānukirti, a son named Ēcha who, having caused to be erected in Kopapa, Belgola and other holy places Jina temples which, adorned with rich sculptures, captivated the hearts of the spectators, died by the rite of *sanyāsāna*, whereupon the general Boppa, the eldest son of Ganga-Rāja, set up an epitaph to Ēcha, and, for the repairs of the *basadi* which he had erected, granted certain lands to Madhavachandra, the disciple of his own guru Śubhachandra; and that Ēchikabbe, the wife of Ēcha and a lay disciple of Śubhachandra; who was equal to Attinabbarasi² in liberality, and her mother-in-law Bāṇāṇabbe set

1. See Translations, page 44, note 1.

2. See page 52, note 1.

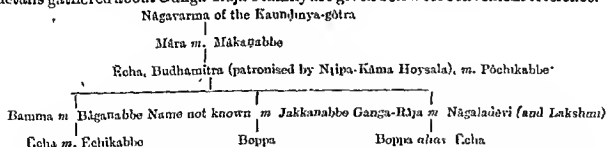


AKKANA BASTI.

Mysore Archaeological Survey.

Scale 1 inch = 10 feet

up, the present inscription and granted a cocoanut garden. The general Boppa, to whom the titles of his father are applied, is stated to have driven out the Kongas and other arrogant adversaries who were thorns to the country and brought other countries into subjection to his lord. The last inscription connected with Ganga-Rāja that has to be noticed is 120 (66), of about 1138, which states that Êchapa, his son, caused to be built the Jina temple Trailōkyaranjana, which had the other name Boppapa-chaityālaya. As stated before (p. 6), the image bearing this inscription, which is now in the Chāmunda-rāya-basti, did not originally belong to it. As a verse in praise of Boppa in EC, IV, Nāgamangala 32 gives room for the doubt that he may have had another name Êcha, this temple appears to have been called Boppapa-chaityālaya after the more familiar of the two names of the founder. From EC, V, Bêlūr 124 we learn that Ganga-Rāja died in 1133 and that his son Boppa erected the Pārśvanātha-basti, naming it Drôhagharattā-Jinalaya after one of the titles of his father, to his memory at Halebid. Boppa also erected the Śāntiśvara-basti at Kambadahalli, Nāgamangala Taluk, probably as a memorial of his father, as indicated by the name, Drôhagharattāchāri, of the architect who designed and built it.¹ As Bêlūr 124 states that Boppa was the son of Nāgaladēvi, we have to suppose that Ganga-Rāja had another wife besides Lakshmi. Jakkapabbe, mentioned as Ganga-Rāja's elder brother's wife, had also a son named Boppa, but her husband's name is not given. Bamma, the elder brother of Ganga-Rāja, had by his wife Bāganabbe a son named Êcha. We have therefore to suppose that Jakkapabbe was either another wife of Bamma or the wife of another elder brother of Ganga-Rāja. The latter alternative is more probable as the word *piriyappa*, eldest brother, used in 884 in speaking of Bamma presupposes the existence of at least another elder brother of Ganga-Rāja, and Jakkapabbe must have been the wife of this elder brother. The details gathered about Ganga-Rāja's family are given below for convenient reference:—

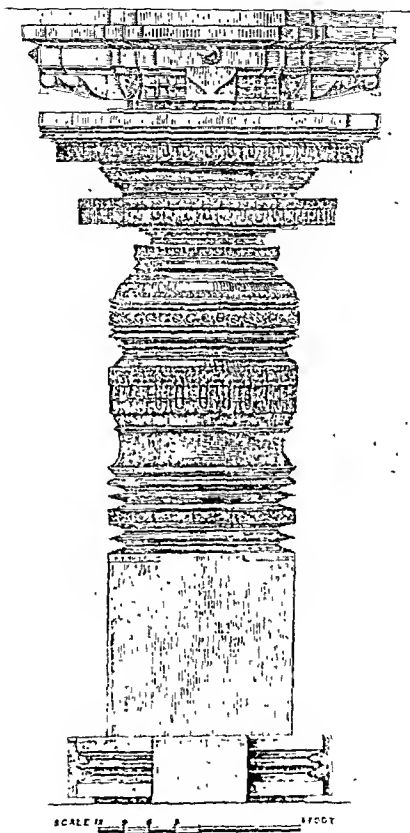


We may now resume our examination of the records of Vishnuvardhana. No. 377 (143), of about 1120, couples the name of the king with that of his senior general, evidently Ganga-Rāja, and states that when their kingdom was increasing in prosperity Chaladankarāva Heḍe-jya and others made a grant apparently for filling up a pit to the right of Gommaṭṭēśvara. No. 132 (56) records the erection in 1123 of the Savatigandhavārana-basti by Śāntala-Dēvi, the queen of Vishnuvardhana. It opens with a verse in praise of Prabhāchandra, the disciple of Mēghachandra-traividya, and after tracing the descent of the Yādū line from Brahma and

1. *Mysore Archaeological Report for 1915*, p. 61.

AKKANA BASTI
PILLAR IN RANGA MANTAPA

Pl. XXXVIII.



life by the rite of *samādhi* at the holy place Mōringere, whereupon his mother Nāgiyakka and his sister Ēchiyakka caused to be erected a *paṭṭasāle* (? reading-hall) in his memory and endowed it with a tank and lands after washing the feet of their guru Prabhāchandra. The other, after praises of Baladēva, states that his son Singimayya died by the rite of *samādhi* and that the latter's widow Siriyavve and his elder brother's wife Nāgiyakka, a lay disciple of Prabhāchandra, set up the epitaph.

Among other records of Vishṇuvardhana, 402, of 1133, after naming Hoysaḷa-seṭṭi's son and some *gavuṇḍas*, says that Kiriya Basavāchāri, fearful of mundane existence, built a tank and a temple and became an ascetic; and that Mallagavuṇḍa and others granted land for the god. The record closes with the statement that Manlāchāri and his son-in-law Katāchāri made the god. Nos. 265 and 266, which record the erection of two images by the general Bharatēśvara, a lay disciple of Gauḍavimukta-siddhānta-dēva, belong to the same reign, though the king is not named in them. For we know from other inscriptions, such as E C, IV, Nāgamangala 32 and E C, VI, Chikmagalār 160, that Bharata and his elder brother Maṇiyāne, lay disciples of the same guru, were generals under this king. It may be mentioned here that Nāgamangala 32 also supplies the important information that Ganga-Rāja was the brother-in-law of the senior Maṇiyāne and that the junior Maṇiyāne and his younger brother Bharata, who were generals of Vishṇuvardhana, were the brothers-in-law of his son Boppa. The brothers lived on into the reign of Vishṇuvardhana's son Nārasimha I as they are stated to have received a grant from him in 1145 in an inscription at Kambadahalli¹. That Bharata was the disciple of Gauḍavimukta is also mentioned in 64 (40), of 1163. The two images set up by Bharata are said to represent Bharata and Bāhubali, the sons of Rishabhānātha, the first Tirthankara, in 267 (115) which also mentions some other pious acts of his, namely, the construction of the *happaḷige* (? railing) of the hall near those images as also of the hall around Gommatēśvara, and of the grand flight of steps. He is also stated to have built eighty new *basadis* and renovated two hundred in Gangavāḍi. The two images were set up by him for beautifying the sides of the entrance to the holy place. The inscription was got prepared by the son of Bharata's daughter Śāntala-dēvi. Two other epigraphs, which appear to belong to the same reign, are 150 (69) and 221. The former, which appears to bear the date 1130, states that Tribhuvanamalla Chaladankarāva Hoysaḷa-seṭṭi, bestowing the title of Chaladankarāva Hoysaḷa-seṭṭi on Malli-seṭṭi, son of Dammi-seṭṭi of Ayyavole², ended his life by starvation; and that his wife Chaṭṭikabbe set up this epitaph for her husband and her son Būchana. The title Chaladankarāva occurs in 377 and the name Hoysaḷa-seṭṭi in 137 and 492, all the three being records of this king. The other inscription tells us that to Arasāditya and Āchāmbike were

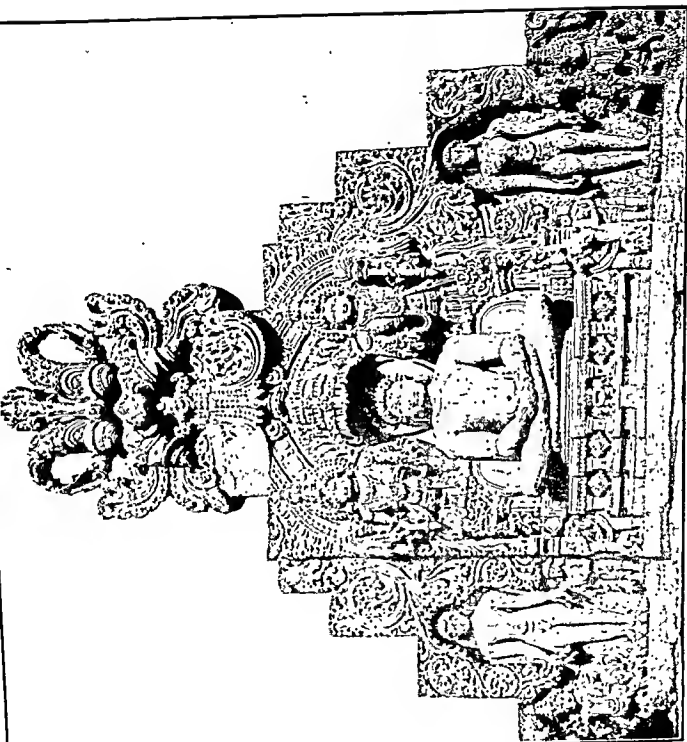
1. *Mysore Archaeological Report for 1915*, p. 51.

2. The modern Aihole in the Kalāḍgi District of the Bombay Presidency.

born three sons, namely, Pamparaġa, Haridēva and the chief of ministers Baladēvaṇṇa, who were ornaments of the Karnāṭaka family, uncles of Māchirāja and devoted worshippers of Jina; and ends with a verse extolling the merits of Baladēva. Though the record does not say so, we may infer that the ornamental panel on which it is inscribed was got prepared by Baladēva (see p. 20).¹ It is not clear, however, who this Baladēva was. He cannot be the general Baladēva¹, grandfather of queen Śāntala-Dēvi, mentioned in 141, 142 and 143, as the latter's parents were Nāgavarma and Chandikabbe. The period of the record appears to be about 1120.

Vishṇuvardhana's son by Lakshmi-Dēvi was Nārasimha I. His titles and praises are given in 345 (137) and 349 (138). Among his titles, which are mostly identical with those of his father, may be mentioned—a submarine fire to the ocean the Tuluva army, a fire to the forest rival heirs, an elephant to the lotus the Paṇḍya family, and plunderer of the Chōla capital. The title “a fire to the forest rival heirs” seems to indicate the existence of other claimants to the throne, perhaps connexions of Śāntala-Dēvi, the first queen of his father. No. 349 records the erection in 1159 at Belgola of the Chaturvimsati-Jina temple, popularly known as the Bhaṇḍāri-basti, by Hulla, the treasurer (*bhaṇḍāri*) and minister of the king. After relating the achievements of the Hoysala kings from Vinayāditya to Nārasimha I, it proceeds to say that Hulla of the Vaji family, son of Jakkirāja and Lōkambikā, elder brother of Lakshmana and Amara, and lay disciple of Maladhāri-svāmi, erected the temple mentioned above; and that during an expedition for the conquest of the regions the king coming to Belgola paid homage to Gommatēśvara, and seeing the Chaturvimsati-Jina temple, erected for the prosperity of his kingdom by Hulla, bestowed upon it a second name Bhavyāchūdāmanī after Hulla's title Samyaktva-chūdāmanī, and granted the village Savanēru to provide for gifts repairs and worship. After praises of Hulla and the mention of the grant with the king's permission of certain taxes of Gommatapura and certain dues on various articles of merchandise to the temple, the record closes with the statement that Hulla made over the village Savanēru to Bhānukīrti. It is stated of Hulla that he was cleverer than Yōgandharāyana in management of affairs and superior to Brihaspati in knowledge of politics, and of the temple that it was affiliated to the Pustaka-gachcha of the Dēsiya-gana of the Mūla-saṅgha. No. 345 (137), of about the same date as the preceding one, opens like it with an account of the Hoysala kings from Vinayāditya to Nārasimha I whose visit to Belgola is also mentioned. Hulla is said to have served under Vishṇuvardhana also, and from 240 (90) we learn that he lived during the reign also of Ballāja II as he is stated to have received a grant from him. A good portion of the inscription is taken up with the praise of Hulla and an account of the meritorious works performed by him. The general Hulla was minister to the king as Brihaspati to Indra. A

1. There was also another Baladēva, son of Nāgadēva and Nāgiyakkā, whose death in 1139 is recorded in 142. He was the grandson of the general Baladēva.



FRONT VIEW OF TOWER OF ARKANA-BASHI

Figure (architectural) at bottom

verse already referred to (p. 45) says: "If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Rāya (i. e., Chāmuṇḍa-Rāya), the excellent minister of king Rāchamalla; after him, only Ganga-Rāja, the excellent minister of king Viṣṇu; and after him again, only Huḷḷa, the excellent minister of king Nārasimha. If any other had such claim, why not name him?" Huḷḷa renovated Uppaṭṭāya's Jina temple at Bankāpura, which had gone to complete ruin; he also caused to be rebuilt as high as Kailāsa the completely ruined Jina temple of Kallivīṭa¹ at the same village; he granted lands, purchased after payment of much gold, to provide for gifts to Jina sages at the holy place Kopana²; he caused to be erected a splendid Jina temple, from the base to the pinnacle, in the original holy place of Kellangere, formerly founded by the Gangas, of which by lapse of time only the name remained; he also caused to be built five more Jina temples at the same village; and he had the temple of Chatrvinśati-Tīrthakaras constructed at the holy place Belgola. For the description of the last temple as given in the inscription see page 26. Having made the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-dēva, disciple of Guṇachandra-siddhānta-dēva, the *āchārya* of this temple, Huḷḷa made over to it the village Savanēru which he had obtained from the king. The uses to which the endowment was to be applied are then stated. The village was granted by the king for the temple of the twenty-four Tīrthankaras, as well as for Gommaṭēśvara and Pārśvanātha.

The king's visit to Belgola is also mentioned in 240 which states however that he granted besides Savanēru the two villages Bekka and Kaggere also. The gift of the three villages was confirmed by Ballāla II at the request of Huḷḷa who granted them to provide for the worship of Gommaṭa, Pārśvanātha and the twenty-four Tīrthankaras, and for gifts of food to ascetics. Nos. 178 (50) and 181 also say that Huḷḷa obtained Savanēru from king Nārasimha I and granted it for the purposes mentioned above. From 64 (40) we learn that Huḷḷa caused to be made an epitaph to his guru the *mahā-maṇḍalāchārya* Dēvakīrti-paṇḍita-dēva who died in 1163 and had it consecrated by his three disciples Lakṣhanandi, Mādhava and Tribhuvanadēva. Huḷḷa is here described as a modern Ganga-Rāja. The first part of the inscription gives an account of a succession of gurus (to be noticed later on) corresponding to some extent with that contained in 127. No. 346 (137 a), of about 1165, after extolling at some length the beauty of Padmāvanti, the wife of Huḷḷa, concludes with the statement that he gave the village Savanēru to Bhānukīrti, son of Nayakīrti, a fact which is also mentioned in 349.

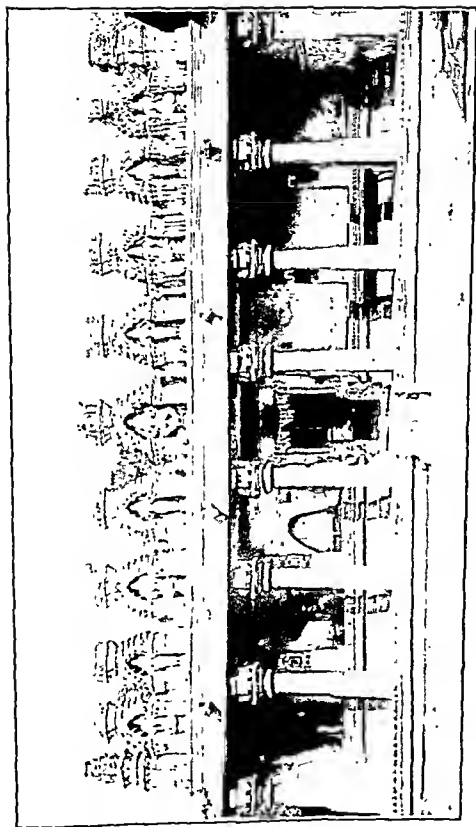
To king Nārasimha I and his consort Ekalā-Dēvi³ was born Ballāla II. His titles and achievements are given in 327 (124) and 335 (130). Among the

1. See Translations, page 148, note 2.

2. See page 53, note 1.

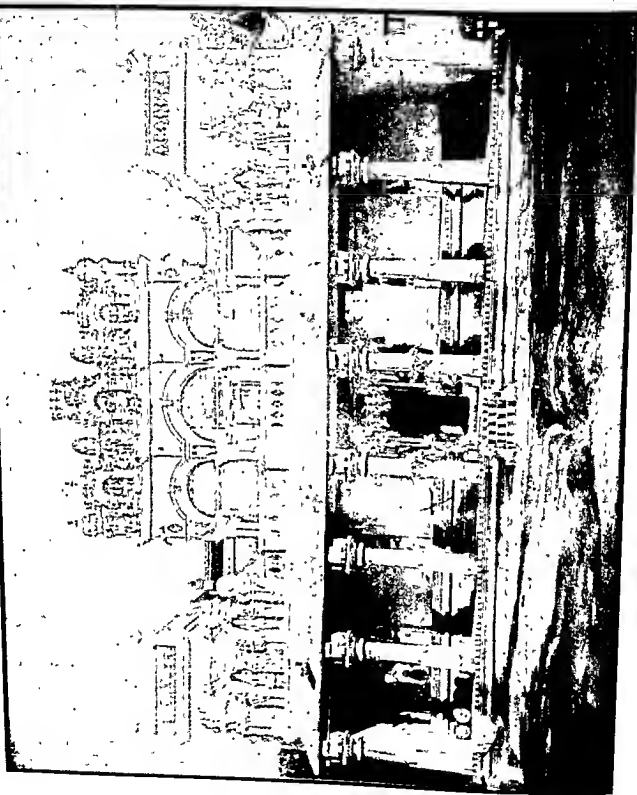
3. Another queen Chāgala-Dēvi is mentioned in 349.

titles, which are mostly the same as those of his father, may be mentioned Śaṇi-vārasiddhi, Giridurganalla and capturer of Kummata and Eranbarage. His prowess and capture of Uchchangi are thus described: "When Vira-Ballala-Dēva caused the drum to be sounded at the commencement of battle, Ballala was deprived of ease, Gūrjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a sprout in his uplifted hand, and Chōla dropped his clothes. When in the pride of his arm Oḍeyarasa was determined to fight, king Ballala marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Paṇḍya together with his beautiful women, country, treasuries, father and group of horses. Laying seige to Uchchangi, which had for a long time been considered impregnable to enemies, king Ballala took the fort with ease and seized the kings Kamaḍēva and Oḍeya, and their treasury, women and troupes of horses." No. 240 (90), of about 1175, is the earliest of Ballala II's records. Its object is to record the confirmation by the king, as stated in the previous para, of the grant of three villages made by his father for Gomaṭa, Paṛśvanātha and the twenty-four Tirthankaras. The greater part of the inscription is taken up with an account of the exploits of Ganga-Rāja. Then after a brief notice of Nayakīrti, the son of Guṇachandra, king Nārasimha's visit to Belgola, his gift of the three villages, Ballala's capture of Uchchangi, and his confirmation of his father's grant are mentioned. The record seems to conclude with the statement that Adhyātmi-Bālaohandra, disciple of Nayakīrti, made a Jina temple, a great śāsana or inscription, a group of epitaphs and a series of tanks and ponds in memory of his gurn. No. 327 (Plate XL) records the erection at Belgola of the Paṛśvanātha-basti, now known as Akkana-basti, by Āchīyakka, the wife of the king's minister Chandramauli, in 1181. After giving an account of the Hoysala kings from Vinayāditya to Ballala II, it proceeds to give some details regarding Chandramauli and his wife. Chandramauli, a worshipper of Śiva, was a learned Brāhman well versed in logic, literature, Bharata-śāstra and various arts. He was the son of Śambludēva and Akkavve. His wife Āchīyakka nāḍu; his wife Chandavve; their children: Bammadēva, Bāveya-nāyaka, Kālavve, wife of the last, Bāchavve; their children Bammeya-nāyaka, Māra, Āchaladēvi, Chendavve and Kāna. Bammeya-nāyaka's wife was Dōchavve, the daughter of Malli-seṭṭi and Māchavve-seṭṭikavve. His sister Āchaladēvi, the wife of the minister Chandramauli, had a son named Soma. Her gurus were Nayakīrti and his chandra, Maḡhapāndi, Padmanāndi and Nēmichandra. We are then told that on the application of Chandramauli the king gave the village Bammeyanahalli for the god Paṛśvanātha set up by Āchaladēvi. Further grants of certain lands and dues



TELEPHONE 574-1300, 24 HOURS. 1000 N. 10TH ST., SUITE 100, DENVER, CO 80202

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FRONT VIEW OF JAINA MATHA WITH UPPER STOREY

are then mentioned. The grant of Bammeyanahalli by the king is also mentioned in an inscription at that village.¹ No. 331 also mentions the erection of the temple by Āchalādēvi. From 256 (107) we learn that on the petition of Āchalādēvi the king granted Bekka for the worship of Gommatēśvara. The period of this record is doubtful.²

Among the remaining records of this king, 335 (130), of 1195, after a brief notice of the Hoysala kings from Vinayāditya to Ballāla II whose capture of Uchchangi is mentioned, proceeds to give the praises of the *mahā-maṇḍalācārya* Nayakīrti and after naming his disciples concludes with an account of the pious works of Nāgadēva, the *paṭṭaṇasvāmi* of the king. With regard to the disciples of Nayakīrti, Dāmanandi-traividya is added to those mentioned in the previous para. Some details are then given of the family of Nāgadēva, a lay disciple of Nayakīrti. He was the son of the minister Bammadēva and Jōgavve; his wife was Chandavve, the daughter of the *paṭṭaṇasvāmi* Malli-seṭṭi and Māchavo-Setṭikavve; he had a son named Mallidēva and a daughter of the name of Kāmalādēvi. It will be seen that his wife was the sister of the wife of Āchalādēvi's brother Bammeyanāyaka (see previous para). Nāgadēva caused to be made a dancing hall and a stone pavement in front of the god Parśva; the Nagara-Jinālaya; and in memory of the departed Nayakīrti a? *mudīja*, an epitaph, and a stone pavement and a dancing hall in front of the Kamaṭha-Pārśva-basti. Then follows a grant to the Nagara-Jinālaya by the merchants of Belgoḷa who are described as born in the eminent line of Khaṇḍaḷi and Mājābhadrā, as devoted to truth and purity, and as skilled in conducting various kinds of trade with many seaports. That Nāgadēva set up the epitaph of Nayakīrti we also learn from 66 (42), which records the death of that guru in 1176. Two more records relating to Nāgadēva, 326 (122) and 407, may also be noticed here. The former (Plate LXXIII), engraved in beautiful characters, records that Nāgadēva having made a tank under the name of Nāgasainudra and a garden, the disciples of Nayakīrti, namely, Bhānukīrti, Prabhāchandra, Bhaṭṭārakadēva and Nēmicandra, granted to Nāgadēva that garden and certain lands with the condition that he should pay four *gadyānas* every year for the worship of Gommatēśvara. The other epigraph states that the *paṭṭaṇasvāmi* Nāgadēva, in company with the *mahā-maṇḍalācārya* Nēmicandra and others, granted certain lands to Māra-gauḍa for having built a tank. The period of these records may be about 1200. No. 380 tells us that the general Vasudhaikabāndhava Rēchinayya set up the god Śāntinātha at Jinanāthapura and made over the temple to Sāgaranandi, disciple of Śubhachandra-traividya who was the disciple of Māghanandi connected with the Sāvanta-basadi of Kollāpura. Though the king is not named here, we know from other inscriptions³ that Rēchinayya was a

1. EC, V, Chennarāyapaṭṇa 160, of 1182.

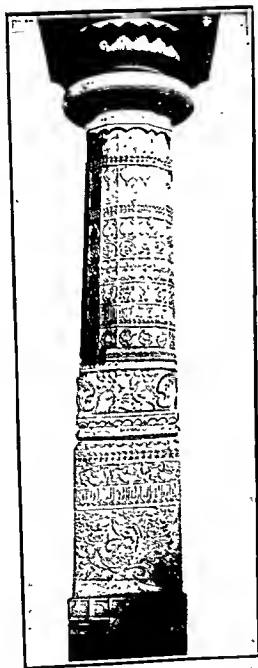
2. See Translations, page 115, note 2.

3. See *Mysore Archaeological Report for 1909*, page 21; EC, V, Arsikere 77; and EC, VII Shikārpār 197.

general under him. Before he took service under Ballāḷa II he had been the minister of the Kaḷachuryas. The last record that remains to be noticed of this king's reign is 333 (128). It opens with a verse in praise of Nayakīrti and after naming his disciples as in 335 proceeds to say that their disciple Nayakīrti gave a charter to the merchants of Gommaṭapura, described as in 335, in the presence of the senior *maṇikyā-bhaṇḍāri* Rāmadēva-nāyaka, the minister of Sōmēśvaradēva who was the son of the *pratāpa-chakravartī* Vira-Ballāḷa-Dēva. Among the details mentioned in the charter are some which are rather curious: "For house-tax at Gommaṭapura, beginning from the year Akshaya, the residents shall pay eight *haṇas* once for all as the capital on which one *haṇa* can be realized as interest, and live in peace for ever. This includes the mills of oilmen. In case the imposts *nyāya*, *anyāya* and *maḷa-braya* of the palace come to be levied, the *dachārya* of the place shall himself pay them and settle the matter; it is no concern of the residents. If among the merchants of the place one or two, posing as leaders, teach the *dachārya* deceit and encourage him to covet small sums of money and ask for more, they are traitors to the creed, traitors to the king, enemies of the Baṇanḡigas, gamblers, perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *dachārya*. If without the consent of the merchants one or two leaders enter into the *dachārya*'s house or the palace, they are traitors to the creed." The date of the inscription appears to be 1206, judging from the mention of Nayakīrti's disciples as in 327 and 335, and of another Nayakīrti as their disciple. Ballāḷa II had no son named Sōmēśvara. Some chief of that name calls himself the king's son by courtesy. For a similar instance reference may be made to EC, X, Māḷar 10 where Dādi Singe-daṇṇāyaka calls himself the son of Ballāḷa III.

There is only one record, 186 (81), which refers itself to the reign of Nārasimha II, the son of Ballāḷa II. It ascribes paramount titles to him and records that Gommaṭa-seṭṭi, the son of Paduma-seṭṭi who was a lay disciple of Nayakīrti's disciple Adhyātmi-Bāḷachandra, made a money grant in 1231 as a perpetual endowment for the worship of Gommaṭēśvara and the twenty-four Tīrthankaras. The titles applied to the king are the refuge of the whole world, favorite of earth and fortune, *maha-rājādhirāja* paramēśvara, lord of the excellent city of Dvārāvati, a sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, and establisher of the Chōḷa kingdom.

Similarly, we have a solitary record, namely, 246 (96), of 1273, relating to Nārasimha III, the grandson of Nārasimha II and the son of Sōmēśvara. It says that during this king's reign Sambhūdēva and others granted certain lands, which they had purchased from the *maha-maṇḍaladachārya* Nayakīrti's disciple Chandra-prabha, to provide for milk-offerings for Gommaṭēśvara and the twenty-four Tīrthankaras of the enclosure. The donor seems to be referred to in 199, of 1279.

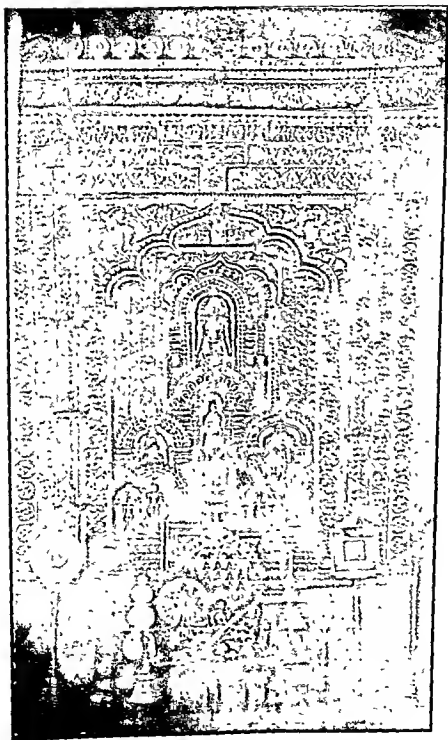


PILLAR IN PORCH OF IAINA MATHA
Mss. v. Archaeological Survey

different. Tātayya of Tirupati will, out of the money levied from every Jaina house throughout the kingdom, appoint twenty servants as a bodyguard for the god at Belgoḷa and repair ruined Jina temples. He who transgresses this decree shall be a traitor to the king, a traitor to the *saṅgha* and the *samuddāya*." The addition engraved at the top states that a Jaina merchant of Kalleha¹ applied to the king and had something, probably the inscription EC, IX, Māgaḍi 18, which is another version of the present inscription, renovated by Tātayya of Tirupati. An earlier record at Kambadahalli², which registers the grant of certain privileges to the Jainas by the Śaivas, may not be without interest in this connection. It states that the possessors of all the ascetic qualities, followers of the Lakulīśvara doctrine, performers of the rites of the five kinds of *dīkṣhe* or initiation, the seven crores of Śrī-Rudras, having met together, granted to the *bastī* at Kambadahalli the name Ekkōṭi (seven crores) Jinālaya and the privilege of the hand of five chief instruments. . He who said "This should not be" was to be looked upon as a traitor to Śiva. The period of the epigraph may be about 1200.

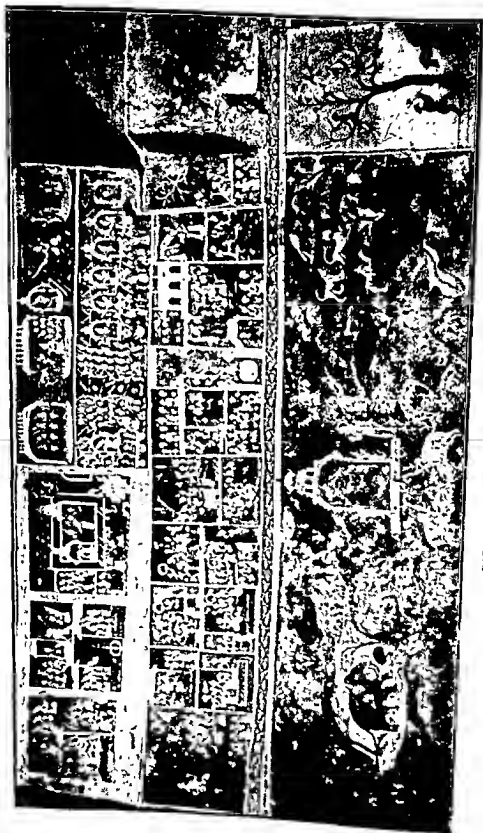
No. 329 (126) records the death of Harihara II in the year Tārāya, which would be equivalent to 1404. That this was the date of his death is confirmed by the inscription EC, VIII, Tirthahalli 129. We learn from 337 that Bhitnā-Dēvi, the queen of Dēva-Rāya-inahārāya and a lay disciple of Paṇḍitāchārya, set up the image of Śāntinatṭha in the Mangāyi-bastī. The king mentioned here is most probably Dēva-Rāya I and the information that he had a Jaina queen of the name Bhitnā-Dēvi appears to be new. The date of the inscription may be about 1410. No. 253 (92) introduces us to Irugapa, the general of Harihara II, and records the grant by him of Belgoḷa, together with a grove and a tank built by him, for Gomma-pedigree and praises of Irugapa. His pedigree is thus given:—The general Baicha, wife Janaki; their sons Mangapa, Irugapa and Bukkapa; Mangapa's Śrutamuni the record states that the grant was made in the presence of the latter. The date of the present record being 1422, we have to infer that Irugapa lived during the reign of Dēva-Rāya II also. He was a Sanskrit scholar, and wrote the metrical lexicon *Nāṇḍrtharatnamālā*. Two of his inscriptions³ bearing the dates 1392 and 1397 contain praises of Paṇḍitārya and a third⁴, dated 1395, states that he built the Kunthū-Jinālaya at Vijayanagar. Two epigraphs, 328 (125) and 330 (127), the latter containing only a portion of the former, record the death of Dēva-Rāya II in the year Kṣhaya, which would correspond with 1446.

1. Kalya in the Māgaḍi Taluk of the Bangalore District
2. *Myatze Archæological Report* for 1913, p. 67.
3. *E.J.*, VII, 115
4. *S.I.L.*, I, 156.



MANDASANA IN JAINA MATHA

Mysore Archaeological Survey



PAINTING ON WALL OF JAINA MATHA

Myote Anachisynal Norey

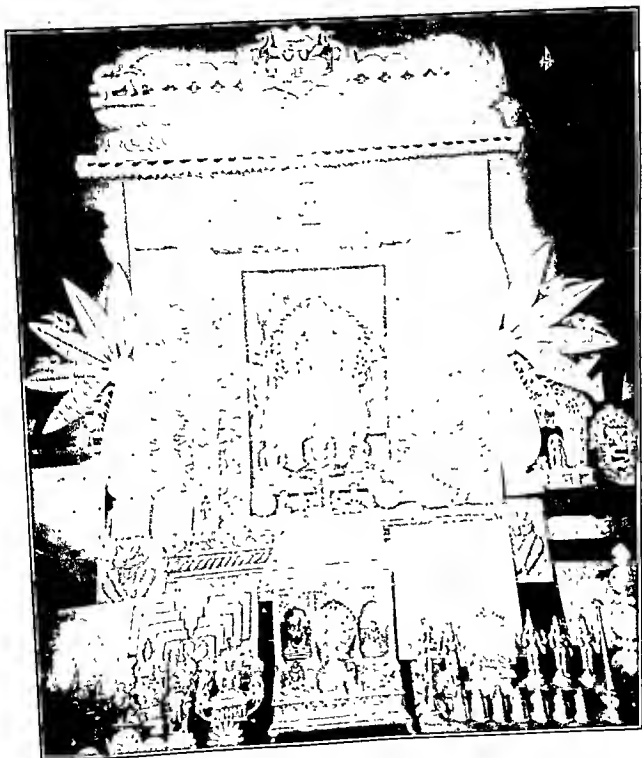
Mysore.

The earliest of the inscriptions relating to the kings of Mysore is 250 (84), dated 1631. It says that the mahā-rājādhirāja rāja-paramēśvara, lord of the city of Maisūr, Chāma-Rāja-Oḍeyar, finding that the temple lands of Belgōla had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, whereupon the merchants unanimously agreed to release the mortgage as a work of merit in the presence of Gommatēśvara and their guru Chārūkīrti-pāṇḍita. Among the men sent for by the king were Bouyappa, son of the poet Panchahāna (p. 13), and the poet Bommanṇa. The whole transaction is related with some additional details in 352 (140) which is a copper plate grant bearing the same date. This grant applies a few more titles to the king such as a spear to the heads of hostile kings, an adamantine cage to refugees, and emperor of the six *dharma*s, and adds a strict prohibition against any of the temple managers mortgaging the lands in futuro and against any one granting a mortgage thereon. Though the inscriptions do not expressly say so, the king must have visited Belgōla in connection with the above transaction. The *Muniraṃśābhyudaya* of Chidanandakavi (c. 1680) gives several details of the king's visit to Belgōla. It says: "King Chāma-Rāja of Mysore came to Belgōla and taking his seat in the hall in front of Gommatēśvara saw the god. Leaving the enclosure he came to the porch and had the inscriptions on both sides read out to him. He learnt how Chāmunda-Rāja came to Belgōla and at the instance of his guru Nēmiachandra endowed villages of the revenue value of 1,95,000 *varahas* for the god. The king then entered Siddharahasti and from the inscriptions read out to him learnt details about the spiritual succession, greatness and works of the Jaina gurus. He afterwards enquired where the guru had gone. The poet Bommanṇa, one of the temple managers, replied thus: 'Through the trouble caused by the Telugu chief Jagadēva worship of Gommatēśvara was stopped, and the guru Chārūkīrti left the place and was living at Bhallātākīpura (Gērusoppe) under the protection of Bhairavarāja.' Thereupon the king told him to send for the guru, promising a new grant. Getting down to Belgōla he visited the Bhandāri-hasti and after paying a visit to all the temples on Chandragiri returned to Seringapatam. Padamana-seṭṭi and Padamana-pāṇḍita were sent to bring Chārūkīrti from Bhallātākīpura, and on his arrival he was sent to Belgōla with due honors. A grant was also made by the king." Jagadēva mentioned here was the chief of Chennnapaṭṭana who was defeated by Chāma-Rāja and dispossessed of his principality in 1630.

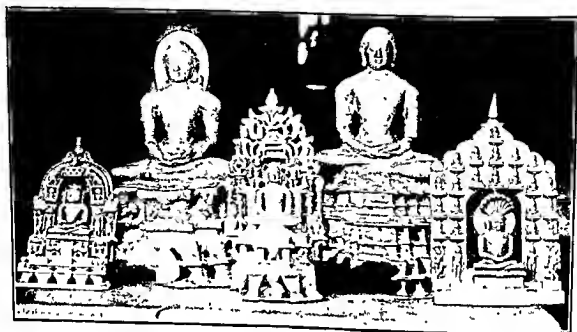
No. 401 records the grant of the village Rāgibommenahalli in 1672 by Doḍḍa-Dēva-Rāja-Oḍeyar for the upkeep of a feeding-house for Brāhmaṇas, and 365 says, as stated before (p. 31), that Chikka-Dēva-Rāja-Oḍeyar caused the *kalyāṇi* or pond at Belgōla to be built. The *Sthala-purāṇa* says that Doḍḍa-Dēva-Rāja-Oḍeyar visited

Belgoḷa in Śaka 1595 (1672). No. 249 (83) refers to a visit paid by Kṛishṇa-Rāja Oḍeyar I to Belgoḷa in 1723 and registers the grant by him of certain villages including Belgoḷa for the worship of Gommatēśvara and of the village of Kabāḷe for the maintenance of the alms-house situated near the Chikka-Dēva-Rāja pond. After praises of the king the inscription states that on seeing the face of the divine Gommatā he was greatly pleased, and, with horripilation, made the grant. In the *Gommatēśvara-charite* of Anantakavi (c. 1780) it is stated that the king visited Belgoḷa accompanied by his general Dēvayya and the *sarvādhikāri* Cheluvayya. There are three records relating to the reign of Kṛishṇa-Rāja-Oḍeyar III, of which two, 353 and 354, are *sanads* or grants written on paper. The former, issued by Pūrnaiya, the king's minister, in 1810 confirms the former grant of Kabāḷu by Kṛishṇa-Rāja-Oḍeyar I on the application of Komāra-heggaḍi of Dharmasthaḷa below the Ghāts. The latter, issued by the king, records the grant in 1830 of three villages to provide for the expenses and repairs of all the temples at Belgoḷa. After a few verses in praise of the goddess Chāmundikā and the Boar incarnation of Viṣṇu, the *sanad* proceeds to give the titles, etc. of the king thus : "The rājādhirāja rāja-paramēśvara prauḷḷa-pratāpa apratima-vira-narapati, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yādu race, possessor of the insignia of among others the conch the discus the elephant-goad the axe the *makara* the fish the *śarabha* the *śaḷva* the *gaṇḍabheruṇḍa* the boar Hamunān Garuḍa and the lion, Kṛishṇa-Rāja-Oḍeyar of Mysore, son of Chāmā-Rāja-Oḍeyar and grandson of Immaḍi-Kṛishṇa-Rāja-Oḍeyar of the Ātrēya-gōtra Āśvalāyana-sūtra and Rik-śakha, seated on the resplendent jewel throne on which Rāja-Oḍeyar and other paramēut kings descended from the lunar race had successively sat in the great Mysore kingdom, the abode of the wealth of the Karnāṭaka country which is an ornament of all the countries that adorn the whole circle of the earth." The number of the temples is given as thirty-three : eight on Doḍḍa-heṭṭa, consisting of the big god (Gommatā) and seven minor temples, sixteen on Chikka-beṭṭa, eight in the village ; and one on the hill at Maleyar. Formerly the *maṭha* or monastery was in receipt of a cash grant of only 120 *varahas* to meet all these expenses ; and as the amount was found insufficient, the present grant of three villages was made in lieu of the former cash grant on the application of Lakṣmīpāṇḍita of the palace.

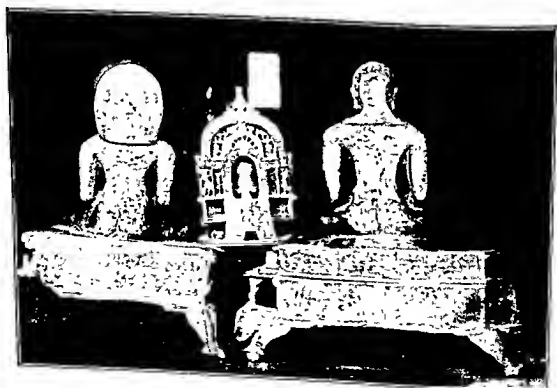
It has to be stated here that the Sanskrit version printed as 141 in the previous edition, which is not now forthcoming, is based on the two *sanads* noticed above. No such Sanskrit *sanad* was granted to the *maṭha* by Kṛishṇa-Rāja-Oḍeyar III. Being a fanciful paraphrase in Sanskrit of the above-mentioned Kannada *sanads*, recently composed by some Jaina Pāṇḍit, it is misleading in its contents inasmuch as the composer has omitted a great deal of what is contained in the originals and introduced much foreign matter with the sole object of giving the record a Jaina complexion.



MANDARANA IN PANDIT DORRAT SASTRI'S HOUSE.



1. FRONT VIEW OF INSCRIBED JINA FIGURES AT SRAVANA BELGOLA



2. BACK VIEW OF INSCRIBED JINA FIGURES AT SRAVANA BELGOLA
Mysore Archaeological Survey

The remaining inscription of Krishna-Rāja-Odeyar III's reign, 223(93), records that Dēvarāja-arasu, head of the body-guard, police and cavalry departments at the king's court, and son of Cbeluva-arasu of Satyamangala descended from Chāvuṇḍa-Rāja, having died on the day of the head-anointing festival of Gommaṭṭēśvara, his son Puṭṭa Dēvarāja-arasu made a money grant in 1827 for special worship of the god every year. A visit paid by His Highness Krishna-Rāja-Odeyar IV, the present Mahārāja, to Belgola is indicated by his initials K. R. W. engraved on the summit of Chikka-heṭṭa, the date given being the tenth of November, 1900.

THE KADAMBAS.

No. 443, of about 900, already referred to when speaking of the Kanchina-done (p. 9), says that three boulders were brought to that place by order of some Kadamba chief. We have no information as to who this Kadamba was, nor are we told the reason why the boulders were brought.

THE NOLAMBAS OR PALLAVAS.

Chāmuṇḍa-Rāja's defeat of Nolaṃba-Rāja is mentioned in 231(109). The Nolaṃba chief referred to here may be Nanni-Nolaṃba, the son of Dilpa. No. 318 (120), of about 1217, names a chief Vira-Pallavarāja of Arakeṭṭe and his son Śaṅkara-nāyaka. The latter is also mentioned in 170 (73) and 171.

THE CHOLAS.

The fragmentary inscription 378, of about 1015, mentions a Chōla-Perumadi as fighting against the Gangas. The king alluded to is evidently Rājendra-Chōla. Ganga-Rāja's defeat of the Chōla feudatories Narasingavarma and Dāmōdara is related in 240, 251 and 397.

THE CHANGALVAS.

The Changaḷvas were a line of kings who ruled in the west of the Mysore District and in Coorg. They claimed to be Yādavas. Their original territory was Changaṇḍa, corresponding chiefly with the modern Hunsūr Taluk of the Mysore District. No. 238 (103) introduces us to a king of this dynasty named Kulōttunga-Changaḷva-Mahādēva and tells us that his minister's son Channa-Bommarasa caused to be renovated the upper storey of Gommaṭṭēśvara in 1509. This king is also mentioned in E. C. IV, Hunsūr 63, of 1502.

NIDUGAL.

The early rulers of Nidugal were of the solar race and claimed descent from Karikāla-Chōla. They bore the title 'lord of Oreyār', Oreyār being the name of the ancient Chōla capital near Trichmopoly, and added Chōla-mahārāja to their names. Their capital was Penjeru, now Hēmavati in the Anantapur District. One of the kings of this dynasty was Irungōla, a contemporary of the Hoysala king Vishnuvardhana. We learn from G. 4 (12) that he was a lay disciple of Nayakṛti-siddhanta-dēva, and from 319 (138) that he was defeated by Vishnuvardhana.

NUGGEHALI.

No. 406 states that Tirumalarāja-nāyaka, son of Dāsapa-nāyaka of Nugubali, granted the village of Dāsapura for the spiritual welfare of his father. It is not clear if the donor is identical with his namesake, the father of Rāyanarāja who was a feudatory of the Vijayanagar king Achyuta-Rāya¹. If so, the date of the record may be 1540.

A few incidental references to other kings and chiefs may also be noticed here. No. 11 (plate LIX), which is the epitaph of Arishtaṇemi, states that king Diṇḍika was present at the time of the guru's death. I once² identified this king provisionally with the Dindika of the Udayēndiram plates of Prithivipati II³ and came to the conclusion that the period of the record was about 800. But the characters are older by nearly two centuries and the two Diṇḍikarājas cannot be identical. This was also the opinion of the late Dr. Fleet. No. 34 (Plate LX), of about 700, which is the epitaph of Nāgasēna, seems to mention a chief of the name of Nāganāyaka. In 69 it is stated that Prabhāchandra was honored by king Bhōja of Dhārā, and Yasahkṛti by the king of Simhala (Ceylon). No. 67 states that Akalanka defeated the Bauddhas in disputation at the court of king Himaśtala and that Svāmi got that name from the Pāṇḍya king. As Jaina tradition says that Himaśtala ruled at Kānehi, he was probably a Pallava king. Two chiefs Garudakēśarāja and Bāḷāditya, king of the Vatsas, are named in 149 and 457 respectively. In 64 are mentioned the *śaṃantas* Kēdāra-Nakarasa, Kāmādeva and Nimbadeva as lay disciples of Maḡhanandi, and the generals Marīyāne and Bharata together with the officers Bōchimayya and Kōrnyya as lay disciples of Gaṇḍavumukta-deva. That Nimba was a lay disciple of Maḡhanandi is also stated in an inscription at Tēralā⁴. He is praised as the crest-jewel of *śaṃantas* in the *Ēkavratas* of Pāṇḍumannādi, a disciple of Śubhachandra who died in 1123. Two officers the *mahā-pasāyaka* (master of the robes) Vijayayna and the *mahā-pasāyaka* Tirumayya are mentioned in 287, of 1196, and 100, of 1279, respectively. No. 387 mentions a chief of the name of Singyapa-nāyaka and 65, of 1313, another named Gummaṭṭa, the ruler of Belukere, who set up the epitaph of a Jaina guru named Śubhachandra. The *cirayal* 405, which appears to be dated 1333, records the death of the possessor of all titles Kēta-gavūḍa in a battle with the Turakas or Muhammadans. Finally, 264, of 1893, mentions two chieftains Hariyapa and Maṇikkadeva as lay disciples of Paṇḍitārya.

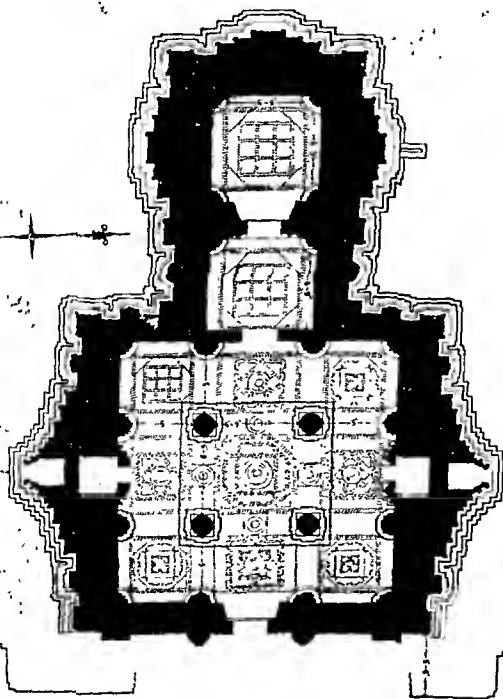
1. See Madras Epigraphical Report for 1900, p. 28.

2. Mysore Archaeological Report for 1909, p. 13. *ibid.* for 1910, p. 24.

3. S. I. I., II, 341.

4. I. A. XIV, 14.

SANTINATHA BASTI AT JINANATHAPURA



MISCELLANEOUS INSCRIPTIONS.

We may now proceed to consider the inscriptions which are of a miscellaneous character. They form a large number and consist of epitaphs, records of pilgrims, grants by private individuals, succession lists of Jaina gurus, and so forth.

EPITAPHS.

Some of the epitaphs, namely, 1, 11, 64-66, 117, 118, 126-129, 159, 389 and 477, have already been noticed in more or less detail in the previous sections. The remaining ones, about eighty in number, many of which go back to the seventh and eighth centuries, record the death of men and women, mostly monks and nuns, by religious suicide. Before examining them in detail it is necessary to say a word or two about the way in which death was brought about. The men and women starved themselves to death in performance of a vow called *sallekhaṇḍa* which is thus described in the *Ratnakaraṇḍāka* of Samantabhadra:—"When overtaken by calamity, by famine, by old age, or by incurable disease, to get rid of the body for *dharma* is called *sallekhaṇḍa*. One should by degrees give up solid food and take liquid food; then, giving up liquid food, should gradually content himself with warm water; then, abandoning even warm water, should fast entirely; and thus, with mind intent on the five salutations¹, should by every effort quit the body."² In his *Dharmamṛta* Āśadhara says: "Firm faith in Jainism, observance of the *anu-guṇa*- and *śikṣā* vratas, and *sallekhaṇḍa* according to rules at the time of death—these complete the duties of a householder."³ The term *sallekhaṇḍa* is used only in three epitaphs⁴; but in several others the words *śamādhi*⁵ and *sanyasana*⁶ occur as its synonyms⁷. The word used for epitaph is *nisidige*.⁸ In a few cases the period of the fast is mentioned: e.g., one month in 25, twenty-one days in 33, three days in 59, and one month each in 143 and 167. The epitaphs range in date from about 600 to 1809. Of the eighty mentioned above, sixty-four commemorate the death of

1. See Translations, page 44, note 1.

2. Upasargē durbhikṣhē jarasī rujāyām cha nihpratikhāre l
dharmāya tanu-vimōchanam ābuh sallekhaṇḍam āryāh ll
Ahāram parihāpya kramaśah snigdham vivardhayēt pānaṃ l
snigdham cha hāpyastva khara-pānam pūrajēt kramaśah ll
khara-pāna-hāpanām api kṛtvā kṛttōparāsam api śaktiā l
pancha-namaskāra-manās tanum tyajēt sarva-yatnēna ll

3. Samyaktvam amalam amalāny anu-guṇa-śikṣā-vratāni maraṇāntē l
sallekhaṇḍa cha vidhinā pūṇaḥ sāgara-dharmō'yam ll

4. 118, 258 and 389.

5. 1, 2, 22, 59, 93, 106, 108, 114, 128, 129, 142, 143, 258, 351 and 495.

6. 15, 24, 28, 33, 34, 63, 75—77, 88, 97 and 102.

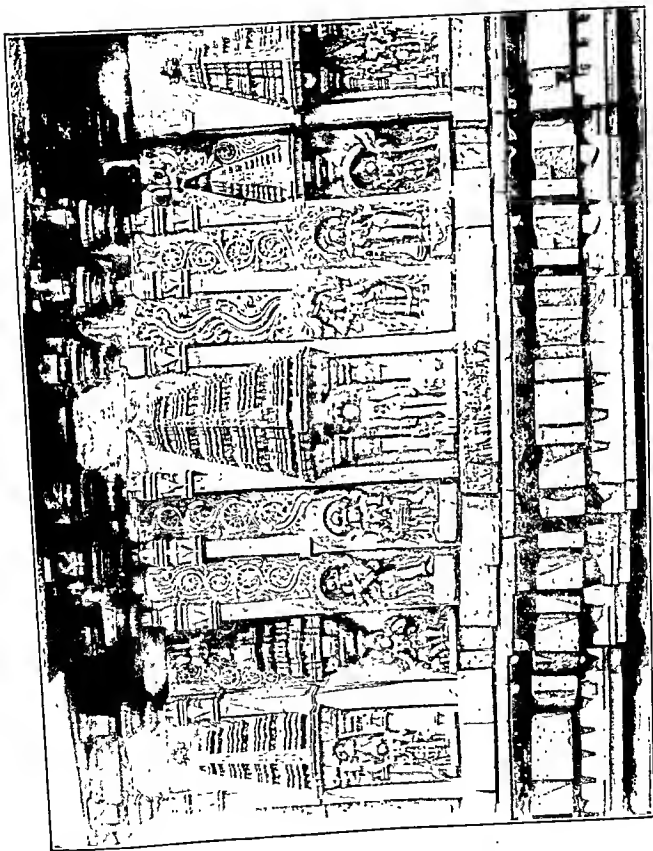
7. See Translations, page 2, note 2; and page 4, note 3.

8. In 65, however, the corrupt form *nisige* is used.

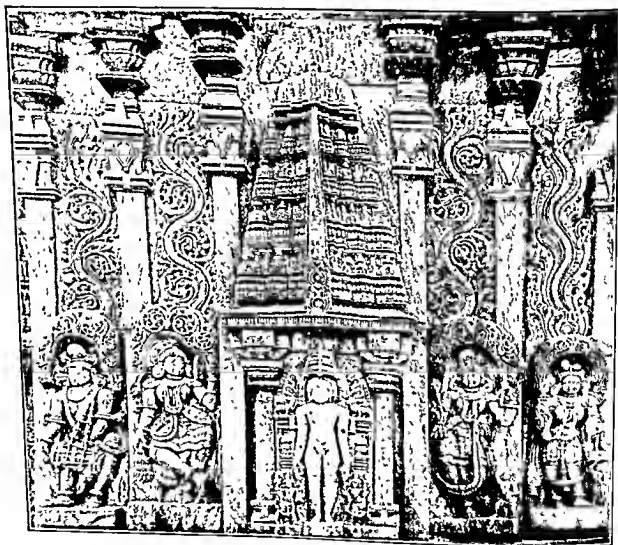
men, mostly monks, and sixteen the death of women, mostly nuns. Forty-eight¹ of the former and eleven² of the latter are of the seventh and eighth centuries, the rest³ of both the classes being of a later period. Nos. 1 (Plate LVII) and 11 (Plate LIX), though casually referred to before, deserve some more notice owing to their antiquity and historical importance. They seem to be the earliest records extant at Belgola. No. 1 records the death of a Jaina guru named Prabhāchandra. After verses in praise of Vardhamāna or Mahāvira, whose doctrine, it says, was still flourishing at Viśālā, a line of Jaina teachers who succeeded him is named. They were: Gautama-gaṇadhara, his immediate disciple Lohārya, Jambū⁴, Viṣṇu-dēva, Aparājita, Gōvardhana, Bhadrabāhu⁵, Viśakha, Prōṣṭhila, Kṛittikārya, Jayanāma, Siddhartha, Dhṛitishēṇa, Buddhila⁶, and others. Bhadrabāhusvāmī, of this illustrious succession of regularly descended great men, by his acquaintance with the true nature of the eight-fold omens and power of knowing the past, present, and future, having foretold in Ujjayani a period of twelve years of famine, the entire *saṅgha* or Jaina community set out from the north to the south. By degrees they reached a populous and prosperous country when, separating himself from the *saṅgha*, an *āchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the entire *saṅgha* and, in company with a single disciple, mortifying his body on the cold rocks, accomplished (*samādhi*). And in course of time seven hundred *rishis* or ascetics similarly accomplished (*samādhi*).

This record has been dealt with by the two scholars Drs. Leumann and Fleet. The former⁷ explains the inscription as composed of two quite separate and independent parts, the first, ending with *prāptān* in line 6, where he would 'put a full stop'; the second, from there to the end. The former contains the account of Bhadrabāhu and the migration to the south; the other, which is the immediate object of the inscription, records the end of the *āchārya* Prabhāchandra. The two events he considers there is no reason whatever to synchronise, and would separate them by many centuries. To justify this piecemeal treatment of the inscription, he represents that the first part was a customary beginning of Digambara inscriptions 'by way of an historical introduction.' Plausible as this appears in theory, it

1. 1, 2, 5, 6, 8, 9, 11-15, 19, 21-31, 75, 77, 79-85, 88, 92, 93, 95, 99, 102-106, 109, 111, 113, 115 and 116.
2. 18, 20, 76, 96, 97, 98, 107, 108, 112 and 114.
3. 62, 63, 67, 140, 7 160, 163, 167, 168, 254, 258, 260, 272-274, 426 and 495 of men; 62, 136, 156 and 351 of women.
4. These were the three Kēvalis. The second is Sudharma in the usual list.
5. These were four of the five Śrutakṛtis.
6. These seven were Daśapāris, out of eleven.
7. *Vienna Oriental Journal* for 1893, 342.



SOOTHE WALL (LARGED) OF SANATHATHA-BASTI, HINANATIAPURA



WEST WALL OF SANTINATHA-BASTI, JINANATHAPURA
Mysore Archaeological Survey

is opposed to fact, for not a single inscription has been found with this introduction. Further, this mode of dividing the inscription is in contradiction to the plain continuity of the narrative. For it is evident that Prabhācandra accompanied the *saṅgha* on its migration. He is expressly stated, when he found that his end was near, to have dismissed the entire *saṅgha*, all save one disciple who remained with him to the last. What *saṅgha* could this be but the *saṅgha* previously mentioned in the inscription as migrating from the north to the south? The whole inscription thus hangs together in an intelligible consecutive narrative. The name Prabhācandra is not an uncommon one among the Jaina gurus, and occurs at all periods. In the effort to discover some one of the name of sufficient distinction to whom it can be fitted, a certain Digambara teacher, praised by Jinaseṇa, is suggested, who cannot be shown to have lived till a later time than that of the inscription, and of course he would in no way be connected with the migration. Dr. Fleet¹, who accepted the above-mentioned disjointed treatment of the inscription, tried to make out that the Bhadrabāhu of the inscription was not the Śrutakēvali of that name, but a later one who lived in the first century B.C. This opinion appears to have been based on the supposition that two different Bhadrabāhus are mentioned in the inscription. But this is not at all the case. We have to bear in mind that the inscription is not a synchronous record; it was engraved long after the death of Prabhācandra who was a member of the *saṅgha* that migrated to the south. The last sentence of the inscription which states that in course of time (after Prabhācandra's death) seven hundred ascetics accomplished *samādhi* makes this fact quite clear. The writer of the record in describing the distinguished lineage of the Śrutakēvali Bhadrabāhu mentions some of his illustrious successors also. It is not at all likely that he had a second Bhadrabāhu in mind. The whole trend of Jaina tradition and literature goes to show that it was the Śrutakēvali Bhadrabāhu that predicted the famine. The period of the record may be about 600; but according to the scholars mentioned above it is the seventh century.

No. 11 (Plāte LIX), which is the epitaph of Arisṭhanēmi, is of some importance as it names a king who was present at the time of the guru's death. It opens with the statement that an *ācharya*, evidently Arisṭhanēmi, mentioned further on, came to the south with a large number of disciples, and then proceeds to say that he died on the Kaṭavapra hill and that even king Dindika was there as a witness. A lady named Kampitā, probably the queen of Dindika, is also mentioned as doing honor to the *ācharya*. In my *Archaeological Report* for 1909 (para 45) I identified this king with the Dindika (c. 800) of the Udayendiram plates of Prithivīpati II² and Dr. Hultzsch, too, approved of this identification³. But on palaeographic grounds

1. E. I., IV, 24.

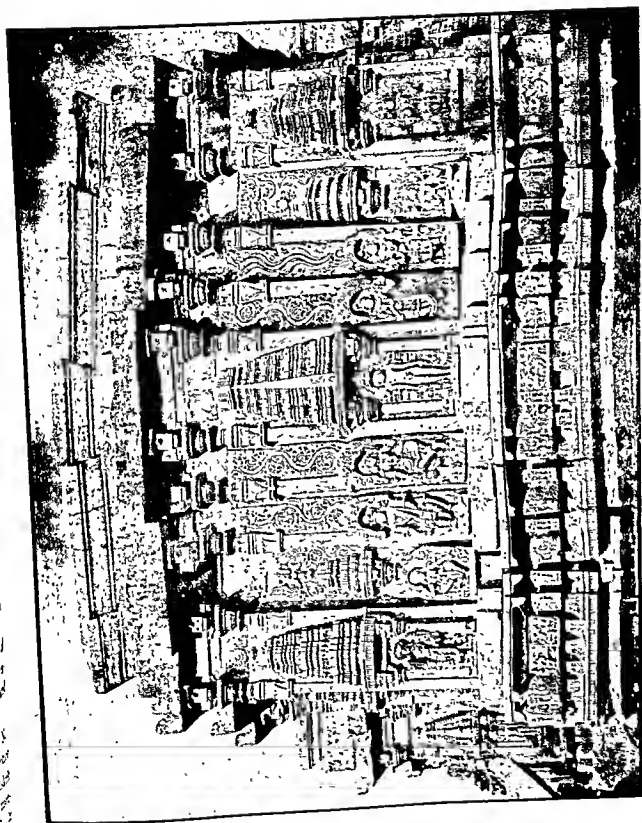
2. S.I.I., II, 381.

3. Mysore Archaeological Report for 1910, p. 24.

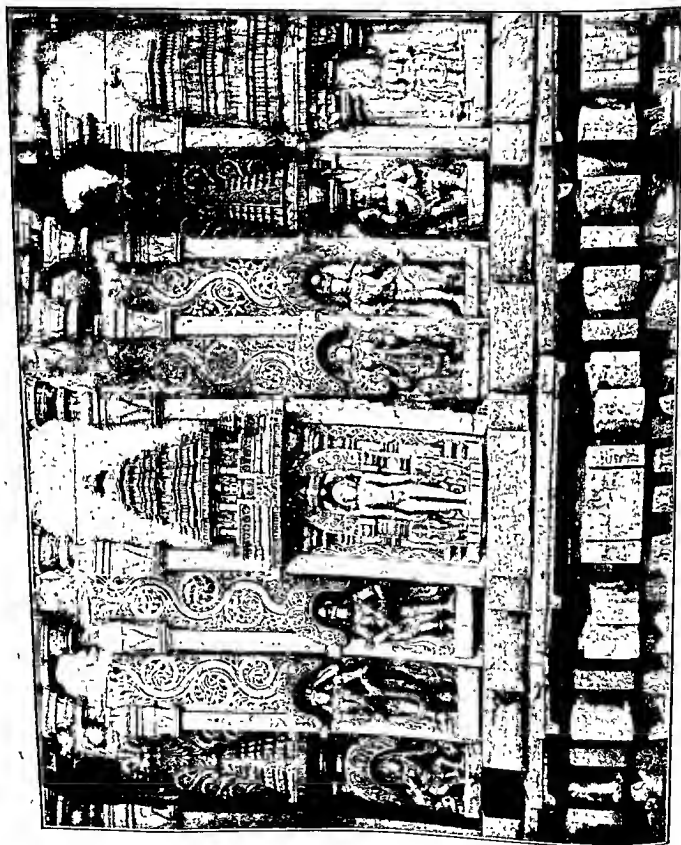
the present record cannot be brought down to a later period than about 650. This was likewise the opinion of the late Dr. Fleet. I therefore think that the two Diṇḍikas cannot be the same. The Tamil chronicle *Koṅḡudēṣardjakkal* mentions a Chēra king Diṇḍikara¹ as having succeeded Mādhava III, but much cannot be built upon this statement as the chronicle is not a trustworthy record.

Among the monks whose death is recorded in the remaining early epitaphs may be mentioned Balādēva-muni, son of Kanakasēna (No. 2, of about 650, Plate LVIII); Tirthada-goravaḍigal; Uḷikkal-goravaḍigal; Guṇasēna-guravar of Koṭṭara, disciple of Mōni-guravar of Agali; Pānapa-bhaṭāra of Neḍubore; Sarvajña-bhaṭṭāraka of Vēgūr; Akshaya-kīrti of southern Madhurā, who was bitten by a snake; Guṇadēva-sūri; Balādēva-guravaḍigal, disciple of Dharmasēnā-guravaḍigal of Veluṇḍa of Kīrtār; Ugrasēna-guravaḍigal, disciple of Paṭṭini-guravaḍigal of Malanūr; Māsēna-muni (No. 27, of about 700, Plate LX); Moḷḷagavāsa-guravar of Inunigūr; Śāntisēna-muni, who renovated the Jaina faith when it had become weak after the time of the sages Bhadrabāhu and Chandragupta (No. 31, of about 650, Plate LXI); Siṅga-ṇaṇḍi-guravaḍigal, disciple of Veṭṭeḍe-guravaḍigal; Nāgasēna-guravaḍigal, disciple of Rishabhasēna-guravaḍigal, conqueror of the assemblage of enemies through Nāganāyaka (No. 34, of about 700, Plate LX); Upavāsapara, disciple of Vṛishabhanandi (No. 75, of about 650, Plate LXIV); Balādēva-āchārya (No. 82, of about 750, Plate LXV); Chandradēva-āchārya, renowned in the Nadi kingdom (No. 84, of about 700, Plate LXVI); Puṣṭapaṇandi (No. 85, of about 750, Plate LXVI); Nandisēna-muni (No. 88, of about 700, Plate LXVII); Vitasōka-bhaṭāra of the Kṇṭṭattūr saṅgha; Indranandi-āchārya; Puṣṭpasēna-āchārya of the Navilūr saṅgha; Śrīdēva-āchārya; Vṛishabhanandi, disciple of Maunīyā-āchārya of the Navilūr saṅgha; and Mēghanandi-muni of the Navilūr saṅgha. And among the nuns whose death is commemorated in the early epitaphs are Dhanpekuttārēvi-guravi, female disciple of Perumāḷu-guravaḍigal; Jambu-nāygir; Nāgamati-gantiyar, female disciple of Mōni-guravaḍigal of Chittūr in Adeyare-nāḍu; Sasimati-gantiyar (No. 76, of about 700, Plate LXV); Rājūtmati-gantiyar of the Āṇi-gana of the Navilūr saṅgha; Anantāmati-gantiyar of the Navilūr saṅgha (No. 98, of about 700, Plate LXVIII); Ārya of the Mayūragrāmā-saṅgha (i.e., Navilūr saṅgha); Guṇamati-avvegal of the Navilūr saṅgha; and Prabhāvatī and Damitāmatī, also of the Navilūr saṅgha.

Among so many epitaphs, only one gives the name of the engraver: this is No. 21, of about 700, and the name given is Pallavāchāri. It is also worthy of notice that in 82 (Plate LXV) the Prakṛit form *paḍḡgamaya* is used for the Sanskrit *prāṇōḍgamana*. Two saṅghas named after the places Koḷattūr and Navilūr are mentioned and several of the monks and nuns belonged to the latter saṅgha. A Kīttūr saṅgha, too, occurs in 81. Adeyarenāḍu may be identical with the Adeyararāśṭra



WEST WALL OF SANJIVANA-BASILICA, HAMPAPURA



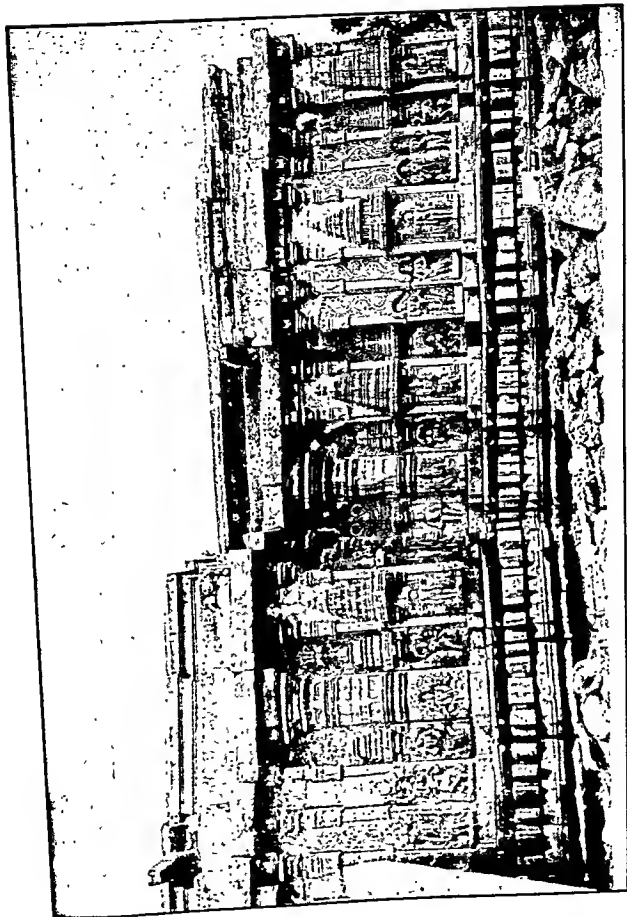
mentioned in the grant of Nandivarman¹, and its Sanskrit equivalent Āsraya-nadī-vishaya occurring in Pallavamalla's grant¹ may be compared with the Nadī-rāshṭra of 84. Kittūr, as stated before, was the capital of the Punnād kingdom. It will be seen that in order to end their life by the rite of *sallēkhanā* persons came to Belgoḷa from the north and from various places in the south, even from such a distant place as Madhura.

Among the later epitaphs of men and women, some of the shorter ones will be considered first. No. 68, of about 950, records the death of Vaijabbe, daughter of Beṭṭadavo; 136, of about the same date, of Sayibbe-kantiyar, female disciple of Kumāraṇandi-bhaṭṭara; and 156, of about 1100, of Pollabbe-kantiyar. In 495, of? 1311, is commemorated the death of Payi-seṭṭi, son of Nāgi-seṭṭi of Kalleba, a lay disciple of Abhinava-Paṇḍitāchārya; in 269, of? 1316, of Padmanandi, disciple of Traividya-dēva; in 274, of 1372, of Dharmabhūṣhana of the Balātka-gana, whose spiritual descent is given thus: takṛti-dēva of Vanavāsi, his disciple Dēvendra-Vikātakṛti, his disciple Śubhakṛti, his disciple Dharmabhūṣhana, his disciple Amarakṛti, his disciple Dharmabhūṣhana; in 273, of about 1400, of Hemachandrakṛti, disciple of Śāntikṛti; in 168, of about the same date, of Mallisēna, disciple of Lakṣmīsēna-bhaṭṭāka; and in 167, of 1609, the latest epitaph at Belgoḷa, of Ajitakṛti, disciple of Śāntakṛti, who was the disciple of Ajitakṛti, who was again the disciple of Chārukṛti. Ajitakṛti is stated to have died in the Bhadrabāhu cave.

Of the longer epitaphs of a later period, some of which have already been referred to incidentally, several contain succession lists of gurus which will be noticed later on. The earliest of these epitaphs is 127 (47) which records the death in 1115 of Mēghachandra-traividya-dēva of the Pustaka-gacchaha of the Dēśya-gana of the Mōla-saṅgha, disciple of Sakalēndu. After giving a succession of gurus from Gautama-gaṇadhara to Mēghachandra who is praised at length, the record closes with the statement that Prabhachandra, the chief disciple of Mēghachandra, had the epitaph consecrated with great magnificence through his lay disciples Ganga-Rāja and his wife Lakṣmi. Mēghachandra is described as an equal of Jinasēna and Virasēna in philosophy, as Akalāṅkadēva himself in the six schools of logic and as Pāṇyapada himself in grammar. The epitaph was written with a potstone pencil by the calligraphist Chāvarāja, and engraved by Gaṇachāri,¹ an ornament to the fore-head of titled sculptors and a lay disciple of Śubhachandra. The next in point of time is 351 (139) which states that the nun Śrīmati-ganti died in 1119 and that her disciple Māṅkabbe-ganti set up the epitaph. Śrīmati-ganti's spiritual descent is given thus: Koṇḍakunda, who moved in the air four inches above the earth; in his line arose Dēvendra-siddhānta-dēva in whose line was

Divākaraṇandi; his disciples were Maḷadhāridēva and Śrīmatī-ganti; Maḷadhāridēva's disciple was Śubhachandra. It is stated of Maḷadhāridēva that he never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour, that he never lay on the side when overcome by sleep, that he never said "shut or open the door," that he never spat, and that he never reposed. No. 117 (43), which comes next, records the death in 1123 of Śubhachandra, disciple of Gaṇḍavimukta-Maḷadhāridēva, the same that was mentioned above. After giving a long succession of gurus from Gaṇṭama-gaṇadhara to Śubhachandra, it states that the epitaph was set up by his lay disciple Gaṅga-Rāja. The record was written by Heggeḍe Mardimayya, a lay disciple of Prabhāchandra, and engraved by Yardhaṇṇāchāri, an ornament to the forehead of titled sculptors, the same that engraved 73 and 118. The next inscription, 67 (54), commemorates the death in 1129 of Mallishēṇa-Maḷadhāri, disciple of Ajitasēna. This is a very valuable record as it gives details of great interest about a number of gurus. This was written by Mallinātha, a lay disciple of Maḷadhāri and a Śiva to the Cupids titled scribes, and engraved by Gaṅgachāri, an ornament to the forehead of titled sculptors, the same that engraved 127 and 397. No. 140 (50), which is mostly similar to 127 in the list of gurus it gives, states that Prabhāchandra, disciple of Mēghachandra, died in 1145. His lay disciple Śāntala-Dēvi, the queen of Viṣṇuvardhana, is mentioned and reference made to the death of her mother Māchikabbe. The epitaph was written by the calligraphist Gaṅgaṇṇa, and engraved by Dāsōja, probably the same that prepared the screens of the Chandra-gupta-hasti.

Of the remaining epitaphs, both 63 (39) and 64 (40) state that Dēvakīrti, disciple of Gaṇḍavimuktadēva, died in 1163, and that Huḷḷa, the minister of Nārasimha I, caused to be made an epitaph to his guru and had it set up by the guru's disciples Lakṣhanandi, Mādhava and Tribhuvanadēva. The major portion of 63 is taken up with a description of the many-sided learning of Dēvakīrti. After giving a succession of gurus from Gaṇṭama-gaṇadhara to Dēvakīrti, 64 says that he caused Prātāpapura of Kellangere, which was connected with Rūpanārāyaṇa's -basadi at Kollāpura, to be renovated, and a stone alms-house to be built at Jinanāthapura. No. 66 (42), which gives a list of gurus mostly similar to that given in 117, records the death in 1176 of Nayakīrti, disciple of Gaṇḍachandra. The names of Nayakīrti's disciples are given, the lay disciples being Huḷḷa, the head of the accountants Nīla, and the minister Nāgadēva who set up the epitaph. In 65 (41), which likewise gives a succession of gurus, is commemorated the death in 1313 of Śubhachandra, disciple of Maḷadhāri-Rāmachandra. Śubhachandra's disciples made, and Guṇinaṭṭa, the ruler of Bejnāre, who seems to have had another name Rāja, had it set up and acquired the name of Śubhachandra by this pious service.



NORTH VIEW OF SANTINATHA-BASTI, JISANATHAPURA

Ganga king Mārasiṃha. As instances of cases where only titles of visitors are given may be mentioned—Chief of the *mahā-sdmantas*, who had acquired the band of five great instruments (56); Mahāmaṇḍalācvara (421), A servant of the poor (454), and Brave in war (491). The following are examples of names of visitors with epithets: Gaṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers (317); Ūchayya, cruel to enemies (411, Plate LXXVI); Sarpachūḥmani, walker in the path of Jina and possessor of righteous conduct (445, Plate do); Bāḷaditya, king of the Vatsas (457, Plate do); Īsarayya, an older brother to others' wives (448); Ariṭṭanēmi-paṇḍita, destroyer of hostile creeds (458); and Nāgivarṇa, a son (464, Plate LXXVII). Among the pilgrims who are said to have bowed to the god or to the holy place are Chareṅg-ayya, a lay disciple of Mallisēma-bhūṭāra (4); Kottayya, a lay disciple of Abhayanandi-paṇḍita (48); Śrivarṇa-Chandragitayya (52); Madhuvayya, a lay disciple of Nayanandivimukta (465, Plate LXXVII); the ruler of Nāgati (452); and Chāvayya, younger brother of Kapṇabbarasi (466). For pilgrims who are stated to have visited the god, reference may be made, among others, to 191, 222, 312 and 496.² Among the sculptors who visited the place may be mentioned Śrīdharavōja, a lay disciple of Gaṇḍavimukta-siddhanta-dēva (157); Bidiga (316), Vahōja (431), Chandraḍita (484), and Nāgavarṇa (435).

The above records may not be very important historically, but they have their own value in several other respects, one of them, for example, being their antiquity. They thus bear testimony to the sacredness and importance of the place even in early times, so that eminent Jaina gurus, poets, artists, chiefs, officers and other high personages in common with ordinary people deemed it a duty to visit the place at least once in their lifetime and to have their names permanently recorded on the holy spot.

The records of pilgrims from northern India, which number about 53 and are in a language which is a mixture of Mārvaḍi and Hindi, may be divided into two classes according to the script in which they are written. Thirty-six³ of them are written in Nāgari, and seventeen⁴ in Mahājani, characters. The Nāgari inscriptions range in date from 1488 to 1841. It is worthy of notice that two of them, namely, 192, of 1488, and 203, of 1490, are written in ink. A few details that can be gathered from these Nāgari records about the pilgrims may be noted here. Many of the pilgrims belonged to the Kāshṭha-saṅgha, and some to the Maṇḍitāṭa-gachchha of that saṅgha. Some were of the Ghēravāḷa sect and of the Gōṇāsā and Pitalā gōtras. The places from which they came are given as Purasthāna,

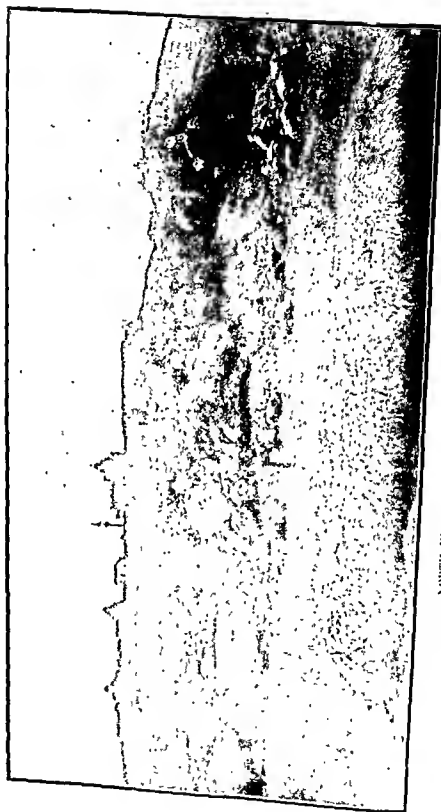
1. The characters of this inscription are rather peculiar.
2. These inscriptions are all comparatively modern.
3. 192, 203, 260-263, 277-279, 283-285, 287-309, and 324.
4. 206-220, 239 and 248.



1. SMALL FIGURE ON NORTH WALL OF
SANTINATHA-DASTI, JINANATHAPURA
Nympe Archaeological Survey



2. CHAURI-BEARER IN RUINED JINA TEMPLE
AT HALE BELGOLA



NORTH VIEW OF CHINKABETTA AND DODDABETTA

Upper Lake Survey

Maḍavagaḍha and Guḍaghaṭipura. The Mahājani epigraphs range in date from 1742 to 1786. I have to express here my indebtedness to Pandit Ramakarnaji of Jodhpur, now of the Calcutta University, an expert in modern northern scripts and dialects, for help in the decipherment of these Mahājani records. He has very kindly sent me transcripts and translations of all of them together with some interesting notes relating to the alphabet and the pilgrims. Mahājani alphabet means the alphabet used by Mahājans or bankers. These characters are locally known as Muḍḍā and are prevalent among the merchants of the United Provinces of Agra and Oudh and the Punjab. Some of the peculiarities of this alphabet are that it has only two vowels *a* and *i*, all the other vowels being represented by *a*; that the vowel *i* stands for the consonant *ya* for which there is no separate symbol; that as regards consonants the symbols for *j* and *jh*, for *ṭ*, *ṭh*, *ḍ* and *ḍi*, and for *bh* and *v* are the same, while there is none for *ṇ*. Owing to these peculiarities it is very difficult to read aright Mahājani writing. As no vowel marks are added to the consonants, it is no easy task to make out the word intended. One of the inscriptions, No. 206, is reproduced on Plate LXXV. In some of the records Ṭakari characters are also met with. This alphabet is prevalent in the hilly tracts of the Punjab. The names recorded in the inscriptions are all of Mahājans or bankers, almost all of whom were Agarvāla Baniyas. The Agarvālas residing in and around Delhi call themselves Sarāvagis, i.e., Śrāvakas (or laymen) and form a distinct community of Jains. The Jaina Sarāvagis and the Jaina Agarvālas do not intermarry. All the septs of the Agarvālas, such as Naraṭhanavālā, Saṅgaṇyālā, Ganganiyā and so forth, mentioned in these inscriptions, can be traced in that community. Among the other septs, Pānipathya, so named after the town Panipet, figures prominently, because many of the pilgrims belonged to it. Two gōtras, namely, Gōyala and Garga, are mentioned in connection with the pilgrims, and Isthānapēṭha and Māḍanagaḍha as the places to which some of them belonged.

GRANTS BY PRIVATE INDIVIDUALS.

There are several records which register grants by private individuals for Gomuṇa and other gods. There are likewise a few which record the pious acts of private individuals in the shape of repairs to *bastis*, etc. Nos. 242 (92), of about 1175, 237 (88) and 238 (89) register grants to provide for flowers for Gomuṇa. The first inscription says that all the merchants of Beḷgoḷa (several named including a woman), having purchased certain lands from the assembly, made over the same to the garland-maker; the second, which seems to be dated 1196, records that Chikka Maḍakappa, the son-in-law of the *mahā-parāyita* Vijayaṇṇa, purchased certain lands from the *mahā-maṇḍaladhīra* Chandraprabhadeva and granted the same to provide for twenty flower garlands for the daily worship of Gomuṇa; and the third, which appears to bear the date 1193, tells us that Kabi-seṭṭi's son Sōmeya

granted certain lands to the *mahā-maṇḍalāchārya* Chandraprabhadēva in order to provide for flowers for the worship of the same god. In 241 (91), of about 1175, all the jewel merchants of Belgoḷa pledge themselves to pay annually certain dues on coral to provide for flowers for Gommaṭa and Pārśvadēva; and in 243 (93), which appears to be dated 1274, Kallayya, son of Chennai-seṭṭi, a lay disciple of Chandraḥkīrti-bhaṭṭāraka, makes a money grant to provide for flowers for Gommaṭa and the Tīrthakaras with the condition that no less than six garlands should be supplied. Nos. 244 (94), 245 (95) and 247 (97), all of which seem to bear the date 1274, and 200, of 1288, register money grants to provide for milk for the daily anointment of Gommaṭa. The grant in the first case was made in memory of Mēdhāvi-seṭṭi of Barakanūr, a lay disciple of Prabhāchaodra-bhaṭṭāraka. The quantity of milk that was to be supplied is mentioned in each case and the jewel merchants of Belgoḷa were to be the managers of the fund. No. 255 (106), of 1409, records the grant of certain lands by Māyappa of Gangavati, son of Manikyadēva and Bāohāyi and a lay disciple of Chandraḥkīrti, to provide for the midday worship of Gommaṭa.

In 252, 235 and 236, all of about 1185, are recorded the annual subscriptions of various merchants to provide for the eight kinds of worship of the Chaturvimsatī-Tīrthakaras erected by the *raḍḍa-byavahāri* Basavi-seṭṭi¹ of Mosale in the enclosure of Gommaṭa. No. 376, which appears to be dated 1146, records two grants, one for Gommaṭa and one for the Twenty-four Tīrthakaras of the enclosure, which were to be maintained by the *mahā-maṇḍalāchārya* Hiriya Nayakīrtidēva and Chikka Nayakīrtidēva. No. 347 (137*b*), consists of two parts dated 1278 and 1296. The first part registers money grants by the *mahā-maṇḍalāchārya* Udayachandradēva's disciple Munichandradēva and others for the daily anointment of Dēvaravallabhadēva of the Bhaṇḍāri-basti; while the second part states that the assemblies of the Mōla-saṅgha, consisting of *mahā-maṇḍalāchāryas* and *rāja-gurus*, having remitted certain taxes in respect of the endowments of the gods Gommaṭa, Kamattha-Pārśva and Dēvaravallabhadēva, the jewel merchants of Belgoḷa and others granted for Dēvaravallabhadēva the amount which Śambhudēva was unjustly levying from the god's village together with its minor taxes. No. 336 (131) also consists of two parts bearing the dates 1279 and 1288. The first portion opens with an agreement between the officiating priests of the Nagara-Jinalaya and the merchants of Belgoḷa. The former gave a deed to the latter to the effect that when the lands of the god Adinātha produced crops they would carry on the services of the god agreeably to the scale fixed by the merchants, and that if they or their descendants mortgaged or sold the lands they should be looked upon as traitors to the king and the creed. It concludes with the statement that Sōvappa of Huligere made a money grant to

1. See No. 197.

provide for milk for the daily anointment of Âdinâtha of the Nagara-Jinalaya. The second portion, too, records a deed given by the jewel merchants of Belgola and Jinanâthapura to the effect that in order to provide for the repairs and services of the Nagara-Jinalaya they would pay one per cent of their profits obtained either locally or from foreigners. The imprecation at the end runs thus:—"If any one denies or conceals his income in this matter, his race shall be childless; he shall be a traitor to the god, to the king and to the creed." This cannot but be of some interest to the Income-tax Department. In 337, of about 1300, is recorded a grant of land to the Châmunâraya-basti by order of Singyapa-nâyaka's son; and in 340 (133) and 395, both of about 1500, another to the Mangayî-basti by some *gaṇḍas* who were lay disciples of Paṇḍitadêva. No. 395, which seems to be dated 1190, states that Nayakīrtidêva, the disciple of the *mahâ-manḍalâchârya rîja-guru* Hîriya Nayakīrtidêva, granted certain lands to provide for the eight kinds of worship of Chenna-Pârsvadêva of the *basti* erected by his guru at Bekka. Śrî-mati-arve of Gêrasoppe is stated in 343 (135), of 1419, to have made a money grant, but the purpose for which it was made is not stated. Nos. 224 to 227 (99-102), of 1539, record grants by various individuals in consideration of the release of their mortgages by Chavuḍi-seṭṭi of Gêrasoppe.

A few other acts of piety done by private individuals are mentioned in some inscriptions. No. 342 (134), which seems to be dated in 1412, says after a fine verse in praise of Gommatâ that Gummataṇṇa, the disciple of Hîriya-Ayya of Gêrasoppe, repaired the Chika-basti on the smaller hill, three bastis at the north gate and the Mangayî-basti; 270, of about 1600, that Baiyâṇa of Bêgûru built a reservoir and founded a water shed; and 500, of 1831, that a temple car was presented by a woman named Jinnama, the wife of the elder brother of Rayanâṇa-seṭṭi and a resident of Vîratâjêndrapêṭe. No. 393, of about 1500, which is not a Jaina inscription, records the erection of a Nandi pillar by Madêya-nâyaka.

SUCCESSION LISTS OF JAINA GURUS.

There are about a dozen inscriptions which contain lists of Jaina gurus. Most of them have already been referred to incidentally when speaking of the epitaphs. Only a few of them give a regular succession of gurus, but in several others the relationship between the preceding and the succeeding guru is not clearly stated. There are, however, in some interesting items of information about the learning, authorship and polemical skill of the gurus, the kings or chiefs by whom they were honored, the manner in which they ended their earthly existence, and so forth. The earliest of these records is 62, of about 900, but being mostly worn, the names cannot be fully made out. The next inscription in point of time, 69 (55), of about 1100, gives the following succession of gurus:—

Konḍakunda

In his line

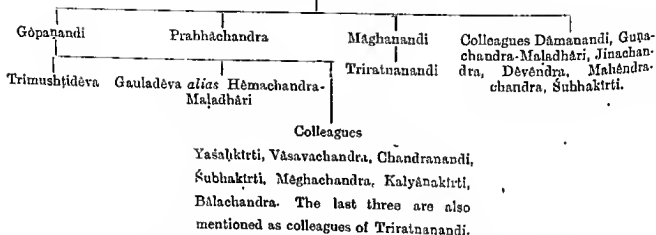
Vaḍḍadēva of the *Vakra-gachchha*

In his line

Dēvēndra-siddhānta-dēva

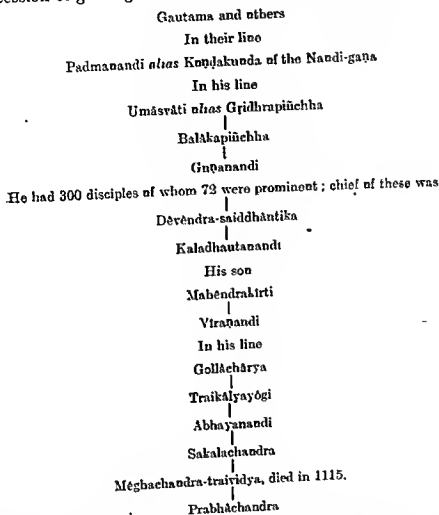
Chaturmukha *alias* Vṛishabhhanandyāchārya

He had 84 disciples



Konḍakunda is described as the leader of the Māla-saṅgha and as the head of a *gana*. Chaturmukha was so called because he fasted for eight days at each of the quarters and broke his fast after the lapse of a month. Gōpaṇandi is said to have been a great poet and logician ; he caused the Jain religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one else. EC, V, Chennarayapaṭṭa 148, which also praises him at length, states that he was the recipient of a grant in 1094 from the Hoysala prince Ereyanga. His colleague Prabhāchandra was honored by king Bhōja of Dhārā. Of his other colleagues, Dāmanandi is described as the vanquisher of the great disputant Vishnubhaṭṭa ; Guṇachandra-Maḡadhāri, as the worshipper of Mallikāmōda-Śāntiśa in Balipura ; and Jinachandra, as a Pāṇyapāda in the Jainendra grammar, a Bhaṭṭakalanka in logic and a Bhāravi in literature. Another of his colleagues, Dēvēndra, is said to have belonged to Vaukāpura. Trimuṣṭidēva was so called because he was content with three fistfuls of food. Of one of his colleagues, Vāsavachandra, it is stated that he attained celebrity as Bala-Sarasvati in the Chālukya capital ; of another, Yaśaḡkṛti, that he was honored by the king of Sinhala or Ceylon ; and of a third, Kalyānakṛti, that he was an expert in exorcising Śākini and other evil spirits. After extolling the learning of another colleague, Bālachandra, the inscription winds up with a summary of the names of the gurus previously mentioned with a little variation in a few details. All these gurus belonged to the *Vakra-gachchha*.

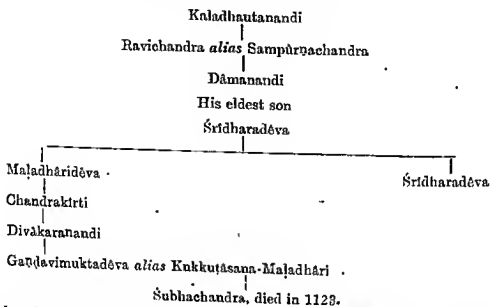
The succession of gurus given in 127 (47), of 1115, is as follows:—



The inscription says of Kopaakunda that he had the power of moving in the air. This fact is also mentioned in several other records¹. No. 351, of 1119, states that he moved in the air four inches above the earth and 254 gives a poetical explanation of this by saying that he did so in order to show that he was not touched in the least both within and without by dust (or passion), the earth being the abode of dust. We also learn that before becoming an ascetic Gollāchārya was the ruler of the Golla country and belonged to the family of king Nūtna-Chandila. Traikālyayōgi is said to have made a Brahmarākshasa his pupil and converted the oil of the *honge* tree (*Pongamia glabra*) into pure ghee. The very thought of him drove away evil spirits. Mēghachandra-traividya is described as an equal of Jinasēna and Virasēna in philosophy, as Akalankadeva himself in the six schools of logic and as Pūjyapāda himself in grammar. He is said to have belonged to the Dēśya and the Vṛishabha gaṇas.

1. 64, 66, 67, 254 and 351.

The spiritual descent of gurus given in 117 (43), of 1123, is the same as that given in 127 down to Kaladhautanandi. From him the descent is continued thus:—



Though the relationship between Maḍadhāridēva and Chandrakīrti is not clearly stated, there is room for the inference that the latter was the disciple of the former. The descent from Divākaranandi to Subhachandra is also given in 851. The description of Kukkuṭāsana-Maḍadhāri is of some interest: "He engaged his natural enemy Cupid in a terrific fight and routed him, the dirt on his body looking as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *Kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others; — such was his awful penance, hard to be performed by others." The death of Subhachandra is thus bewailed: "When Subhachandra went to heaven the bright lamp of pure conduct was extinguished, the creeper of mercy withered away and the whole world was filled with darkness."

No. 67 (51), of 1129, is one of the most learned and interesting of the whole collection and the details that it supplies regarding the gurus are of very great value. Unfortunately, however, the relationship between the preceding and succeeding gurus in the list is not stated except in one or two cases at the beginning and the end. The following is the list:—

The *gaṇi* Gautama alias Indrabhūti, the Śrutakēvalis, Bhadrabāhu, his disciple Chandragupta, Koṇḍakūṇḍa, Sainantabhadra, Simhanandi, Vakraṅgriva, Vajranandi the author of the *Navastōtra*, Pātrakēsari the refuter of the *trilakṣaṇa* theory¹,

1. See Translations, page 26, note 4.

Śmatidēva the author of the *Sumatisaplaka*, Kṁārāsēna, Chintāmaṇi the author of the *Chintāmaṇi*, Śrīnṛdhadēva the author of the poem *Chāldmaṇi*¹, Mahēśvara, Akāṅka the vanquisher of the Bauddhas², his colleague Puṣhpasēna, Vimala-chandra, Indranandi, Paravādimalla, Āryadēva, Chandrakṛti the author of the *Śrutabindu*, Karmaprakṛiti, Śrīpālādēva, Matisāgara, Hēmasēna the bearer of the title *Vidyā-Dhauṇijaya*, Dayāpāla the author of the *Rūpasiddhi*—disciple of Matisāgara and colleague of Vādirāja, Vādirāja, Śrīvijaya praised by Vādirāja as an equal of Hēmasēna, Kamalabhadra, Dayāpāla-panḍita, Śāntidēva, Svāmi the recipient of the title Śabda-Chaturmukha from king Āhavamalla, Guṇasēna of Muḥḥār³, Ajitasēna the bearer of the title Vāditbhāsiniha, his disciples Śāntinātha *alias* Kavita-kanta and Padmanābha *alias* Vādikolāhala, Kṁārāsēna, Mallishēṇa-Maladhari disciple of Ajitasēna, who died in 1129.

With regard to Samantabhadra it is stated that he destroyed the disease known as *bhāsmaka*⁴, and his eagerness for, and skill in, disputations are thus described in his own words: "At first the drum was beaten by me (as a challenge to disputants) within the city of Pātāliputra, and afterwards in the country of Mālava, Sindhu and Thakka (the Punjab), at Kānchi, and at Vidiśā (Bhilsa). I have now arrived at Karahātka (Kolhapur). Desirous of disputation, O king, I exhibit the sporting of a tiger⁵. When the disputant Samantabhadra stands in thy court, O king,

1. See Translations, page 26, note 5.

2. *Ibid.*, page 27, note 4.

3. *Ibid.*, page 31, note 1.

4. The *Rājavalikathe* gives the following particulars about this incident—He was suffering from a disease called *bhāsmaka*, which is characterised by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of *sallekhaṇā*. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take *dikṣhe* again. He accordingly made his way to Kānchi and presented himself before king Śivakōṭi, who made a daily distribution of twelve *khaṇḍugas* of rice at the temple of Bhīmalinga. On his asking the king what pious work he was engaged in, the latter told him of the numerous temples he had erected and of the distribution of food he daily made. Thereupon Samantabhadra saying "I will make the food an acceptable offering," took up his place in the temple with the twelve *khaṇḍugas* of cooked rice, and closing the door, ordered all to retire. Immediately he was alone, he fell to and ate up the whole of the rice. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a quarter and the following day a half of the food, explaining that the god had granted it for *prasāda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to pray to the Tirthankaras, whereupon Chandraprabha appeared in his that threatened him, began to pray to the Tirthankaras, whereupon Chandraprabha appeared in his full glory in the place of Bhīmalinga. He at once threw open the door, and the king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son, the king took *dikṣhe* and became Śivakōṭyāchārya. Samantabhadra, having again taken *dikṣhe*, composed several works and became a great promoter of the Jaina faith.

5. The verse is in the Śārdūlavikṛitā metre

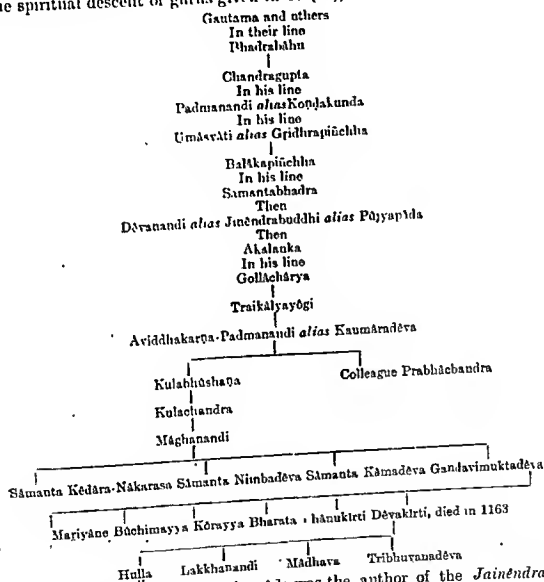
even the tongue of Dhūrjati (Śiva) who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?" It is not known which king is referred to here. Simhanandi's connection with the Ganga kingdom has already been mentioned (p. 46). It is stated of Vakragriva that he expounded the meaning of the word *atha* (then) during six months; of Śrīvardhadēva that he was praised by Daṇḍi; of Māhēśvara that he was victorious in seventy great disputations and in innumerable others, and was worshipped even by the Brahmarakshas; and of Akalanka that he overcame Tārā who had become secretly manifest in a pot. The allusion in the last portion is thus explained in the *Rājavalīkathā* and other works: "With the view of putting an end once for all to the Jainas, the Buddhists in Kānchi induced their king Himaśīlā to send for Akalanka to argue with them, the compact being that whichever party was defeated all the members of that party should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar: they placed an earthen pot of toddy behind a curtain and having summoned into it their goddess Tārā, caused her to reply serially to all the arguments advanced by Akalanka. This went on according to some accounts for seven and according to others for seventeen days during which Akalanka gained no advantage. He now began to feel anxiety as to the result, when Kāshmandini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This direction was followed the next day, when the goddess in the pot was unable to answer, and victory was declared for the Jainas. Akalanka then tore away the curtain, kicked over the pot with his left foot and smashed it. The king was disgusted at finding out the tricks played by the Buddhists, and ordered all of them to be ground in oil-mills. But at the intercession of Akalanka, instead of putting them to death, he consented to banish them to a distant country; and so they were all transported to Kandy in Ceylon." According to a small Sanskrit work called *Akalanka-charita* the year in which Akalanka defeated the Buddhists was 700 of the Vikrama era.¹ Viśvaśāstra is said to have put up a notice at the gate of the palace of Śatrubhayaṅkara challenging the Śaivas, the Pāśupatas, the Bauddhas, the Kāpālikas and the Kāpilas to engage him in disputation. From the *Parśvandthacharita* of Vādirāja, which he wrote in 1025 during the reign of the Chālukya king Jayasinha, we learn that his guru was Matisāgara whose guru was Śrīpāla of Simhapura.

The succession of gurus contained in 140 (50), of 1145, is identical with that given in 127 down to Mēghachandra. His disciple was Prabhāchandra who died in 1145. Other details given are that Mēghachandra's colleague was Śubhaktīrti, son of Bālachandra, and that Prabhāchandra's colleague was Virāṇandi, son of

1. Vikramārka-śakābdiya-śata-sapta-pramāṇajūṣi |
kāla' akalanka-jatinō Bauddhāir vādō mahān abhūt |

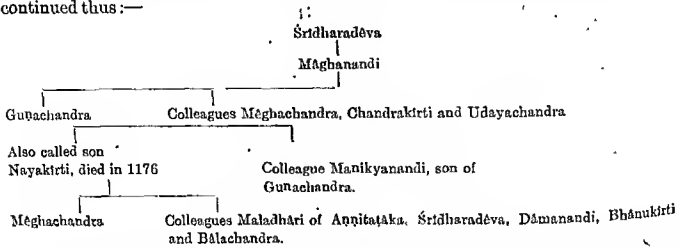
Mēghachandra. It is also stated that Śāntala-Dēvi, queen of Viṣṇuvardhana, was the lay disciple of Prabhāchandra.

The spiritual descent of gurus given in 64 (40), of 1163, is as follows:—



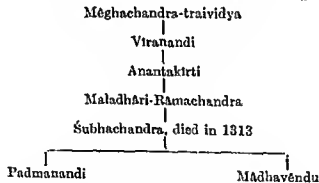
The inscription states that Pūjyapāda was the author of the *Jainendra*, the *Sarvārthasiddhi*, the *Jainābhishēka* and the *Samadhisataka*; that Prabhāchandra was the author of a celebrated work on logic; and that Māghanandi was the founder of a *tirtha* or holy place at Kollāpura. Gaṇḍavimuktadēva's colleague Śrutakīrti astonished the learned by composing the *Rāghava-Pāṇḍaviya* in such a way that it could be read both forwards and backwards. His elder brothers were Kanakanandi and Dēvachandra, who had for their colleagues Māghanandi-traividya, and the *vidyachakravarti* Dēvakīrti's disciples Subhachandra-traividya, Gaṇḍavimukta-Vādicaturmukha-Rāmachandra-traividya and the *vādivajrāṅkuṣa* Akalaṅka-traividya.

The succession of gurus given in 66 (42), of 1176, corresponds with that given in 117 as far as Maladhāridēva and Śrīdharadēva. From the latter the succession is continued thus:—

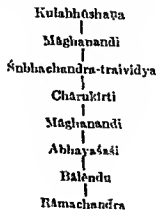


Then are mentioned, without any hint as to their relationship to either Naya-
kīrti or Mēghachandra, Māghanandi, Prabhāchandra and his colleagues Padma-
nandi and Nēmichandra. But we know from 335 that all of them were disciples
of Nayakīrti.

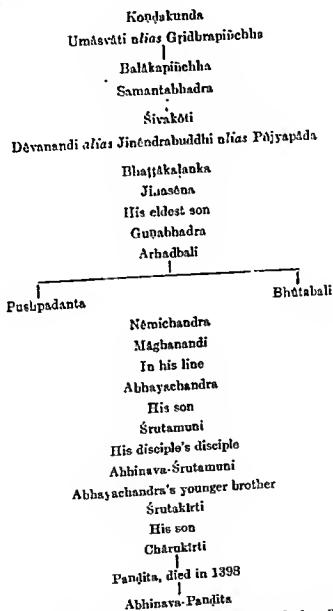
No. 65 (41), of 1313, gives the following succession of gurus:—



Then follows another succession of gurus without any intimation as to its
connection with the previous one. It runs thus:—



The succession of gurus given in 251 (105), of 1898, corresponds in part, namely, from Koṇḍakunda to Samantabhadra, with that given in 64. The relationship between the preceding and succeeding gurus is not stated in many cases. The following is the list :—



The epigraph says that Umāsvāti was the author of the *Tattvārthasūtra* and that Śivakōṭi wrote a commentary on it. Pājyapāda was so called because he was worshipped at the feet by the forest deities. At first named Dēvanandi by his guru, he was subsequently known as Jinēndrabuddhi on account of his great intelligence. It is then stated that Arhadbali divided the Mūla-saṅgha into four *saṅghas*, namely, the Śēna, the Nandi, the Dēva and the Simha, in order to minimise hatred and other evils that might arise owing to the nature of the times. One might make a

difference in the case of the heterodox *saṅghas* such as the Śvêtāmbara and others which are contrary to rule; but he who thought of such a thing in the case of these four *saṅghas* was to be looked upon as a heretic. The Nandi-saṅgha had the subdivisions *gaṇa*, *gacchhā* and *vali*, and the Ingulêśvara-vali of the Pustaka-gacchhā of the Dêsi-gaṇa was the most important. To it belonged a great number of gurus whose names ended in the suffixes *chandra*, *kīrti*, *bhūṣhaṇa* and *nandi*¹. Śrutamuni is described as a Pūjyapāda in grammar, as an Akalanka in logic and as a Koṇḍakunda in soul-knowledge. Chārūkīrti is said to have learnt all science from Abhayasūri and to have taught the same to another Abhayasūri and Simhanārya.

The last inscription containing a list of gurus that has to be noticed is 258 (108), of 1432. The succession given in it agrees with that given is 64 as far as Akalanka and then partly with that given in 254, namely, from Śrutakīrti to Paṇḍita. The continuation is as follows:—

Paṇḍita
↓
Siddhāntayōgi
↓
Also called son
Śrutamuni, died in 1432

The name Grīdhrapūchhā is accounted for by the statement that intent on the protection of living creatures he wore the feathers of a vulture. Of Pūjyapāda it is stated that he was unrivalled in the power of healing and that the water in which his feet were washed had the virtue of turning iron into gold. As he was endowed with universal intelligence like Jina, he was called Jinēndrabuddhi. The origin of the four *saṅghas* is attributed not to Arhadbali as in 254 but to the body of sages who arose in the line of Akalanka. Born in the Ingulêśvara-vali, Śrutakīrti expired by *śamādhi*. His disciple Chārūkīrti, who was the author of the *Sāratraya* and other works, also died by *śamādhi*. Siddhāntayōgi is said to have refuted false disputants by arguments derived from the *anekānta* doctrine². Śrutamuni, whose death is commemorated in the record, suffered from some incurable disease. The insidious spread of the disease and the fortitude of the guru are thus described:— To slay that great exponent of the Jina-dharma, a disease was secretly sent, like a spy, by Kali. As a wicked man, attaching himself to a respectable person, swallows him up in the end, so, gradually entering his body, it reduced his strength and tormented him. His limbs became lean, but not his observances; his body trembled owing to the severity of the illness, but not his mind;—such was his devotion to daily duties. The strong-minded sage acquired relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body.

1. See *L.I.*, XXI, 73.

2. See Translations, page 15, note 1.

Among other miscellaneous inscriptions, 492, of about 900, engraved on a boulder, is rather curious as it consists merely of the expression "a thousand *gadyāṇas*." It is not clear what this means. The people of the village seem to think that the epigraph gives information of a treasure of that amount hidden somewhere near the boulder, and several attempts appear to have been made to get at the treasure, but without success. No. 268 (113), which appears to be dated 1178, gives a list of Jaina gurus and nuns who assembled at Belgoḷa with groups of their disciples and celebrated the *pañcha-kalyāṇa*¹ (five auspicious events). The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina ascetics, most of the epithets being cumulative in the order of the numbers from one up to thirteen. No. 234 (85), of about 1180, which has already been referred to (p. 12), is a Kannada poem, consisting of twenty-seven stanzas, in praise of Gommatā, composed by Sujanōttamsa, a distinguished Kannada poet mentioned by the grammarian Kēśirāja in his *Śabdamaṇidarpaṇa* along with Paṇpa, Ponna and other classical poets. The poet says that he was known as Sujanōttamsa in the sense that good people were ever his head-ornament (*uttamsa*), and not in the sense that he was the head-ornament of the good. The poem was caused to be engraved by Kavaḷamayya's (son) Dēvaṇa at the instance of the guru Adhyātmi-Bālaachandra and the stone caused to be set up with due grandeur by Rudra of Bāgaḍage. Nos. 314 and 315, of about 1200, speak of Jinavarma, a lay disciple of Maṇikyadēva of Kolipāke, as an expert in playing on the *kankhari*, apparently a musical instrument. No. 314, which consists of a *kanda* verse, states that the sound of Jinavarma's *kankhari* produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock. Nos. 170 (73), 171, 318 (120), 319 and 165 (74) refer to shooting by some Malayāḷis: in the first three, which appear to be dated 1217, Kōḍai Śankara-nāyaka, son of Vira-Pallavarāja of Arakere, is said to have shot at some boulders; and in the remaining two, which seem to bear the date 1246, Appaḍi-nāyaka is said to have shot at Chikka-beṭṭa from Doḍḍa-beṭṭa. It is not known why this was done, whether as a mere pastime or in imitation of Chāmuṇḍa-Rāja or for some other purpose. No. 404, which seems to be dated 1287, is a *viragat* recording the death of one Peṇṇappa during a cattle-raid. Nos. 322 and 323, of about 1300, consist of the words Vijayadhavaḷa and Jayadhavaḷa. We know that the latter is the name of a commentary on the *Tattvārthasūtra*, written in 836²; but the former is not known, though Dhavaḷa and Mahādhavaḷa are mentioned as the names of other commentaries on the same work. A Jaina work named *Pūjyapāda-charite*, written in 1792 by Padmarāja and Dēvaachandra, mentions, however, a work styled Vijayadhavaḷa and states that it was composed by Jayasēna. This may also be a

1. See Translations, page 70, note 1.

2. I.A., XXI, 72; *Journal of the Bombay Branch of the Royal Asiatic Society*, XVIII, 226.

commentary on the same work. Lastly, there are nine inscriptions engraved near footprints giving the names of the gurus whose feet are represented. Six of these, namely, 94, 119, 123, 124, 166 (71) and 428, of about 1100, name the gurus Gauda-dêva, Lakkhanadêva, Santanandi, Chandrakirti, Bbadrabâhu and Ravichandra respectively. Of these, the first, fourth and sixth are most probably identical with their namesakes mentioned respectively in 69; 66, 117 and 153; and 66. No. 146, of about 1200, names Nêmana; 169, of about 1300, Bbadrabâhubali; and 280, of about 1600, Chârakirti of Belgola. The last also mentions the individual who had the feet carved.

INSCRIPTIONS AT SRAVAṆA BEḤḤOLA.

THE SMALLER HILL OR CHIKKABETTA.

1.

On rock to the south of Pārśvanātha-basti.

siddham svasti !

jitam bhagavatā śrīmad-dharmma-tīrttha-vidhāyinā
Varddhmānēna samprāpta-siddhi-saukhyāmrītātmanā
lōkālōka-drayādharāṁ vastu sthānu charishṇu vā
samvid-ālōka-śaktiḥ svā vyaśnutē yasya kēvalā !
jagaty achintya-māhātmya-pūjātīśayam tynshah
tīrtthakṛin-nāma-puṇyauḥsa-mahārhanṭyam upēyushah
tad anu śrī-viśāla(la)ya(yā)ṁ jayaty adya jagadd-hitam
tasya śāsanaṁ aryāṁ pravādi-mata-śāsanaṁ !

atha khalu sakala-jagad-udaya-karapōdita-niratisāya-guṇāspadibhūta-parama-Jina-
śāsana-saras-samabhivarddhita-bhavya-jana-kamala-vikasana-vitimir-guṇa-kirāṇa-
sahasra-mahōti Mahāvīra-savitari parinirvyātē bhagavat-paramarshi-Gautama-ga-
nadhara-sākshāch-chhishya-Lohārya-Jambu-Vishṇudēvāparijita-Gōvardhana-
Bhadrabāhu-Viśākha-Prōshthila-Kṛittikārya-Jayanāma-Siddhārttha-Dhṛitishēga-
Buddhilādi-guru-paramparina-kkramābhyaḡata-mahāpuruṣa-santati-samavadyō-
titānvaya-Bhadrabāhu-svāmīnā Ujjayanyāṁ ashtāṅga-mahā-nimitta-tatvajñēna
traikālyā-darśinā niuittēna dvādaśa-saṁvatsara-kāla-vaishanyam upalabhya
kathitē sarvas saṅgha uttarā-pathād dakṣhiṇā-patham prasthitāḥ kramēpaiva jana-
padam anēka-grāma-śata-saṅkhyāṁ mudita-jana-dhana-kanaka-sasya-gō-mahishā-
jāvi-kula-samākrpam prāptavān atah āchāryyāḥ Prabhāchandrō nāmāvanitala-
lalāna-bhūtē'thāsinī Kaṭavapra-nāmakōpalakshitē vividha-taru-vara-kusuma-dalā-
vali-virachanā-śabala-vipula-sajala-jalada-nivaha-nīlōpala-talē varāha-dvīpi-vyāghra-
rksha-tarakṣhu-vyāḡa-mṛiga-kulōpachitōpatyaka-kandara-dari-mahā-guhā-gahanā-
bhōgavati samuttuṅga-śrīṅgē sikhariṇi jivita-śēsham alpātara-kālam avabudhyāt-
manah sneharita-tapas-samādhiṁ ārādhayitum āprichchya niravasēshēna saṅ-
ghaṁ visṛijya śishyēnaikēna prithulatarāstīrṇa-talāsu śīlāsu śtālāsu sva-dēham
sanyasyārādhitavān kramēna sapta-śatam rishipāṁ ārādhitam iti jayatu Jina-śāsa-
nam iti *

* The letters between these marks are inscribed opposite the 6th line, at its commencement.

2 (15)†.

At the same place, below No. 1.

śrī

udyanair jṛita-Nandanam dhvanad-āli-vyāsakta-raktōtpala-
vyāmiśrīkṛita-śāli-piñjara-diśam kṛtvā tu bāhyāchalāṃ
sarvva-prāṇi-dayārttbadābdhi-hhagavāṃ nā(jñā)nēna sambōdhayan
ārādhyāchala-mastakē Kanaka-sat-Sēnōtbhavat sat-pati ||
ahō hahir-ggirin tyaktvā Baladēva-muniś śrīmān .
ārādhanam pragrihitvā siddha-lōkam gataṃ punaḥ

3.

At the same place, below the foot-prints to the south-east of No. 1.

Śrīdēvara pada || vamanī

4.

At the same place, to the north-east of No. 1.

Mallisēna-bhaṭārara guḍḍam Chareṅgayam tīrtthamam bandisidam

5 (12).

At the same place, above No. 4.

śrī-Tīrtthada goravaḍigal nō

6 (11).

At the same place, above No. 5.

śrī-Uḷikkal-goravaḍigal nōntu dār

7 (10).

At the same place, above No. 6.

śrī-Perumāḷu-guravaḍigalā śiśhya Dhayṇe-Kuttāreṇi-guravi
ḍippidār

8 (9).

At the same place, above No. 7.

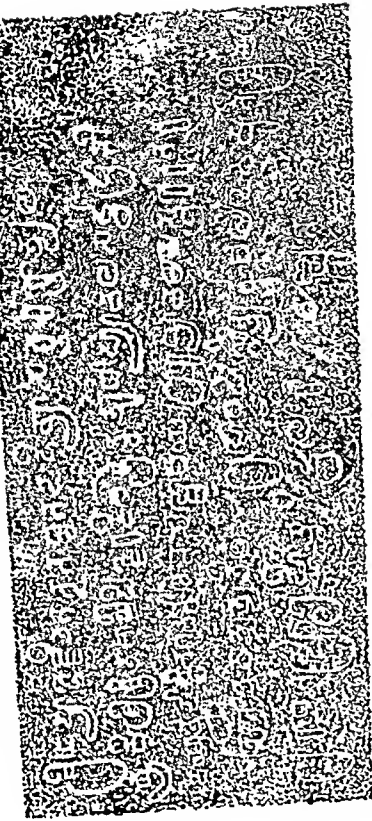
śrī-Agaliya-Mōni-guravara śiśhya Kōṭṭarada Guṇasēna-guravar nōntu
mūḍippidār

9 (6).

At the same place, to the west of No. 8.

śrī-Neduboreya Pāṇṇa-bhaṭārara nōntu mūḍippidār

† The figures in brackets refer to the numbers of the inscriptions in the old edition.



NR 2.



NR 10.

10.

At the same place, to the north-east of No. 8.

Śrīdharan

11.

At the same place, above No. 8.

..... kṣhīṇān patih
 āchāryya śrīmān śishyāṇēka-parigrahaḥ
 vilāsasya nirvāṇa jani
 chalāchala-viśeṣasya guṇair ddēvi cha Kampitā"
 dīpair ddhūpāis cha gandhaḥ cha sākarōd adhim sām
 tatra Diṇḍika-rājō'pi sākṣhī sannihitō'bhavat "
 parityajya gaṇaṃ sarvvaṃ chātur-vvarppa-viśeṣhitam
 āhārādi śarīraṃ cha Kaṭavappra-girāv iha "
 āchāryyō'rishṭānēmīsaḥ śukla-ddhyānōru-vāraṇam
 samāruhya gatas siddhim siddha-vidyādharaṇchchitah "

12 (3).

At the same place, above No. 11.

śrī

duritābhūtā-vṛishanān kīrti alare poded aṇṇāna-śailēndramān pōḍ
 ura-mithyātva-pramāṇa-sṭhīratara-nripanān meṭṭi gandhēbbam aydān
 sura-vidyā-vallabhēndrās sura-vara-munibhi stutya-Kaḷbappinā mē!
 Charitaśrī-nāmadhēya-prabhu-mannin vratagaḷ nōntu saukhyasthan aydān

13.

At the same place, above No. 12.

rāga-dvēsha-tamō-mala-vyapagatar śuddhātma-samyoḍdhakar
 Vēgūrā parama-prabhāva-rishiyar sSarvvajña-bhaṭṭārakar
 .. gāḍeva na .. ḍita .. ntalva lagradol
 śrī-kṛṇṇāmala-pushpa r svarggāgramān ēgidār

14.

At the same place, to the south-west of No. 13.

Ārishṭānēmi-dēvar Kāḷbappu-tīrtthadoḷu mukta-kālāma paḍedu mu ...

15.

At the same place, above No. 14.

svasti śrī Mahāvīra .. Āḷdura tamnadigala sauvasnadin i-tammajjaya
 nisidhige

16.

At the same place, close to the southern wall of Pārśvanātha-basti, to the north-west of No. 15.

..... pādapaṃ anāna sa-prava

17 (4).

At the same place, below No. 16.

..... gaḷ nōntu muḍippidar

18 (5).

At the same place, below No. 17.

svasti śrī Jambu-nāygir tīlthadoḷ nōntu muḍippidar

19.

At the same place, below No. 18.

svasti śrī bhaṇṭāraka Thīttagapānada tammaḍigaḷa śishyar Kittere .
yarā nisidhige

20 (3).

At the same place, below No. 19.

Adeyare-nāḍa Chittūra Mōni-guravaḍigaḷa śishittiyar Nāgaṃṇti-gantiyar
māru-tiṅgaḷ nōntu muḍippidar

21.

At the same place, to the south-east of No. 20.

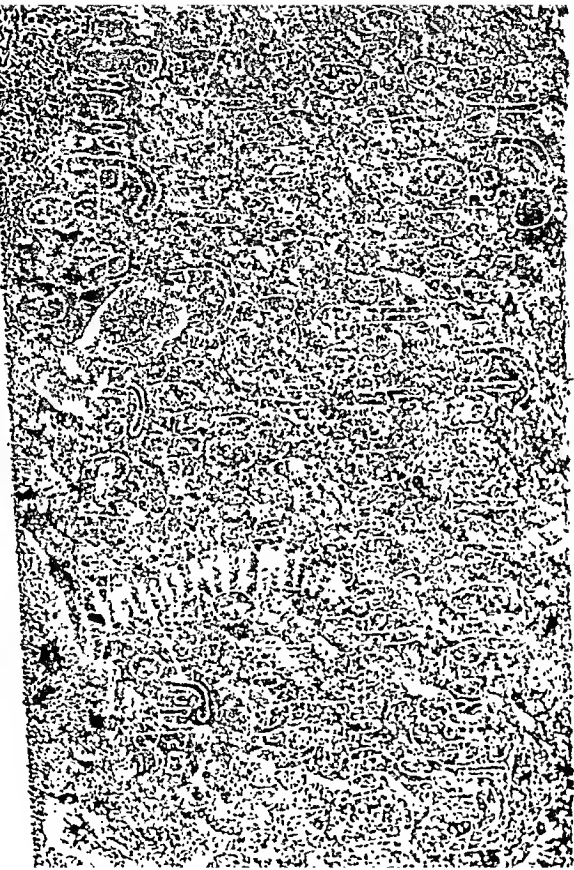
dakṣhiṇa-bhāgaḍ a-Mādure uym init āva . . śāpade pāvu muṭṭidōn
lakṣhaṇavantar ent enalā uraga g 1-mahā-parūtaduḷ
akshaya-kīrtti tuntakada vārdḍhiya mēl adu nōntu bhaktiyim
akshi-maṇakke ramya-sura-lōka-sukakke bhāgi ā
Pallavāchāri-likitaṃ

22.

At the same place, to the south-west of No. 21.

śrī

bālā mēl sikhi-mēle sarppada mahā-dantaḡraduḷ salvavōḷ
sālām-bāla-tapōgrad intu naḍadoṇ nūr-eṇṇu-saṃvatsaraṇi
kēḷōy pin Kaṭavapra-śailam-adaraḍ ēn amma Kalantūraṇaṇi
balē per-ggoravvaṇi samādhi-neredon nōnt eydid ōr ssiddhiyaṇ "



NS II.

23.

At the same place, to the east of No. 22.

*nama fsvasti

.. dē śāstra-vidō yēna Guṇadēvākhyā-sūrinē
Kālvāp-parvata-vikhyātē . . nama . . timāga . .
.. dvādaśa-tapō'nushṭhā
samyag ārādhanam kritvā svarggālaya

24 (7).

At the same place, to the south-east of No. 23.

śrī-Kittūrā Veļmādā Dharmasēna-guravaḍigaḷa śiṣhyar Bāladēva-
guravaḍigaḷa sanyāsanam-nōntu muḍippidār

25 (8).

At the same place, below No. 24, to the west of No. 4.

śrī-Mālanūra Paṭṭini-guravaḍigaḷa śiṣhyar Ugrasēna-guraḷḡ vaḍigaḷḡ ondu
tiṅgaḷ sanyāsanam-nōntu muḍippidār

26 (20).

At the same place, to the south-west of No. 25.

.....
..... yarull ari-pṭṭhad iḷdon an
..... tāri kumārarin aṭchebikeyye tāṇ
sthiraḍaraḷ intu Pēgurama śura-lōka-vibhānti-cydidār

27.

At the same place, below No. 26.

śrī

Māsēnar pparama-prabhāva-rishiyar kKālvappinā veṭṭaduḷ
śrī-saṅgaḷaḷa pēḷda siddha-saṁayan tappāde nōnt imbinin
prāsādantaramān vichitra-kanaka-prajvalyadin miḷkudān
sāsirvvar vvara-pūje-dand uye avar svarggāgramān ēridār

28 (23).

At the same place, below No. 27, to the west of No. 1.

svasti śrī Inuṅgūrā Meḷḷagavāsa-guravar Kālbappa-beṭṭam-mēl kālām-keydār

29 (21).

At the same place, below No. 28.

svasti śrī Guṇabhūṣhitam ādi-uḷḷaḍagḍerisidā nīṣḍige sad-dhamma-guru-santā-
nān sandviga-gaṇatā-nayān giri-taladā mēl ati sthalaṁ tīrādāgam ā-
keḷage neladi mānadaḷ sad-dhammadāḷ geḷi sasanadi paṭān

* Opposite to line 1.

† Opposite to line 2.

‡ The letters between these marks are now concealed by a pillar.

30 (16).

At the same place, below No. 29.

śrī . . munāḍigaḷ nōntu kālaiṉ-keydār

31 (17—18).

At the same place, below No. 30.

śrī

Bhadravāhu-sa-Chandragupta-muṁḍra-yugmaḍin oppē val
bhiadram āḡida dharmuṁḡan andu valikke vand inis āḡkalō
vidrumādhara-Śāntisēna-muṁḡan ākkie Velgoḷa
adri-mēl āsanādi-viṭṭ apunarbhavakk eṇe-āḡi . .

32 (19).

At the same place, below No. 31.

śrī-Veṭṭeḡe-guravaḍigaḷ māṇākkar sSiṅgaṇandi-guravaḍigaḷ nōntu kālaiṉ-keydār

33 (13).

At the same place, to the north-west of No. 32.

śrī-Kālāvir-gguravaḍigaḷa śiṣhyar Tarekaḡa Perjeḡiya modeṇa kalāṇpakada gura-
vaḍigaḷḷ irppatt-onḡu divasaṇ sanyāsanaiṉ-nōntu muḍippidār

34 (14).

At the same place, below No. 33.

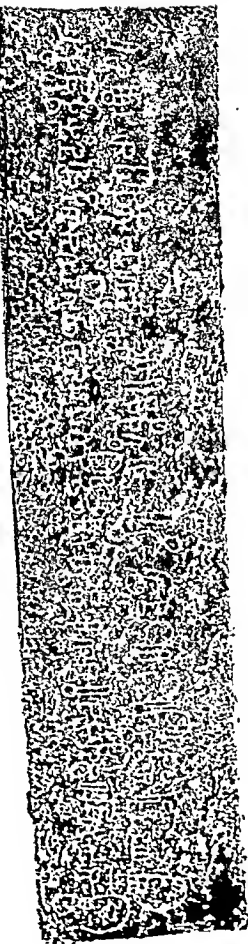
śrī-Rishabhasēna-guravaḍigaḷa śiṣhyar Nāgasēna-guravaḍigaḷ sanyāsanavidhi
intu muḍippidār'

Nāgasēnam anaghaiṉ guṇādhikam
Nāga-nāyaka-jitāri-maṇḡalaṇ
rāja-pūjyam ānala-śriyām padaṇ
kāmaḡaiṉ hata-maḡam namāṇy ahaṇ

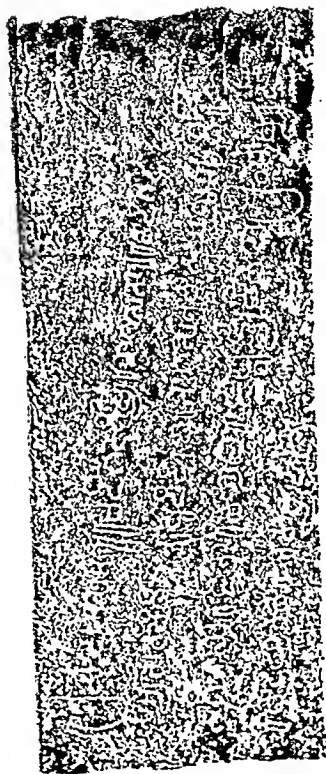
35 (24).

At the same place, below No. 34.

svasti samadhigata-paṇḡha-mahā-śabda-padaḡakke-ḡaḷi-dhvaja-sāṇyā . . .
mahā-mahā-sāṇantādhīpati śrī-Ballabha . . . bā-rajāḡbhīrāja . . . mēśvara-mahā-
rājaraḡ magandir Raṇāvaḷōka-śrī-Kaṇbayyan prithuvi-rājyam-geye Ba . . rasar
kKaḷvappu . . . la per-gGaḷvappiṇā poladiṇ naḡadu koṭṭadu . . sēna-aḡigaḷge
Manasijarā . . . gaṇā arasi bēne etti mōṇam ujjamisuṇalli koṭṭadu pola-mēre
Taṭṭaggeṇeya kiḷkera pōḡi akshara-kalla mēge 'allindā vael karggaḷ māṇadu salla
periya Ala . . . vāri maraḡ pupusa peri . . . toreyṇ Alare mēre dūveṭṭage niṇ-
kallu kovaḷḡadā periya clavu allim kuḡittu arasara śrīkaraṇaṇṇu



№ 27.



№ 34.

30 (16).

At the same place, below No. 29.

śrī . . munāḍigaḷ nōntu kālaiṇ-keydār

31 (17—18).

At the same place, below No. 30.

śrī

Bhadraṇḍu-sa-Chandragupta-munindra-yugmaḍin oppe val
bhadraṇ ṇḍiḍa dharimmaṇ andu vaḷikke vand inis aḷkalō
vidrumādhara-Śantisēna-muniṣan akkie Velgoḷa
adri-mēl aṣanāḍi-viṭṭ apunarbhavakk eṇ-ṇḍi . .

32 (19).

At the same place, below No. 31.

śrī-Veṭṭeḍe-guravaḍigaḷ māṇakkar sSiṅgaṇāḍi-guravaḍigaḷ nōntu kālaiṇ-keydār

33 (13).

At the same place, to the north-west of No. 32.

śrī-Kalāvir-gguravaḍigaḷa śiṣhyar Tarekaḍa Perjeḍiṇa mōdeya kalāpakada gura-
vaḍigaḷ irppatt-ōndu divasaṇ sanyāsanaiṇ-nōntu muḍippidār

34 (14).

At the same place, below No. 33.

śrī-Rishabhasēna-guravaḍigaḷa śiṣhyar Nāgasēna-guravaḍigaḷ sanyāsanavidhi
intu muḍippidār

Nāgasēnam anaghaṇ guṇādhikaṇ

Nāga-nāyaka-jitāri-maṇḍalaṇ

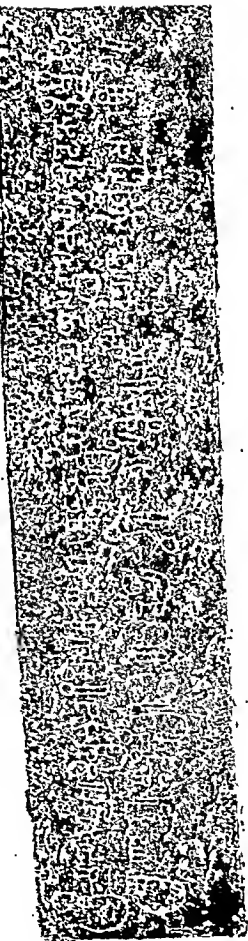
rāja-pūjyam amala-śriyāṇ padaiṇ

kāmaḍaiṇ hata-maḍaiṇ namāmy ahaṇ

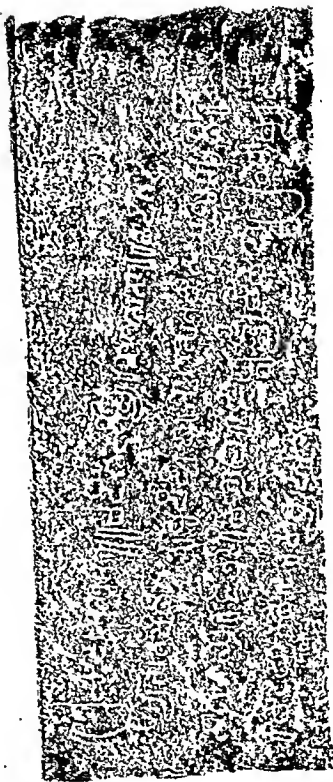
35 (24).

At the same place, below No. 34.

svasti samadhigata-pāṇḍa-mahā-śabda-padaḍakke-ḍaḷi-dhvaja-sāmyā . . .
mahā-mahā-sānantādhipati śrī-Ballabha . . . hā-rājadhiraḷa . . . mēsvara-mahā-
rājār magandir Raṇaḷōka-śrī-Kambayyan prithuvi-rājyam-geye Ba . . rasar
kKalvappu . . . la per-gGaḷvappinā poladin naḍadu koṭṭadu . . sēna-aḍigaḷge
Manasijārā . . . gaṇa arasi bēne-etti mōnam ujjamisuvalli koṭṭadu pola-mēre
Taṭṭaggeṇya kiḷkere pōgi akshara-kalla mēge allindā vasel karggaḷ mārādu sallu
periya āla . . . vāri maraḷ paṇusa peri . . . toreyu ālare mēre duveṭṭage nira-
kallu kovaḷḷadā periya elavu alluṇ kuḍittu arasarā śrīkaraṇamuṇ



No 27.



No 34.

..... gādiyara Diṇḍiga-gāmuṇḍaruṇ Ennuvaru vaṅgaru Vallabha-gāmuṇ-
ḍaruṇ Rundi-Vachcharu Ruṇḍi-Māraṇmanuṇ Kāḍaḷūra śrī-Vikrama-gāmuṇḍaruṇ
Kalidurgga-gāmuṇḍaruṇ Agadipo yarara Raṇa-
pāra-gāmuṇḍaruṇ Andanāsala Uttana-gāmuṇḍaruṇ Navilūra nāl-gāmuṇḍaruṇ
Belgoḷada Gōvindapāḍiyaṇ . . ḷāmanduṇ Belgoḷadā vaḷi Gōvindapāḍige koṭṭadu

bahubhir vvasudhā bhuktā
rājabbhis Sagarādibhiḥ
yasya yasya yathā bhūmi
tasya tasya tadā phalaṇ
sva-dattaṇ para-dattaṇ vā
yō haranti vasundharāṇ
shashṭiṇ varsba-sabassrāpi
prishṭṭhāyaṇ jāyatē krimiḥ

36.

At the same place, to the south-east of No. 35.

śrī-Chikurāparaviya guravara sishyar Sarbaṇandi avan śrī-Basudēvaṇ

37.

At the same place, below No. 36. .

śrīmad-Gaṅgāva

38.

At the same place, below No. 37.

Vītarāṣi

39.

At the same place, to the north-east of No. 38.

śrī-Chāvunḍayya

40.

At the same place, to the north-east of No. 39.

śrī-Kaviratna

41.

At the same place, to the north-east of No. 40.

śrīmad-Aṅkabōya

42.

At the same place, below No. 41.

śrī-Vidḍepayya

43.

At the same place, below No. 42.

śrīmad-Akaṣaṅka-panḍitar

44.

At the same place, to the south-east of No. 43.

śrī-Suba

45.

At the same place, below No. 44.

. . . laṁba-kulāntaka bīraṁ baṇḍā parikaṣaṇa kiṅga

46.

At the same place, to the west of No. 45.

svasti śrī Anṇana Kāṣya- Paṇḍiga Kālvappa-tīrtthava bandi . . .

47.

At the same place, to the south-east of No. 46.

Kā . . ya Bhirjjaga-rāyana kādaḡalai bant ili dēvara bantisida

48 (22).

At the same place, below No. 47.

śrī-Abhayaṇandi-panḍitara guḍḍa Kottayya band illi dēvara bandisida¹

49.

At the same place, to the north-west of No. 48.

śrī-Davaṇandi-bāṣarara guḍḍa Āṣṇ . . bandu tīrtthava bandisida¹

50.

At the same place, to the north-west of No. 49.

Alaṣa-kumārō mahā-muni

51.

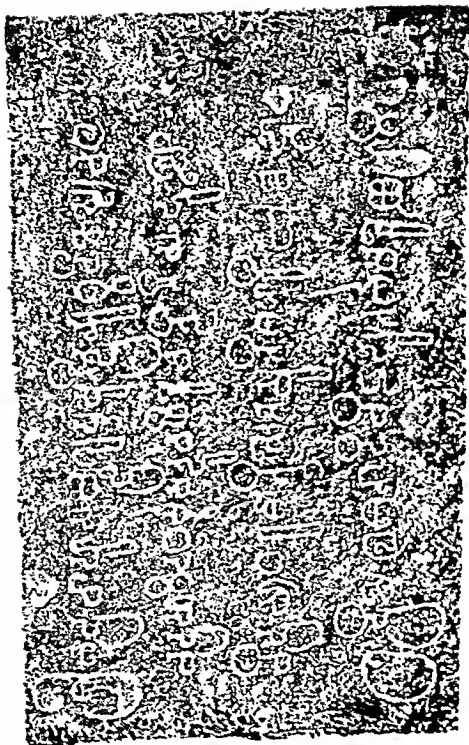
At the same place, to the south of No. 50.

Śrīkaṇṭhayya

52.

At the same place, to the north-west of the Mānastambha, to the north of figures of birds below No. 51.

Śrīvarmma Chandragītayya dēvara bandisida



NG 31.

Myrica arbuscula (L.) Swartz

53.

At the same place, below No. 52.

śrī-Isakayya

54.

At the same place, below No. 53.

śrī-Bidhiyamma

55.

At the same place, to the south-east of No. 54.

śrī-Nāgaṇāṇḍi Kittayya dēvara bandisidar ||

56.

At the same place, below No. 55.

svasti samadhigata-pañcha-mahā-sabda mahā-sāmanta agraganya

57.

At the same place, to the west of the Kūge-Brahmadēca pillar, to the south of No. 56.

Mārasandra keya koṭa . . gaḷaveya Bira koṭa

58.

At the same place, to the north of the same pillar, to the north-east of No. 57.

Maḷava-Ānāvar

59 (38).

On the Kūge-Brahmadēra pillar.

(South face).

svasti ma m udadhiṃ kṛtvāvadhiṃ mēdint

. chakra dhavō bhujān bhujāsēr baḷāt |

. . nya-śrī-jaga patēr gGaṅgānvaya-kshmābhujāp |

bhūshā-ratnam abhū vanitā-vaktreṇdu-mēghōdayaḥ |

|| gadyam | tasya sakaḷa-jagati-taḷōttuṅga-Gaṅga-kuḷa-kunuda-kaumudī-mahātēja-
yamānasya | Satyavākya-Koṅṅuṇivarṇma-dharmma-mahārājādhirājasya | Kṛishṇa-
Rājōttara-dig-vijaya-vidita-Gūrjjarādhirājasya | Vana-gaja-malla-pratinallabhalavad-
Ala-darppa-daḷana-prakṛtīkṛita-vikramasya | Gaṇḍa-mārttaṇḍa-pratāpaparirakṣita-
siṅghāsanaḍi-sakaḷa-rāja-chihnasya | Vindhyāṭavi-nikaṭa-vartti ṇḍaka-
kirāta-prakara-bhaṅgakarasya | bhuja-baḷa-pari Mānyakhēta-pravēṣita-
chakravartti-kaṭa vikrama śrīmad-Indra-Rāja-patta-bandhōtsa-
vasya | samutsahita-samara-sajja-Vajjala gha . . .
. nasya | bhayōpanata-Vanavāsi-dēśādhi | māni-kunḍala-mada-
dvipādi-samasta-vastu-gra samṇpalabha-saṅkirttanasya | pragata-Māṭōra-

vaṃśajasya..ja-suta-sata-bhuja-baḷavaḷēpa-gaja-ghaṭaṭōpa-garvva-durvṛitta-sakala-
 Noḷambādhira-ja-samara-vidhvaṃśakasya¹ samumṃḷita-rājya-kapṭakasya¹ sañchūr-
 ṇṇitōchechaṅgi-giri-durggasya¹ saṃhṛita-Naragābhidhāna-śabara-pradhānasya¹ pra-
 tāpāvanata-Chēra-Chōḷa-Pāṇḍya-Pallavasya¹ pratipāḷita-Jina-śāsanasya¹
 ta-mahā-dhṛvāsya¹ baḷavad-ari-nṛipa-draviṇpāharapa kṛita-mahādānasya¹
 paripāḷita-sētū-bandha-bhai ndhu-sambandha-vasundharā-taḷasya¹ śrī-
 Noḷamba-ku ka-dēvasya¹ śauryya-śāsanaṃ dharmma-śāsanaṃ cha sañcharatu
 dig-maṇḍaḷāntaram ā-kalpāntaram ā-chandra-tāraṇa¹

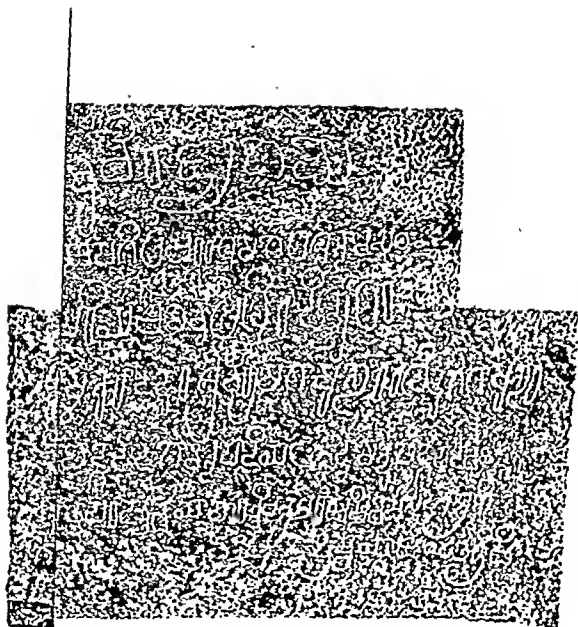
(West face).

..... yā kair apy upāyānta ..
 tiś śikhā-śekharaṇa
 nānya evāhṛitō
 śrī-Gaṅga-chūḍāmaṇi
 vanā da .. bāṇi .. kraṇa Pallava mā
 yēnāmītaṃ bhujavāḷēpaṃ ala .. kṛitvā gaṇa svayaṇa Guttiya-
 Ganga-bhūpati Noḷambāntakaḷa¹ yiya
 san-mukhaṇa yudhi gādasmaya
 pratigaja vikramaṇa¹ tpaḷaṇa iva
 Noḷambāntakaḷa bhūḷōkaḍ anēka-dra nēka-bandha-
 ndhaka Chōḷa-Pallava kānanda-hētōra a
 śrī-Mārasinpha-kshi tiḷaka-kshatra-chandrasya chandra ..
 va ryyara
 .. darppaṇa gaṇa saṇa in gaṇa
 ha raḷa¹ vad rōshapā¹ ..
 mahā-vijayōtsavē sinphāsanoṛvvi-dha ..
 ity adhiśhkṛita-vira-saṅgara-giraḷ Chāḷukya-chūḍāmaṇē
 Rājāditya-harēr ddavāgnir ajani śrī-Gaṅga-chūḍāmaṇi
 daityēndrair mMadhu-Kaṇṭhabha-prabhṛitibhir dhvastair mMura-dvē
 kṛip māyāribhir ittham utthitam iti kṣmātaṅka-śaṅka-kṛi
 lair nNaragāsurasya vasudhānandaśro-miśraśi śi ..
 .. dārtthair akarōt sa-rāgam avanti-chakraṇa Noḷambāntakaḷa

(North face)

(First 8 lines illegible)

..... gāna .. jūa-kṣamābhṛitaḷa
 yāva na ḍa .. ti .. tinā pada kṣhati¹
 miśrikṛita-ma ka-vira-vismaya-
 tēja Guttiya-Gaṅga-bhūpaṇa-iti yaṇa viśvaṇa
 kṛitā tiṇa patim āha vashṭabhiya dushṭā-
 vanipa-kuḷam iḷam Indra-Rāja ya kumbha-ḍaḷa .. yaka-chekhatra



P, LXII.

Dēvaṃ palav-eḍgaḷolaṃ basadigaḷuṃ mānastambhaṅgaḷuvaṃ māḍisidaṃ¹
maṅgaḷaṃ¹ dharmināṅgaḷaṃ namasyaṃ naḍayisi baḷiyaṃ ondu-varshaṃ rājyaṃ
pattuvitṭṇ Baṅkāpuraḍol Ajitasēna-bhaṭṭārakara śrī-pāda-sannidhiyol ārādhanā-
vidhiyṃ mūru-de . . saṃ vōntu samādhiyaṃ sādhisidaṃ¹ ||

Vṛitta¹ ele Chōḷa-kṣhitipāla santav eḷdeyaṃ utṭi utvikoḷ ninn anuṃ-
gole-māyḍ att iru Pāṇḍya Pallava bhayaṇ-gōṇḍ oḍadir uninna ma-
ṇḍaladiṃ piṅgade nilvāḍ iḡaṃ ivan innuṃ ta . . . ṃ Gaṅga-ma-
ṇḍalikaṃ dēva-nivāsad attā vijayaṃ-geydaṃ Nōḷambāntakaṃ¹ ||

60.

On rock to the south-west of the balipīṭha of Śāntīśvara-basti.
śrī-Parekaṃamāruga-balara-chaṭṭa Sūla baṇṭara sula

61 (25).

At the same place, to the north-east of the kitchen.

śrīmat pu sishyar Ariṭṭonēmi māḍisidar siddaṃ

62.

At the same place, to the north of the kitchen, to the west of No. 61.

svasti śrī Teyaṅḡḍi ndi-bhaṭṭara sishya gara-bhaṭṭara
sishya Ka . . . ra . . . mi-bhaṭṭara avara sishyar Paṭṭadēva . . . si-bhaṭṭara kumā
. . . ḷa sishya Na . . . sale munirvane mandī paṇṇamma nisidige

63 (39).

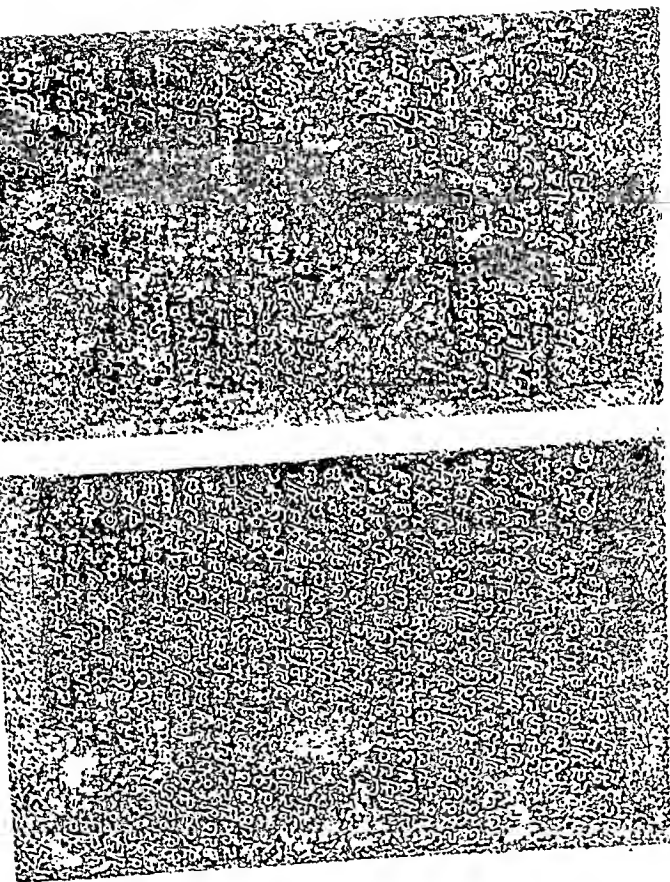
On a pillar in the south Mahānavami-maṇṭapa.

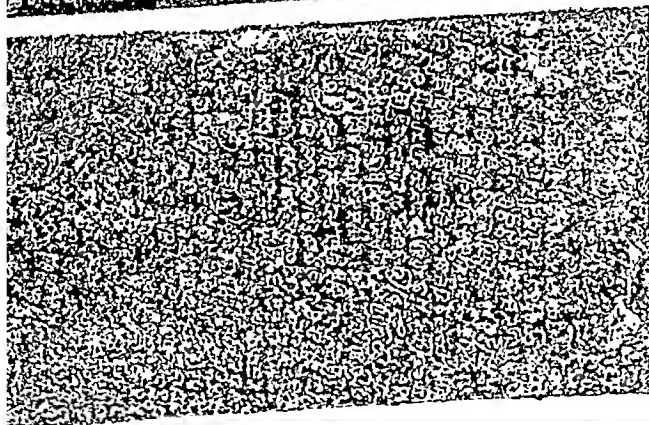
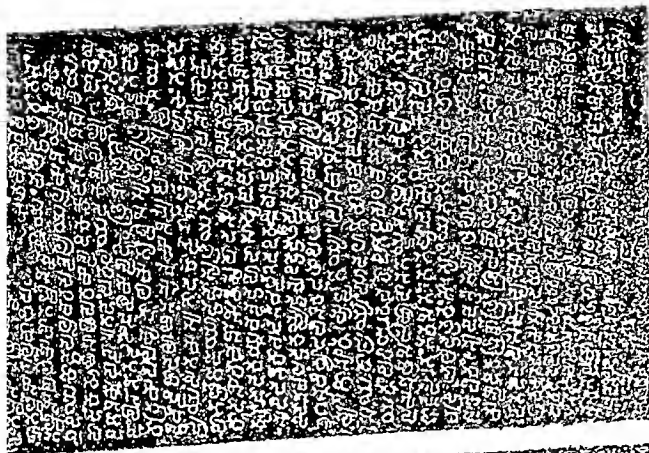
(East face)

śrīmat-parama-gaṃbhīra-syād-vādāmōgha-lāṅchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam¹ ||

svasti samasta-bhuvana-stutya-nitya-niravadya-vidyā-vihhava-prabhāva-prahva-
rubharipāla-maṇi-maṇi-mayūkha-śekhāribhūta-pāta-pada-nakha-prakararum¹ jita-
vrijina-Jinapati-mata-payar-payōdhi-līlā-sudhākararum¹ Chārṇvākākhavva-gar-
vva-durvvārōrvīdharōtpātana-paṭishṭha-nishṭhurōpālamba-damhōḷi-daṇḍarum¹
akunṭha-kanṭha-kanṭhirava-gabhīra-bhūri-hhīma-dhvāna-nirdalita-durddamēddha-
Bauddha-mada-vēdaṇḍarum¹ apratilhata-prasarad-asama-lasad-upanyasana-nitya-
naisitya-pātra-dātra-dalita-Naiyāyika-naya-nikara-naḷarum¹ chapala-Kapiḷa-vipulā-
vipina-dabhana-dāvānarum¹ śmṃbhad-anīhhōda-nāda-nōdita-vitata-Vaiśeshita(ka)-
prakara-mada-mārālarum¹ śarad-amala-śāśadhara-kara-nikara-nihāra-hārākāraṇu-
vartti-kirtti-vallī-vēllita-digantarālarum appa śrīman-mahā-maṇḍalāchāryyaru śrī-
mad-Dēvakirtti-paṇḍita-dēvaru¹ ||

kurvvē namaḷ Kapiḷa-vādi-vanōgra-vahnayē
Chārṇvāka-vādi-makarākara-hāḍavāgnayē





Baunddhôgra-vâdi-timira-pravibhêda-bhânave
 śrī-Dēvakīrtti-munayē kavi-vâdi-vāgminē ||
 saṅkaḷpaṃ jalpa-vallīṃ vilayam upanayan [ś] chaṇḍa-vaitaṇḍikōkti-
 śrīkhaṇḍaṃ mūla-khaṇḍaṃ jhaṭiti vighaṭayan vadam ēkānta-bhêdaṃ
 nirpiṇḍaṃ gaṇḍa-saḷṇaṃ sapadi vidalayan sūtkṛiti-prauḍha-garjjat-
 sphūrjjan-mēvā-madōrjja(ā) jayatu vijayatē Dēvakīrtti-dvipēndrah ||
 Chatuṛminukha-chatur-vakra-nirggamāgama-dussahā
 Dēvakīrtti-mukhāmbhōjē nṛityatīti Sarasvatī ||
 chaturate sat-kavitvadoḷ abhijñate śabda-kaḷāpadoḷ prasan-
 nate matiyoḷ pravṛtate nayāgama-tarkka-vichāradoḷ su-pū-
 jyate tapadoḷ pavitrare charitradoḷ ondi virājisat prasi-
 ddhate muni-Dēvakīrtti-vib [u] dhāgrapig oppuvud t-dharitriyoḷ ||

śaka-varsha sâśirada embhatt-aydeneya ||

varshē khyāta-Subhānu-nānani sitē pakshē tad-Āshāḍhake
 māśē tan-Navami-tithan Būdha-yutē varē dinēśōdayē
 śrīmat-tārkkika-chakravartti-daśa-dig-vartti(r)ddha-kīrtti-priyō
 jātaḷ svargga-vadhū-ananah-priyatamaḷ śrī-Dēvakīrtti-bratī ||
 jāte kīrtty-avaśēśhake yati-patē(au) śrī-Dēvakīrtti-prabhan
 vādsibhēbharipau Jinēśvara-mata-kshītrābhi-tārāpatan
 kva sthāna [ṇ] vara-Vāgvadhū jJina-muni-brātaṃ mamēti sphuṭaṃ
 chākrośaṃ kurutē samasta-dharaṇau dākshīnya-Lakshmiṃ api ||
 tach-chhishyō nuta-Lakṣhapandi-munipaḷ śrī-Mādhavēndu-vratī
 bhavyāmbhōrṇha-bhāskaras Tribhuvanaakhyānāś cha yōgīśvaraḷ
 ētē tē guru-bhaktitō guru-nishadyāyāḷ pratishṭhām itāṇ
 bhūtyā kāmān akāraṇān nīja-vaśas-saṃpūrṇa-dig-maṇḍalāḷ ||

64 (40).

On the same pillar.

(South face)

bhadraṃ bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē
 ku-tīrttha-dhivānta-saṅghāta-prabhinna-ghana-bhānavē
 śrīman-Nābhēya-nāthādy-aṃala-Jina-varāṇka-saṃdhōru-vārdhīḷ
 pradīvastāgha-praṇēya-prachaya-vishaya-kaiṇalya-bōdhōru-vēdīḷ
 śasta-syātākāra-mudrā-sabaḷita-jānatānanda-nādhōru-ghōśhaḷ
 sthēyād ā-chandra-tāraṃ paraṃ-sukha-mahā-vīrya-vichī-muktyāḷ
 śrīman-munīndrōttama-ratna-varggaḷ
 śrī-Gautamādyāḷ prabhaviśiṇavas tē
 tat-rāmbudhau sapta-mahārddhi-yuktāś
 tat-santatau bōdha-nidhīr bbabhāvaḷ

[.] bhadras sarvvatō yō hi Bhadrabāhur iti śrutāḥ |
 śrutakēvaḷi-nāthēshu va(cha)remaḥ paramō munīḥ ||
 chandra-prakāśōjvaḷa-sāndra-kirtīḥ śrī-Chandraguptō'jani tasya śishyaḥ |
 yasya prabhāvād vana-dēvatābhīr arādhitāḥ svasya gaṇō munīnām ||
 tasyānvayē bhū-viditē babhūva yaḥ Padmanandi-prathamābhīdhānāḥ |
 śrī-Koṇḍakundādi-munīśvarākhyas sat-samyamād udgata-chāraṇarddhīḥ ||
 abhūd Umāsvātī-munīśvarō'sāv āchāryya-sabdōttara-Grīddhira-pichchhāḥ |
 tad-anvayē tat-saḍṛiśō'sti nānyas tātkālikāśēsha-padārttha-vēdī ||
 śrī-Grīddhrapichchhā-munipasya Bālākāpichchhāḥ |
 śishyō'janishṭha bhuvana-traya-varṭti-kirtīḥ |
 chāritra-chañchur akhīḷāvanipāḷa-mauli-
 māḷa-śīḷmukha-virājita-pāda-padmaḥ ||
 ēvaṃ mahāchāryya-paramparāyām syātkāra-mudrāṅkita-tatva-dīpaḥ |
 bhadras samantād guṇatō gaṇīśas Samantabhadra(drō)'jani vādi-siphaḥ ||

tataḥ ||

yō Dēvanandi-prathamābhīdhānō buddhya mahatyā sa Jinēndrahuddhīḥ |
 śrī-Pūjyapādō'jani dēvatābhīr yyat pūjitām pāda-yugam yadiyaḥ(yam) ||
 Jainēndram nija-śāhda-bhōgam atulām Sarvvartthasiddhīḥ parā
 siddhāntē nipuṇatvam udgha-kavitām Jainābbhishēkaḥ svakaḥ |
 chhandas-sūksma-dhiyam Samādhīśataka-svāsthyaṃ yadiyam vidām
 ākhyāttha sa-Pūjyapāda-munipāḥ pūjyō munīnām gaṇāḥ ||

tataś cha ||

(West face)

ajanishṭakāḷaṅkaṃ yaḥ Jina-śāsanam āditāḥ |
 ā(a)kaḷaṅka [ṃ] babhau yēna sō'kaḷaṅkō mahā-matīḥ ||
 ity-ādy-udgha-munīndra-santati-nidhau śrī-Mūlasaṅghē tatō
 jātē Nandigana-prabhēda-vilasad-Dēśigapē viśrutē |
 Gollāchāryya iti prasiddha-munipō'bhūd Gollā-dēśādhipaḥ
 pūrvvām kīṃna(kēna)cha hētunā bhī(bha)va-bhīyā dīkshām grīhitas sudhīḥ ||
 śrīmat-Traikāḷya-yōgi samajani mahikā kāya-lagnā tanutram |
 yasyābhūd vṛiṣṭi-dhārā nīṣita-śara-gaṇā grīhita-mārttanpāda-bimbam
 chakram sad-vṛitta-chāpākāḷita-yati-varasyāgha-śatrūn vijētum
 Gollāchāryyassa(sya) śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||

tach-chhishyasya |

Aviddhakarmādika-Padmanandi-siddhāntikākhyājani yasya lōkē |
 Kaumārādēva-bratita-prasiddhē(ddhi)r jīyāt tu sō jūṇa-midhis sa dhīrah |
 tach-chhishyāḥ Kuḷabhūṣaṇākhyā-yatiprā chāritra-vārānnidhis

siddhāntāmbudhi-pāragō nata-vinēyas tat-sa-dharmamō mahān
 śabdāmbhōruha-bhāskarāḥ prathita-tarkka-granthakārāḥ Prabhā-
 chandrakhyō muni-rāja-panḍita-varāḥ śrī-Kuṇḍakundānvayaḥ ||
 tasya śrī-Kuṇḍabhūṣhaṇākhyā-su-munēs śishyō vinēya-stutas
 sad-vṛittāḥ Kuṇḍachandradēva-munipāḥ siddhānta-vidyā-nidhiḥ
 tach-chhishyō'jani Māghanandi-munipāḥ Kollāpurē tīrtha-kṛid
 rūddhāntārṇava-pāragō'chala-dhṛitiś chāritra-chakrēsvaraḥ ||
 ele-māvin banav abjadim tili-golam mānikyadin maṇḍanā-
 valī tārādhipanin nabham śubhadam āg irppantir irddattu nir-
 munaḥav tgaḥ Kuṇḍachandradēva-charaṇāmbhōjāta-sēvā-viniś-
 chala-saiddhāntika-Māghanandi-muniyūn śrī-Kuṇḍakundānvayaḥ ||
 Himavat-kutīḷa-muktāphaḷa-taraḷa-tarat-tāra-hārēndu-kundō-
 pama-kirtti-vyāpta-dig-maṇḍalaṇ avanata-bhū-maṇḍalaṇ bhavya-padma-
 gra-marichti-maṇḍalaṇ paṇḍita-tati-vinataṇ Māghanandyākhyā-vāchaṇ-
 yami-rājaṇ Vāg-vadhūti-niṭṭiḷa-taṭa-haṭan-nūtua-sad-ratna-pa . . .
 . . . ta-unada-rade(ḍa)ni-kuḷamaṇ
 bharaḍin nirbbhēdisalke . . sariy enipaṇi
 vara-saṇyanaḍbdi-chandraṇ
 dhareyol . . Māghanandi-saiddhāntēsa ||

tach-chhishyasya ||

avara guḍḍugaḷu sāmanāta-Kēdāra Nākarasa Dānaśrēyaṇsa sāmanāta-Nimba-
 Dēva jagadā(do)rbba-gaṇḍa sāmanāta-Kāma-Dēva ||

(North face)

guru saiddhāntika-Māghanandi-munipaṇ śrinach-chamū-vallabhaṇ
 Bharataṇ chhātran apāra-śāstra-nidhigaḥ śrī-Bhānnakirtti-prabhā-
 sphaṇuritaḷaṇkṛita-Dēvakirtti-munipar śśishyar jagan-maṇḍanaṇ
 ddoreyē Gaṇḍavimuktadēva ninag inn i nāma-saiddhāntikar ||
 kshirōḍad iva chandrama(ā) māpir iva prakhyāta-ratnākarāt
 siddhāntēsvara-Māghanandi-yaminō jāto jagan-maṇḍanaḥ
 chāritraika-nidhāna-dhāma-su-vinamrō dipavartti svayaṇ
 śrīmad-Gaṇḍavimuktadēva-yatipās saiddhānta-chakrādhipaḥ ||

avara sa-dharmmar ||

avoṇ vādi-kathā-traya-pravaṇadol vidvāj-jaṇam mecheche vi-
 dyāvashṭambhaman appu-keydu para-vādi-kshōṇibhṛit-pakshamaṇ
 Dēvendraṇ kadiv andadūn kadid ele syādvāda-vidyāstradiṇ
 traividya-Śrutakirtti-divya-munivol vikhyātiyaṇ tādidoṇ ||
 Śrutakirtti-traividya-
 vrati Rāghavapāṇḍavīyaṇ vibbudha-chamat-

kṛitīy eniṣi gata-pratyā-
gatadim pēḍ amala-kīrttiyaṇi prakāṣiḍaṇi ||

avar-agrajaru ||

yō Bauddha-kṣhitibhṛit-karāḷa-kṇiṣāś Chārvvāka-mēghāna(ni)lō
mīmāṃsā-mata-vartti-vādi-madavan-mātāṅga-kaṇṭhīravah ||
syādvādābḍhi-śarat-samudgata-sudhā-śōchis sauastais stutas
sa śrīmān bhuvi bhāsatē Kanakanandi-khyāta-yōgīśvaraḥ ||
Vēṭālī mukulīkṛitāñjalipuṭā saṃsēvatē yat-padē
Jhoṭṭiṅgaḥ pratihārakō nivasati dvārē cha yasyāntikē
yēna kṛtḍati santatāṇ nūta-tapō-Lakṣmīr yyaśa-Śrī-priyas
sō'yaṃ śumbhati Dēvachandra-munipō bhāṭṭārakaughāgrāṇiḥ ||

avara sa-dharinmar mMaḡhanardi-traividya-dēvaru vidyā-chakravartti
śrīmad-Dēvakīrtti-panḍita-dēvara śiṣhyaru śrī-Śubhachandra-traividya-dēvaruṇi
Gaṇḍavinukta-vādi-Chaturmukha-Rāmachandra-traividya-dēvaruṇi vādi-vajrāṇ-
kuśa-śrīmad-Akaḷaṅka-traividya-dēvaruṇi ā paramēśvarana guḍḍuḡaḷu mAnikya-
bhaṇḍāri Maṛiyāne-danḍanāyakarūṇi śrīman-mahā-pradhānaṇi sarvvādhikāri piriya-
danḍanāyakaṇi Bharatimayyaṅaḷuṇi śrīkarapada heggade Būchinayyaṅaḷuṇi
jagadēka-dāni heggade Kōrayyanuṇi ||

akaḷaṅkaṇi pitṛi Vāji-vamśa-tiḷaka-śrī-Yakṣa-Rājaṇi nijaṇ-
bike Lōkāmbike lōka-vandite su-ślāchāre daivaṇi divi-
śa-kadamba-stuta-pāda-padman Aruḷaṇi nāṭhaṇi Yādū-kṣhōṇipā-
ḷaka-chūḍāmaṇi Nārasīṅgaṇi enal ēn nōmp-nḷḷanō Hūḷḷapaṇi ||

śrīman-mahā-pradhānaṇi sarvvādhikāri hiriya-bhaṇḍāri abhinava-Gaṇḡa-
danḍanāyaka śrī-Hūḷḷa-Rājaṇi tamma guraṅḷa appa śrī-Koṇḍakundānvayada śrī-
Mūlasaṅgbada Dēsiyaganada Pustakagachchhada śrī-Koḷḷapurada śrī-Rūpa-
Nārāyaṇana basadiya pratividdhada śrīmat-Kellaṅḡereya Pratāpapuravaṇi punar-
bbharapavaṇi māḍisi Jinanāṭhapuradalu kalla dāna-śūḷeyāṇi māḍisida śrīman-mahā-
maṇḍaḷachāryyar dDēvakīrtti-panḍita-dēvargge parōkṣha-vinayav-āgi niṣidiyaṇi
māḍisida avara śiṣhyar Lakkhaṇandi-Mādhava-Tribhuvana-dēvar mahādāna-pōjā-
bhishēka-māḍi pratishṭheyaṇi māḍidaru maṅḡaḷa mahā śrī śrī śrī

65 (41).

On a stone in the same maṅḡapa.

śrīmat-syādvāda-mudrāṅkitam amalaṇi abhūendra-chakrēśvarēḍyaṇi
Jainiyaṇi āśanaṇi viśrutāṇi akhila-jītaṇi dōsha-dōraṇi gabhīrasī
jyāt kārūya-jannāvaṇi amita-guṇair vvarṇyaṇika-pravēkaḷi
saṃsēvaṇi mukti-kanyā-parichaya-karāṇa-praṇḍhaṇi ētat triḷōkyāṇi ||
śrī-Mūlasaṅgha-Dēśigaya-Pustakagachchha-Koṇḍakundānvāyē
guru-kulaṇi ila katham iti chēḍ bravīmi saṅkṣhēpatō bhuvanē ||

yah sévyah sarvva-lókaih para-hita-charitam yam samārādhayanāte
 bhavyā yēna prabuddhaiṣva-para-mata-mahā-śāstra-tatvaṁ nitāntam
 yasmai mukty-aṅganā samspṛīhayati dūritam bhūrutam yāti yasmad
 yasyāśā nāsti yasmiṁs tri-bhuvana-mahitō vidyatē śīla-rāśiḥ ॥
 tan-Mēghachandra-traividya-śiṣhyō
 rāddhānta-vēdī lōka-prasiddhah
 śrī-Viraṇandī mōkshus tad-antē-
 vāst gupābdhiḥ prāstāṅganamā ॥
 yah syādvāda-rahasya-vāda-nipunō'ganya-prabhāvō janā-
 nandah śrīmad-Anantakīrtti-munipaś chāritra-bhāsvat-tanuḥ
 kāmōgrāhi-gara-dvijāpaharanē rūḍhō narēndrō'bhavat
 tach-chhishyō guru-pāñchaka-smṛiti-patha-svachhanda-san-mānasaḥ ॥
 Maladhāri-Rāmachandrō
 yam tādīya-praśasya-śiṣhyō'san
 yach-charaṇa-yugaḷa-sēva-
 parigata-janataitī chandratām jagati ॥
 para-paripati-dūrō'dhyātma-sat-sāra-dhīrō
 vishaya-virati-bhāvō Jaina-mārgga-prabhārah ॥
 ku-mata-ghana-samīrō dhvasta-māyāndhakārō
 nikhīḷa-muni-vinātō rāga-kōpādi-ghātaḥ ॥
 chittē śubhāvanām Jainam vākryē pañcha-namaskriyām ॥
 kāyē brata-samārōpaṁ kurvann adhyātma-vin munīḥ ॥
 pañcha-tripśat-saṁyuta-śata-drayādhika-sahasra-nuta-varshēshu
 vṛttēshu Śaka-nṛpasya tu kālē vistrīṇa-ṇīlasad-arṇava-nēmau ॥
 Prānādi-(saṁ)vatsarē māse Śrāvāṇē tanum atyajat ॥
 vakrē kṛishṇa-chaturdāśyam Śubhachandrō mahā-yatīḥ ॥
 amara-puram amara-vāsam tad-gata-Jina-chaitya-chaityabhavanānam ॥
 darsana-kutūhālēna tu yātō yātārta-raudra-paripāmah ॥

tach-chhishyar ॥

dūritāndhakāra-ravi-hima-
 karar ogedar pPadmanandī-panḍita-dēvar
 vara-Mādhavēndu-samayā-
 bharapar śrī-Mūlasaṅgha-Dēśtagado! ॥
 guru-Rāmachandra-yatipana
 vara-śiṣhya-Śubhēndu-muniya nistigeyam vi-
 staradiṁ māḍisidam Belu-
 karey-adhipam rāya-rāja-guru Gummatṭam ॥
 śrī-vijaya-Pārśva-Jina-vara-charaṇārūpa-kamaḷa-yugaḷa-yajana-rataḥ
 Bogaṇa-Rāja-nāmā tad-vaiyāprityatō hi Śubhachandrah ॥
 Ins.

hēyādēya-vivēkatā janatayā yasmāt sadādyatē
 tasya śrī-Kulabhūṣaṇasya vara-śishyō Māghanandi-bratī
 siddhāntāmbudbi-tīragō viśada-kīrtis tasya śishyō'bhavat
 traividyaḥ Śubhachandra-yōgi-tīlakāḥ syādvāda-vidyāñcbitaḥ ॥
 tach-chhishyaḥ Chārṇkīrtti-prathita-guṇa-gaṇaḥ paṇḍitas tasya śishyaḥ
 khyātaḥ śrī-Māghanandi-bratī-pati-nta-bhaṭṭārakas tasya śishyaḥ¹
 siddhāntāmbhōdhi-śītadyutir Abhayaśāśi tasya śishyō mahīyān
 Bālēnduḥ paṇḍitas tat-pada-nutir amalō Rāmachandrō'maḷaṅgaḥ ॥
 cbitraṇ samprati Padmanandin ihakṛittan tāvakinan tapal
 padmanandy api viśrutāpranada ity āsis satān namratān¹
 kāmān pūrayasē Śubhēndu-pada-bhakty-āsakta-chētaḥ sadā
 kāmān dūrayasē nirākṛita-mabā-mōhāndhakārāgama ॥
 kāma-vidārōdārāḥ kshamāvṛitōpy akshamō jagati bhāsi
 śrī-Padmanandi-paṇḍita paṇḍita-jana-hṛīdaya-kumūda-śītakara ॥
 paṇḍita-samudayavati Śubhachandra-priya-śishya bhavati sudayāsti
 śrī-Padmanandi-paṇḍita-yamīśa bhavad-itara-munishu nālōkē ॥

śrīmad-adhyātmi-Śubhachandra-dēvasya svaktyāntēvāsina Padmanandi-paṇḍi-
 ta-dēvēna Mādhavachandra-dēvēna cha parōksha-vinaya-nimittan nishadyakā
 kārayitā¹ bhadrān bhavatu Jina-śāsanāya ॥

66. (42).

On a pillar in the north Mahānavami maṇḍapa.

(East face)

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanan
 jīyāt trailōkya-nāthasya śāsanān Jina-śāsanān ॥
 śrīman-Nābhēya-nāthādy-amala-Jina-varāṇika-saudhōru-vārdhhiḥ¹
 pradhvastāgha-pramēya-prachaya-vishaya-kṇivālya-bōdhōru-vēdīḥ¹
 śāsta-syātākāra-mudrā-śāhājita-janātānanda-nād(h)ōru-ghōśhaḥ¹
 sthēyād ā-chandra-tāraṇ parama-sukha-mahā-vīryya-vechi-nikāyaḥ ॥
 śrīman-munindrōttama-ratna-varggā śrī-Gautamādyar prabhavishṇavas tō
 tatāmbudhai sapta-maharddhi-yuktās tat-santatai Nandiganē babbūva¹
 śrī-Padmanandīy anavadya-nāmā hy āchāryya-śabdōttara-Koṇḍakundal
 dvītyam āśid abhīdhānan udyachi-charitra-saṅjāta-suchāraṇarddhiḥ¹
 abhūd Umāsvāti-munīśvarō'sāv āchāryya-śabdōttara-Grīddhapiñchchhaḥ
 tad-anvayē tat-sadrīśō'stī nānyas tātkaḷikāśēśha-padārthha-vēdī ॥
 śrī-Grīddhapiñchchha-munipasya Bālāka-piñchchha-
 śishyō'janīśha bhuvana-traya-vartti-kīrttiḥ¹
 chārīta-chuñchur akhīḷāvanipāla-manji-
 mālā-śīlīmukha-vinājita-pada-padmaḥ ॥

tach-chhishyô Guṇanandi-paṇḍita-yatis chāritra-chakrēśvaras
 tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patīḥ
 mithyāvādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhiravô
 bhavyāmbhōja-divākarô vijayatāp Kandarppa-darppapabalaḥ ḥ
 tach-chhishyās trīsata vivēka-nidhayaś śāstrābhi-pāraṅgatās
 tēshūtkrishṭatāmā dvi-saptatī-nitās siddhānta-śāstrārthaka-
 vyākhyānē paṭavô vichitra-charitās tēshu prasiddhō munir
 māmānūna-naya-pramāṇa-nipuṇô Dēvēndra-saiddhāntikah ḥ
 ajani mahipa-chōḍā-ratna-rārājītāṅghrīr
 vvijita-Makarakēṭṭḍaṇḍa-dōrḍḍaṇḍa-garbhah
 kunaya-nikara-bhōddhānīka-dambhōḷi-dapḍas
 sa jayatu vibhndhēndrô Bhārati-bhāḷa-paṭṭah ḥ
 tach-chhishyah Kāḷadhāntanandi-munipās siddhānta-chakrēśvarah
 pūrāvāra-parita-dhārīṇi-kṇḷa-vyāptōru-kirttiśvarah
 pañchākshōmāda-kumbhi-kumbha-dāḷana-prōṇmukta-muktāphaḷa-
 prāṇsu-prāñchita-kēsari bndha-nutô vāk-kāminī-vallabhah ḥ
 avargge Ravichandra-siddhānta-vidarsSampūrṇachandra-siddhānta-muni-
 pravararavar avargge śishya-pravarar śrī-Dāmanandi-san-muni-patigaḥ ḥ
 bōdhita-bhavyar asta-madanar mada-varjīta-śuddha-mānasar
 Śrīdhara-dēvar emhar avargg agra-tanūbhavar ādar ā-yaśa-
 śrī-dharargg āda śishyar avaroḥ negaḍdar mMaladhāri-dēvaruṇ
 Śrīdhara-dēvaruṇ nata-narēndra- tīrṭṭa-taṭārchchita-kramar ḥ
 ānamāvanipāḷa-jāḷaka-śirô-ratna-prabhā-bhāsura-
 śrī-pādāmburuha-dvayô vara-tapô-Lakshmi-manô-raṅjanah
 mōha-vyūha-mahiddhara-durddhara-paviḥ sach-chhīḷa-śālir ijagat-
 khyāta-Śrīdhara-dēva ēsha munipô bhūbhāti bhūmaḍḍalē ḥ

tach-chhishyar ḥ

bhavyāmbhōruha-shaṇḍa-chandakiranah karppūra-hāra-sphurat-
 kirtti-śrī-dhavalīkritakḥīḷa-diśā-chakraś charitrōmataḥ ḥ

(South face)

bhāti śrī-Jina-puṅgava-pravachanāmbhōrāśī-rāka-śaśi
 bhūmau viśruta-Māghanandi-munipās siddhānta-chakrēśvarah ḥ

tach-chhishyar ḥ

sach-chhīḷas śarad-indu-kunda-viśada-prōḍyad-yaśa-śrī-patir
 dripyad-Darppaka-darppa-dāra-dahana-jvālīḷi-kāḷambudah
 śrī-Jaṇēndra-vachah-payōnidhi-śi(śa)rat-sampūrṇa-chandraḥ kshitau
 bhāti śrī-Guṇachandra-dēva-munipô rāddhānta-chakrādhīpah ḥ

tat-sadharmmar ḥ

udbhātē nuta-Mēghachandra-śasini prōḍyad-yaśas-chandrakō

saipvarddbēta tad astu nāma nitarāṇi rāddhānta-ratnākaraḥ
chitram tāvad idaṇi payōdhi-paridhi-kshōṇau samudvikshyatē
prāyēṇātra vijrinbhatē bharata-śāstrāmbhōjinī santataṇi ||

tat-sadharṇmar ||

chandra iva dhavaḷa-kīrttir ddhavaḷikurutē samasta-bhuvanāṇi yasya
tach Chandrakīrtti-saṁjñā bhāṭṭāraka-chakravarttinō'sya vibhāti ||

tat-sadharṇmar ||

Naiyāyikēbha-siphō Mīmāṃsaka-timira-nikara-nirasana-tapanah
Bauddha-vana-dāva-dahanō jayati mahān Udayachandra-paṇḍita-dēvaḥ ||
siddhānta-chakravartti śrī-Guṇachandra-bratīśvarasya babhūva
śrī-Nayakīrtti-munindrō Jina-pati-gaditākṣhīlārtha-vēdī śīshyaḥ ||

svasty anavarata-vinata-mahipa-makuṭa-mauktika-mayūkha-mālā-sarō-maṇḍanī-
bhūta-chāru-charaṇāravindarūṇi bhavya-jana-hrīdayānandarūṇi Koṇḍakundānvaya-
gagana-mārttaṇḍarūṇi || Ilāmātra-vijitōchchaṇḍa-kusuma-kāṇḍarūṇi | Dēśtyagana-
gajēndra-sāndra-mada-dhārāvabhāsarūṇi vitarāṇa-vīṣarūṇi | Pustakagachchha-
svachchha-sarasi-sarōjarūṇi | vandi-jana-surabhūjarūṇi | śrīmad-Guṇachandra-sid-
dhānta-chakravartti-chārūtara-charaṇa-sarasīruha-śaṭcharaṇarūṇi | aśēsha-dōsha-
dārīkaraṇa-paripatāntāṭhkararūṇi appa śrīman-Nayakīrtti-siddhānta-chakravartti-
gaḥ entappar eṇḍaḍe ||

sāhitya-pramāḍa-mukhābja-mukuraś chāritra-chūḍamaṇi
śrī-Jaināgama-varddhi-varddhana-sudhāśōchis samudbhāsatē
yaś śālyā-traya-gārava-traya-lasāḍ-ḍaṇḍa-traya-dhvaṇisakas
sa-śrīmān Nayakīrtti-dēva-munipa saiddhāntikāgrēsaraḥ ||

Māṇikyanandi-munipa śrī-Nayakīrtti-vratīśvarasya sadharṇmarḥ |
Guṇachandra-dēva-tanayō rāddhānta-payōdhi-pāragō bhūvi bhāti ||
hāra-kshīra-Harāṭṭhāsa-Haḷabhrit-kundēndu-mandākini-
karppūma-sphaṭika-spurāḍ-vaṇa-yaśō-dhauta-triḷōkōḍaraḥ

uchchaṇḍa-Smāra-bhūri-bhūdhara-pavīḷ khyātō babhūva kshītau
sa śrīmān Nayakīrtti-dēva-munipas saiddhānta-chakrēsvaraḥ ||

Śākō randhīra-nava-dyn-chandranasi Durminukhyā cha saipratsarō
Vaiśākhe dhavaḷe chaturdāsa-dinē varē cha Sūryātmanajā
pūrvvāṇṇē praharē gatē rāddha-sahitē svarggaṇi jagānātmanāvān
vikhyātō Nayakīrtti-dēva-munipō rāddhānta-chakrādhīpaḥ ||
śrīmaḥ-Jaina-vachōdbhi-varddhana-vidhūś sāhitya-vidyā-nidhīś
sarppa (West face) d-darppaka-hasti-mastaka-luṭhat-prōṭkaṭṭha-kauṭhī-
raḥ ||

sa śrīmān Guṇachandra-dēva-tanayāś saujanya-janyāvaṇi
stbhēyāt śrī-Nayakīrtti-dēva-munipaś saiddhānta-chakrēsvaraḥ |
guruḥ āḍaṇi Khacharādhipāṇge Baligaṇi dānakke biṇṇiṇge tāṇi

gurun ādam sura-bhādharakke negalāda Kaiśasa-sailakke tām
gurun ādam vinutaṅge rājisuv Iruṅgolaṅge lōkakke sad-
gurun ādam Nayakirtti-dēva-munipaṃ rāddhānta-chakrādhipaṃ ||
tach-*chhishyar* ||

himakara-śarad-abhra-kshira-kallōla-jāla-
sphaṭika-sita-yaśa-śrī-śubhra-dik-chakravāḷaḥ
madana-mada-timisra-śrēṇi-tivramśma||
jayati nikhila-vandyō Mēghachandra-vratindrah ||

tat-sadharṃmar ||

Kandarpāhava-kalpitoḍḍhura-tanutrāpōpamōrastha||-
chañchad-bhūramaḷa vinēya-japatā ntrējint-bhānavah
tyaktāśēsha-bahir-vvikalpa-nichayās chāritra-chakrēśvarāḥ
śumbhanty Apūtaṭāka-vāsi-Maladhāri-svāminō bhūtaḷe ||

tat-sadharṃmar ||

shaṭ-karīṃma-vishaya-mantrē nānā-vidha-rōga-hāri-vaidyē cha
jagad-ēka-sūrir ēsha Śrīdhara-dēvō babhūva jagati pravapaḥ ||

tat-sadharṃmar ||

tarkka-vyakaraṇagama-sāhitya-prabhriti-sakaḷa-śāstrārthajūḷah
vikhyāta-Dāmanandī-traividya-muntśvarō dharāgrē jayati ||
śrītanuj-Jaina-matābjin-dinakarō Naiyyāyikābhraṇiḷaś
Chārvvakāvanibhrit-karāḷa-kuḷiśō Banddhabdhi-Kumbhōdbhavaḥ
yō Mīmāṃsaka-gandha-sindhura-śirō-nirbbhēda-kapṭhīravas
traividyoṭtama-Dāmanandī-munipas sō'yan bhuvi bhraṭatē ||

tat-sadharṃmar ||

dugdhābdhi-sphaṭikēndu-kunda-kumuda-vyābhāsi-kirtti-priyas
siddhāntōdadhi-varddhanāmpitakaraḥ pārārtihya-ratoākaraḥ
khyāta-śrī-Nayakirtti-dēva-munipa-śrī-pāda-padma-priyō
bhāty asyaṃ bhuvi Bhānukirtti-munipas siddhānta-chakrādhipaḥ ||
uragēndra-kshira-ulākara-rajata-giri-śrī-sita-chelatra-Gaṅga-
Hara-hāsairāvatēbha-sphaṭika-vrīshabha-śubhīrābhra-nbhāra-hārā-
mara-rāja-śvēta-paṅkēruha-haḷadhara-vāk-śaṅkha-hamsēndu-kundō-
tkara-chañchat-kirtti-kāntaṃ dhareyoḷ esedan 1-Bhānukirtti-vratindrah ||

tat-sadharṃmar ||

sad-vrittākṛiti-śobhitākhiḷa-kaḷā-pārṇa-svara-dhivaipsakaḥ
śaśvad-viśva-viyōgi-brit-sukhakara-śrī-Baḷachandrō munih
vakrēṇōna-kalēna Kāma-suhridā chañchad-viyōgi-dviśha
lōkē'sminu upamīyatē katham asau tēnātha bālēndunā ||
uchchagṇa-madana-mada-gaja-nirbbhēdana-paṭatara-pratāpa-mṛigēndrah
bhavya-kumudaugha-vikasana-chandrō bhuvi bhāti Baḷachandra-munindrah ||

tārādri-kshira-pūra-sphaṭika--sura-sarit-tāra-hārēndu-kunda-
śvētōdyat-kīrtti-Lakshmi-prasara-dhavalitāsēsha-dīk-chakravālah
śrīmat-siddhānta-chakrēśvara-nta-Nayakīrtti-bratīśāṅghri-bhaktah

(North face)

śrīmān bhāṭṭarakēśō jagati vijayātē Mēghachandra-bratīndrah ||
gāmbhīryyē makarakarō vitaranē kalpadrumas tējasi
prōchchanda-dyumanīh kalāsr-api śasi dhairyē punar Mandarah
sarvvōrvvi-paripūrṇa-nirmala-yaśō-Lakshmi-manō-rañjanō
bhāty asyaṁ bhuvi Māghanandi-munipō bhāṭṭarakāgrēsarah ||
vasu-pūrṇa-samastāśah kshiti-chakrē virājatē
chañchat-kuaḷayānanda Prabhāchandrō muntīśvarah ||

tat-sadharmmar ||

uchchanda-graha-kōṭayō niyamitās tishṭhanti yēna kshitau
yad-vāg-jāta-sudhā-rasō'khiḷa-visha-vyuchohhēdakās śōbbhatē
yat-tantrōdgha-vidhiḥ samasta-janatārōgyaya samvarttatē
sō'yam śumbhati Padmanandi-muni-nāthō mantravādīśvarah ||

tat-sadharmmar ||

chañchach-chandra-marīchi-śārada-ghana-kshirābhi-tārachala-
prōdyat-kīrtti-vikāsa-pāṇḍura-tara-brahmaṇḍa-bhāṇḍōdarah
Vakkānta-kāthina-stana-dvaya-taṭi-hārō gabhira sthiram
sō'yam sannuta-Nēnichandra-munipō vibhrajātē bhātālē ||
bhaṇḍārādhikritah samasta-sachivādhiśō jagad-viśruta-
śrī-Huḷḷō Nayakīrtti-dēva-muni-pādāmbhōja-yugama-priyāh
kīrtti-śrī-ñīlayah parārthta-charitō nityam vibhātī kshitau
sō'yam śrī-Jina-dharmma-rakshaṇa-karah samyaktva-ratnākarah ||
śrīnachi-chhṛīkarapādhīpas saohiva-nāthō viśva-vidvān-nidhiś
chaturvarṇa-mahānna-dāna-karapōtsāhi kshitau śōbbhatē
śrī-Nīlō Jina-dharmma-nirmala-manās sahitya-vidyā-priyas
saujanyaika-nidhiś śaśāṅka-viśada-prōdyad-yaśa-śrī-patīh ||
ārādhyō Jinapō guruś oha Nayakīrtti-khyāta-yōgīśvarō
Jōgāmbā janant tu yasya janaka śrī-Bamma-dēvō vibhūh
śrīmat-Kāmalatā sūtā pura-patī śrī-Mallināthas sūtō
bhāty asyaṁ bhuvi Nāga-dēva-sachivas Chaṇḍāmbikā-vallabhaḥ ||
sura-gaja-śarad-indu-prasphurat-kīrtti-śubhrī-
bhavad-akhiḷa-digantō vāg-vadhū-chitta-kāntah
budha-nidhi-Nayakīrtti-khyāta-yōgīndra-pādān-
bija-yuga-kṛitā-śevah śōbbhatē Nāga-dēvah ||
khyāta-śrī-Nayakīrtti-dēva-muni-nāthānām payah-prōllasat-
kīrttinām paramam parōkshavinayam karttūm nishadhy-ñīlayam

bbaktyākārayad ā-śaśāṅka-dinakṛit-tāraṃ stbiraṃ sthāyinaṃ
śrī-Nāgas sachivōttamō nija-yaśa-śrī-śubhra-dig-maṇḍalaḥ ||

67 (54).

On a pillar in Pārśvanātha-basti.

(North face)

śrīman-Nātha-kulēndur Indra-parishad-vandyaś śruta-śrī-sudbā-
dhārā-dhanta-jagat-tamō'paha-mahaḥ-piṇḍa-prakāṇḍaṃ mahat !
yasmān nirmala-dharmā-vārddhi-vipuḷa-śrīr vvarddhamānā satāṃ
bbarttur bbhavya-chakōra-chakram avatu śrī-Varddbamānō Jinah ||
jyād arthayutēndrabbhūti-viditābhikhyō gaṇi Gautama-
svāmi sapta-maharddhibhis tri-jagatim apādāyaṃ pādāyōḥ !
yad-bōdbāmbudhim ētya Vira-Himavat-kutkila-kaṇṭhād budhām-
bhōdātā bhuvanāṃ punāti vacana-svachchanda-Mandakini ||
tirtbēsa-darśana-hbavan-naya-dṛik-sahasra-
visrabdha-bōdha-vapushaś śrutakēvalindrāḥ !
nirbbhindatāṃ vibudba-hṛinda-śirōhhivandya
sphūṛjad-vachāḥ-kulīsatāḥ kumatādri-mudrāḥ ||
varṇyaḥ kathān nu mābimā bhāṇa Bhadrahābōr
mūbōrṇa-mallī-mada-marddana-vṛitta-bāhōḥ !
yach-ebhishyatāpta-sukṛitēna sa Chandraguptaś
śaśrūshyatē sma suchiraṃ vana-dēvatābhīḥ !
vandyō vibhur bbbhuvi na kair iha Kaṇḍakundah
kunda-prabhā-praṇayi-kṛtti-vibhūshitāśah !
yaś chāru-chāṇaḥ-karāmbuja-chañcharikaś
ebakrē śrutasya Bharatē prayataḥ pratishṭhām !
vandyō bhasmaka-bhasmasātkṛiti-paṭuḥ Padmāvati-dēvatā-
dattōdatta-pada-sva-mantra-vachana-ryāhūta-Chandraprabhaḥ !
āchāryyaś sa Samantabhadra-gaṇabhrīd yēnēba kalē kalau
Jainaṃ vartma samantabhadraṃ abhavad bhadrāṃ samantād mōhuh !

chūṇui ||

yasyaivaṃ-vidhā vādārambha-saprambha-vijṛimbbhitābhivyaktayas sūktayah !
vṛitta ||

pūrvvaṃ Pāṭaliputra-madhya-nagarē bbēri mayā tāḍitā
paśchān Mājva-Sindhu-Thakka-vishayē Kāñchīpurē Vaidiśē
prāptō'ham Karahātakam bahu-bhaṭaṃ vidyōtkataṃ sañkataṃ
vādārtthi vicharāmy ahan narapatē śārdūla-vikṛitāṃ !
avatu-taṭaṃ atati jhaṭiti sphūṭa-paṭu-vāchāṭa-Dhūrjjaṭer api jilvā
vādini Samantabhadre sthitavati tava sadasi bhōpa ksthānyēśham !
yō'sau ghāti-mala-dvishad-bala-śilā-stambhāvallī-khaṇḍana-

dhyānāsīḥ paṭur Arhatō bhagavatas sō'sya prasādikṛitāḥ |
 chhātrasyāpi sa Simhanandi-muninā nō chēt katham vā śilā-
 stambbō rājya-Ramāgamādhva-parighas tēnāsi-khaṇḍō ghanāḥ ||
 Vakragriva-mahā-munērd daśa-śata-grivō'py Ahindrō yathā-
 jātam stōtum aḥam vachō-baḥam asau kim bhagna-vāgmi-brajaṃ |
 yō'sau śāsana-dēvatā-bahu-matō hri-vakra-vādi-graha-
 grivō'sminn atha-śabda-vāchyam avadaḍ māsān samāsēna śhaḥ ||
 nava-stōtram tatra prasarati kavindrāḥ katham api
 prajānam vajrādau rachayata paran Nandini munau
 Navastōtram yēna vyarachi sakalārhat-pravaohana-
 prapañchāntarbbbhāva-pravaṇa-vara-sandarbbhba-subhagaṃ ||
 mahimā sa Pātrakēsari-gurōḥ param bhavati yasya bbaktyāst |
 Padmāvati sahāyā tri-lakṣhaṇa-kadartthanam karttum | .
 Sumati-dēvam amuṃ stuta yēna vas Sumatisaptakam āptatayā kṛitam |
 parihrītapatha-tatva-pathārtthinām sumati-kōṭi-vivartti bhavārtti-hṛit ||
 udētya samyag diśi dakṣiṇasyām Kumārasēnō munir astam āpat
 tatraiva chitram jagad-ēka-bhānōs tishṭhaty asau tasya tathā prakāśaḥ ||
 dharmmārttha-kāma-parinirvṛiti-chāru-chintas
 Chintāmaṇiḥ pratinikētam akāri yēna
 sa stōyatē sarasa-saukhya-bhujāsujātas
 Chintāmaṇir muni-vṛishā na kathaṃ janēna ||
 chōḷāmaṇiḥ kavinaṃ Chōḷāmaṇi-nāma-sērya-kāvya-kaviḥ
 Śrīvarddha-dēva ēva hi kṛita-punyaḥ kirttim āharttum ||

chārṇi ||

ya ēvam nṛpaślōkitō Daṇḍina ||

Jahnōḥ kauryāṃ jaṭagrēṇa bahhāra Paramēśvarāḥ
 Śrīvarddha-dēva sandhatsō jihvāgrēṇa Sarasvatīḥ ||
 Pushpāstrasya jayō gaṇasya charaṇam bbōbbhriḥ-chhikhā-ghaṭṭanam
 padbhyām astu Mahēśvaras tad api na prāptum tuḥam īśvarāḥ
 yasyākhaṇḍa-kalāvatō'shṭa-vīlasad-dīkpāla-manli-ekhalat-
 kirtti-Svassarītō Mahēśvara ila stutyas sa kais syām munīḥ ||
 yas saptati-mahā-vādān jigāyānyān athāmitān
 Brahmarakṣhō'rehelitas sō'rehyō Mahēśvara-muntīśvarāḥ ||
 Tārā yēna vinirjīta ghaṭa-kṇī-gūḍhāvatārā sauam
 Bauddhāir yyo dhrīta-pīṭha-pīḍita-kudrig-dēvātta-sēvāśjalīḥ
 prāyāśchittam ivāṅglīrī-vārīja-raja-snānaṃ cha yasyācharat
 dōshāṇāṃ Sugatas sa kasya vishayō Dēvākāṇkṣaḥ kṛit |

chārṇi |

ya-yēdām Atmanō'nanya-sāmānya-niravadya-vidyā-vibhavōpavarṇanam Akarō

nyatê ||

râjan Sâhasatuṅga santi bahavaś śvêtâtapatrâ nṛipâḥ
kintu tvat-sadṛiṣâ raṇê vijayinas tyâgōnnatâ durllabhâḥ
tvadvat santi budhâ na santi kavayô vâdîśvarâ vâgminô
nânâ-śâstra-vichâra-châtura-dhiyaḥ kâlê kalau mad-vidhâḥ ||
namô Mallishêṇa-maladhâri-dêvâya ||

(East face)

râjan sarvvâri-darppa-pravidalana-paṭus tvaṃ yathâtra-prasiddhas
tadvat khyâtô'ham asyâṃ bhūvi nikhîla-madôtpâṭanaḥ paṇḍitanâṃ
nô chêd êśhō'ham êtê tava aadasi sadâ santi santô mahântô
vaktum yasyâsti śaktis sa vadatu viditâśêsha-śâstrô yadi syât ||
nâhaṅkâra-vaśîkrîtêna manasâ na dvêshîṇâ kēvalaṃ
nairâtmyaṃ pratipadya naśyati janê kârūṇya-buddhyâ mayâ
râjûḥ śrî-Himaśtâlasya sadasi prâyô vidagdhâtmanô
Bauddhaughân sakalân vijitya Sugataḥ pādēna visphôṭitaḥ ||
śrî-Pushpasēna-munir ēva padm mahimnô
dēvas sa yasya samabhût sa bhavân sadharmmâ
śrî-vibhramasya bhavanan nanu padmam ēva
pushpēshu mītram iha yasya sahasra-dhāmâ ||
Vimalachandra-munindra-gurôr gguru
prasamitâkhiḷa-vâdi-madam padaṃ ||
yadi yathâvad avaishyata paṇḍitair
nnanu tadānvavadishyata vâg vibhōḥ ||

chârṇi ||

tathâhi ! yasyâyam âpâdita-paravâdi-hṛdaya-śôkaḥ patrâlambana-ślôkaḥ
patraṃ śatru-bhayaṅkarōru-bhavana-dvârê sadâ sañcharan-
nânâ-râja-karindra-hṛinda-turaga-vrâtâkulê sthâpitaḥ !
Śaivân Pâsupatâps Tathâgata-sutân Kâpalikân Kapilân
uddiśyôddhata-chêtasâ Vimalachandrasâmbharēpâdarât ||
durita-graha-nigrahâd bhayaṃ yadi vō bhûri-narēndra-vanditam
nann tēna hi bhavya-dêhinô bhajata śśrî-munim Indranandinâṃ ||
ghaṭa-râda-ghaṭa-kôṭi-kôvidaḥ kôvidâṃ pravâk !
Paravâdimalla-dêvô dēva ēva na samśayaḥ ||

chârṇi ||

yēnyēam âtma-nâmadhēya-niruktir nktâ nâma prishṭavantaṃ Kṛishṇa-Râjam
prati ||

grihita-pakshâd itarîḥ paras syât tad-vâdinas tē para-vâdinas synḥ !
tēshaṃ hi mallâḥ Paravâdi-mallas tan-nâma mau-nâma vadanti santaḥ ||
achâryya-varyyô yatirÂryya-dêvô raddhanta-karttâ dhriyatâpsamûrddhni
yas svargga-yânôtsava-simni kâyôtsargga-sthitaḥ kâyam udutsasarjja ||
Ins.

śravaṇa-kṛita-tripó'sau samyamam jñātukāmaih
 śayana-vihita-vēlā-supta-luptāvadhānah
 śrutim arabhasa-vṛityōnmrijya picchhlēna śīśyē
 kila mṛidu-parivṛityā datta-tat-kṛta-vartmā ||
 viśvam yaś śruta-bindunavarurudhē bhāvam kuśāgriyayā
 buddhyēvāti-mahiyasā pravachasā baddham gaṇādhisvaraiḥ
 śishyān praty anukampayā kṛiśa-matn aidan-yuginān sugis
 tam vāchārochhata Chandrakṛitti-gaṇinam chandrābha-kṛittin budhāḥ ||
 sad-dharmma-karṇma-prakṛitiṇ prapānād
 yasyōgra-karṇma-prakṛiti-pramōkshah !
 tan nāmni Karmmaprakṛitin namāmō
 bhaṭṭarakam dṛiṣṭa-kṛitānta-pāram ||
 api sva-vāg-vyasta-samasta-vidyas
 traividya-śabdē'py anumanyamānah
 Śrīpāla-dēvaḥ pratipālaniyas
 satām yatas tatva-vivēchanī dhīḥ ||
 tīrtham śrī-Matisāgarō gurur iḷa-ebakraṇ chakāra sphuraj-
 jyōtiḥ-pīta-tamar-payah-pravitatiḥ pūtam prabhūtāsayaḥ
 yasmād bhūri-parārddhya-pāvana-guṇa-śrī-varddhamānōllasad-
 ratnōtpattir iḷa-tāḷādhipa-śiraś-śrīngāra-kāriṇy abhāt ||
 yatrābhīyōktari laghur llaghu-dhāma-sōma-
 saumyāṅga-bhṛit sa cha bhavaty api bhūti-bhūmih
 Vidyādhanaūjaya-padam viśadam dadbānō
 jishnuḥ sa ēva hi mahā-muni-Hēmasēnah ||

chūrṇni ||

yasyāyam avanipati-parisbadi nigraha-mahī-nipāta-bhiti-dustha-durggarva-
 parvvatārūdhū-prativādi-lōkaḥ pratijñā-ślōkaḥ ||

tarkkē vyākaraṇē kṛita- śramatayā dhīmatayāpy uddhatō
 madhyasthēślin manishishu kshitiḥbhṛitām agrē mayā sparddhayā
 yah kaś chit prativakti tasya viduśhō' vāg-mēya-bhaṅgam paraṇ
 kurvvē'vāsyam iti pratīhi nṛipatē hē Haimasēnam mataḥ ||
 hitaishināṇ yasya nṛiṇam udātta-vācha uibaddhā Hitarōpasiddhiḥ
 vandyō Dayāpāla-munih sa vāchā siddhas satām mārddhani yah prabhāvaiḥ !
 yasya śrī-Matisāgarō gurur asau chaūchad-yaśas-chandra-sūh
 śrīmān yasya sa Vādirāja-gaṇabhṛit sa-brāhmanachārī vibhōḥ
 ēkō'tiva kṛiti sa ēva hi Dayāpāla-vrattī yan-manasy
 āstām anya-parigraha-graha-kathā svē vigrahē vighrahaḥ !
 trailōkyā-dīpikā vāṇī dvābhyām ēvōdagād iha
 Jina-rājata ēkasṁd ēkasṁd Vādirājataḥ !

āruddhāmbaram indu-bimba-rachita utsukyaṁ sadā yad-yaśaś
 cchattram vāk-chaṁarija-rāji-ruchayō'hhyarṇam cha yat-karṇayōḥ
 śaṅkha-simha-samarochhya--pīṭha-vibhavaḥ sarvva-pravādi-prajā-
 dattōchchair-jayakāra-sāra-mahimā śrī-Vādirājō vidāṁ ॥

chūṛṇi ॥

yadīya-guṇa-gōcharō'yaṁ vachana-vilāsa-prasaraḥ kavinaṁ ॥ namō'rhatē ॥

(South face).

śrīnāch-Chālukya-chakrēśvara-jaya- kṛtākē Vāgvadhū-jaṇma-bhūman
 nishkāṇḍaṁ dīpḍinaḥ paryyatati pātu-raṭō Vādirājasya jishṇōḥ
 jahy udyad-vāda-darppō jahihi gamakātā-garvva-bhūmā jahāhi
 vyāhārēshyō jahihi sphuṭa-mṛidu-madhura-śravya-kāvyaavalēpaḥ ॥
 pātālē vyāja-rājō vasati suviditam yasya jihvā-sabasaṁ
 nirgantā svarggatō'sau na bhavati Dhishanō Vajrabhṛid yasya śiśhyaḥ
 jīvetān tāvad ētau nīlaya-bala-vaśād vādinah kē'tra nānyē
 garvvaṁ nirmuṇchya sarvvaṁ jayinaṁ ina-sabbhē Vādirājāṁ namanti ॥
 Vāg-dēvīṁ suchira-prayōga-su-dṛiḍba-prēmāṇam apy ādarād
 ādattē mama pārsvatō'yam adhunā śrī-Vādirājō munih
 bhō bhō paśyata paśyataisha yi(ya)mināṁ kiṁ dharmina ity ucecbakair
 abrahmaṇya-parāḥ purātana-munēr vāg-vṛittayaḥ pāntu vaḥ ॥
 Gaṅgāvanīśvara-śirō-maṇi-baddha-sandhyā-
 rāgōllasach-charapa-chāru-nakhēndu-Lakṣmīṇ
 Śrī-śabda-pūrvva-Vijayānta-vinūta-nāma
 dhīmān amānusha-guṇō'sta-tamaḥ-pramāṇsūḥ ॥

chūṛṇi ॥

stutō hi sa bhavān ēsha śrī-Vādirāja-dēvēna ॥

yad-vidyā-tapasōḥ prasastam nbhayaṁ śrī-Hēmasēnē munau
 prāg āsit suchirābhiyōga-kalatō nītam parāṁ unnatim
 prāyaḥ Śrīvijayē tad ētad akhilam tat-pīṭhikāyaṁ sthitē
 saṅkrāntam katham anyathānatichirād vidyēdṛig idṛik tapah ॥
 vidyōdayō'sti na madō'sti tapō'sti bhāsvan
 nōgratvam asti vibhūtāsti na chāsti mānaḥ
 yasya śrayē Kamaḷabhadra-muniśvaran tam
 yaḥ khyātīm āpad iha śāmyad-aghair ggūṇaughaiḥ ॥
 sūmarapa-mātra-pavitratatamāṁ manō bhavati yasya satām iha tīrtthināṁ
 tam atinirmalaṁ ātma-viśuddhayē Kamaḷabhadra-sarōvaram āsrayē ॥
 sarvvaṅgair yyam ihālīlīṅga su-mahā-bhāgaṁ kalau Bhārati
 bhāsvantaṁ guṇa-ratna-bhāṣhaṇa-gaṇair apy agriyaṁ yōgināṁ
 tam santa stuvatām alaṅkṛita-Dayāpālābhīdhānam mahā-

sūrim bhūri-dhiyo'tra paṇḍita-padam yatraiva yuktam smṛitāḥ ||
 vijita-madana-darppaḥ śrī-Dayāpāla-dēvo
 vidita-sakala-śāstrō nirjjitāśēsha-vādi
 vimalatara-yaśōbhīr vryāpta-dik-chakravālō
 jayati nata-mahābhīr-mauli-ratnāruṇāṅghriḥ ||
 yasyōpasya pavitra-pāda-kamala-dvandvan nripaḥ Poysaḥ
 Lakshmiṁ sannidhim ānayat sa Vinayādityaḥ kṛtājñā bhuvah
 kas tasyārhati Śānti-dēva-yaminas sāmārtthyam ittham tathēty
 akhyātum viraḥ khalu sphurad-uru-jyōtir-dāśās tādrīṣāḥ ||
 Svāmti Pāṇḍya-prithivīpatinā nisṛṣhṭa-
 namāpta-drishṭi-vibhavēna nija-prasādat
 dhanyas sa yēva munir āhavamalla-bhābhug-
 asthāyikā-prathita-Śabdachaturmmukhakhyah ||
 śrī-Mulḥūra-vidūra-sāra-vasudhā-ratnam sa nāthō guṇ-
 nākshūṇēna mahākṣhitam uru-mahāḥ-piṇḍas śirō-maṇḍanaḥ
 arādhya Gūṇasēna-paṇḍita-patis sa svāsthya-kāmair jjanā
 yat-sūktāgada-gandhatō'pi gaṇita-glānīm gatim lambhitāḥ ||
 vandē vanditam ādarād aharatias syādvāda-vidyā-vidam
 svānta-dhyānta- vitāna-dhūnana-vidhau bhāsvantam anyam bhavi
 bhaktyā trājitāsēnam Anatikṛtām yat-sanniyōgān manah-
 padmam sadma bhavēd vikāsa-vibhuvasyōnmukta-nidrā-bharām ||
 mīṭhiya-bhāṣhapa-bhāṣhapaṁ pariharēt nuddhatya . . munūchata
 syādvādāp vadatānamēta vinayād vādibha-kapṭhitravap
 nō chēt tad-gu . . garjjita-śrati-bhaya-bhīrātā stha yōyap yatas
 tīrṇam nigrāha-jīrṇa-kūpa-kūmaē vādī-āvīpāḥ pātinah ||
 guṇah kunda-spandōḍḍamara-samarā vag anṛita-vah-
 plava-prāya-prēyah-prasara-sarasa kīrtir iva sa
 nakhēndu-jyōtsnāṅghrēr nūripa-chaya-chakōra-prapayini
 na kāsap klaghānāp padam Ajitasēna-vrati-patīḥ ||
 sakala-bhuvana-pālānanira-mūrdhāvabaddha-
 sphurita-makuṣa-chōḍāḷḷibha-pādāravindah
 madavad-akhiḷa-vādībēndra-kumbha-prabhēdi
 gaṇa-bhīr Ajitasēnō bhātī vādibha-sūptah

chārṇi ?

yasya sampāra-vairāgya-vairbhavam ēvām vidhāḥ sva-vāchas sūchayanti ?
 prāptam śrī-Jina-kāśanam tri-bhuvanē yad durilbhām prāpinām
 yat sampāra-samudra-magna-janatā-hastāvalambhīyam
 yat prāptah para-nirvāp kṣha-sakala-jōṭna-śrīyānākrīta
 tasmā kīp gahanam kutō bhaya-vācāḥ kī vātra dhō ratih ?

ātunaiśvareyaṃ viditān adhunānanta-bōdhādi-rūpaṃ
 tat-samprāptyaṃ tadān samayaṃ vartatē'triva chētaḥ
 tyaktānyasmin Surapati-sukhē Chakri-saukhyē cha trishṇā
 tat tuchchhārtthair alam alam adbhōbbhanair lōka-vṛittaiḥ ||
 ajānann ātmānaṃ sakaḷa-vishaya-jñāna-vapushaṃ
 sadā śāntaṃ svāntaḥkaraṇam api tat-sādhanaṭayā
 bahir-rāga-dvēṣhaiḥ kalushita-mānāḥ kō'pi yatatāṃ
 kathāṃ jānann ēnaṃ kṣhaṇam api tatō'nyatra yatatē ||

(West facr.)

chūṛṇni ||

yasya cha śishyayōḥ Kavitākānta-Vādikōḷhāḷāpara-nāmadhēyayōḥ Śāntinātba-
 Padmanābhla-paṇḍitayōr akhaṇḍa-pāṇḍitya-guṇōpavarṇanānam idam asampūrṇam ||
 tvām āśl(h)ya mahā-dhiyaṃ parigatā yā viśva-vidvaj-jana-
 jyēsthāradhīya-guṇā chireṇa sarasā vaidagdhya-sampad girāṇi
 kṛtsnāśānta-nirantarōdita-yaśas-Śrī-kānta Śāntō na tām
 vaktuṃ sāpi Sarasvatī prabhavati brūmah kathan tat vayaṃ ||
 vyāvṛitta-bhūri-mada-santati visurītēshyā-
 pārushyaṃ ātta-karūṇāruti kāndiśikaṃ
 dhāvanti hanta paravādi-gajās trasantaḥ
 śrī-Padmanābhla-budha-gandha-gajasya gandbāt ||
 dīkshā cha śikshā cha yatō yatnāṃ Jaināṃ tapas tāpaharan dadhāt
 Kumārasēnō'vatu yach-charitraṃ śrēyaḥ-pathōdābarāṇaṃ pavitraṃ ||
 jagad-garima-ghasnara-Smāra-madāndha-gandha-dvīpa-
 dvidhākarāṇa-kēsari charaṇa-bhūshya-bhūbbriḥ-chibikhaḥ
 dvi-shad-guṇa-vapus tapas-charaṇa-chaṇḍa-dhāmōdayō
 dayēta nāma Mallishēṇa-Maladhāri-dēvō guruḥ ||
 vandē taṃ Maladbāriṇaṃ muni-patiṃ mōba-dvishad-vyābati-
 vyāpūra-vyavasāya-sāra-hṛdayaṃ sat-saipyamōru-śrīyaṃ
 yat-kāyōpachayibbavan-malam api pravayakta-bhakti-kramā-
 namāṅkura-mānō-mūlan-maḷa-mashu-prakshāḷanāika-kṣhamam ||
 atuchchhla-tuvira-chchhāṭa-jāṭila-janma-jitṛnāṭavi-
 davanāḷa-tuḷa-jusham prithu-tapaḥ-prabhāva-tvisham
 padam pada-payōruha-bhramita-bhavya-bhriṅgāvalir
 muamōllasatu Mallishēṇa-muni-rāṇ mānō-mandirē ||
 nairimalyāya maḷaviḷāṅgam akhila-trailōkyā-rājya-śrīyē
 naishkiūchanyam atuchchhla-tāpa-hṛdayē nyāṇchadd-butāsan tapah
 yasyāsau guṇa-ratna-rōhāṇa-giriś śrī-Mallishēṇō gurur
 vvandyō yēna vichitra-chāru-charitair ddbātrī pavitrikṛitā ||
 yasminn apratunā kṣhamābhīramatē yasmin dayā nirddayā-

Ins.

ślēṣhō yatra samatva-dhīḥ prañayini yatrāsprihā sa-sprihā
kānaṃ nirvṛiti-kānukas svayam atbhāpy agrēsarō yōginām
āścharyyāya kāthan na nāna charitaiś śrī-Mallishēṇō munih ||
yah pūjyah prithuvitalē yam anisam santas stuvandy (ty) ādarat
yēnānāga-dhanur jjitam muni-janā yasmai namaskurvate
yasnād āgama-nirṇayō yama-bhṛitāni yasyāsti jivē dayā
yasinin śrī-Maladhārīni brati-patam dharmunō'sti tasmai namah ||
Dhavaḥ-sarāsa-tīrtthē saisha sanyāsa-dhanyām
paripatim anutishṭham andimam nishṭhitātma
vyasrijad anijam aṅgam bhāṅgam Aṅgōdbhavasya
grathitum iva samūlam bhāvayan bhāvanābhīḥ ||

chārṇi ||

tēna śrīmad-Ajitasēna-paṇḍita-dēva-divya-śrī-pāda-kamaḷā-madhukartbhūta-
bhāvēna mahānubhāvēna Jaināgama-prasiddha-sallekhanā-vidhi-viśriyamāna-dēhē-
na samādhi-vidhi-vilōkanōchita-karaṇa-kutūhala-milīta-sakaḷa-saṅgha-santōsha-ni-
mittam ātināntahkaraṇa-pāriṇāti-prakāśanāya niravadyam padyam idam āsu vira-
chitam ||

ārādhya ratna-trayam āgaminōktām vidhāya niśśalyam aśēsha-jantōḥ
khamām cha kritvā Jina-pāda-mūlē dēham parityajya divam viśāmaḥ ||
Śakē sūnya-śaṅbārāvāni-mitē saṃvatsarē Kilakē
māsē Phālgunakē tṛtīya-divasē varē sitē Bhāskarē
Śvātāu Śvētasārōvarē suva-puram yātō yatnām patir
minadhyāhnē divasa-trayānāsanaṭaḥ śrī-Mallishēṇō munih ||

(A space of 1' 6" is left here)

śrīman-Maladhārī-dēvara guḍḍam biruda-lēkhaka-Madana-mahēśvaram Malli-
nātham baredam hiruda-rūvāri-mukha-tilakam Gaṅgāchārī kaṇḍarisidam ||

68.

On a broken stone in the same basti.

śrīmat-Bēṭṭāḍavō .. na māga! Vaijabbe .. lbappu-tīṭhādōlavū nōntu sannayasa-
nam ..

69 (55).

On a pillar to the right of the entrance to Kattale-basti.

(East face.)

śrīmat-parāma-gambhīra-syādvādāmōgha-lāñchhanam
jyāt trailōkya-nāthāsyā śāsanam Jina-śāsanam ||
bhadrām astu Jina-śāsanāya sampādyaṭam prati-vidhāna-hētavē
anya-vādi-māda-hasti-mastaka-sphāṭanāya ghaṭanē paṭṭiyasē ||

ślōka ||

śrīmatō Varddhamānasya varāddhamānasyā śāsauē |
 śrī-Koṇḍakunda-nūmābhūn Mōlasaṅghagrāhī gaṇī ||
 tāsyaṅvayē'jani khyātē [.] Dēśikē gaṇē
 gūṇī Dēvēndra-saiddhānta-dēvō Dēvēndra-vanditah ||

tach-chhishyaru ||

jayati Chaturmukha-dēvō yōglāvara-līdaya-vanaja-vana-dinanāthah |
 Madana-mada-kumbhi-kumbhasthala-dalanōlvaṇa-paṭishṭha-nishṭhura-si-
 mlah ||

yond-ondū dig-vibhāgado |
 ond-ond aṣṭōpavāsadiṇ kāyōtsa-
 rggan dal ene negaldu tiṅga |
 sandaḍe pārisi Chaturmukhākhyeyan āldaru ||
 avargalige śishyar ādar
 pravimala-guṇar amaḷa-kirtti-kāntā-patiga |
 kavi-gaṇaki-vādi-vāgmi.
 pravara-nutar chechatu-aṣṭi-saṅkhyeyan uḷlar ||
 avaroḷage Gōpaṇandi-
 pravara-guṇar adishṭa-mudgarāghāta-yaṣar
 kkavitā-Pitānāhar tta-
 rkka-varishṭhar vVakragachchhadō | pesar-vvaḍedar ||
 jayati bhūvi Gōpaṇandi Jina-mata-lasāḍ-amrita-jalādhi-tuhinakarah |
 Dēśiyagaṇāgragaṇyō bhavyāmbhaja-shaṇḍa-chaṇḍakarah ||

vṛitta ||

tuṅga-yaśōhhīdānan abhinā[na]-suvārṇa-dharādharan tapō-
 māṅgala-Lakshmi-vallabhan ilā-tala-vandita-Gōpaṇandiy ā-
 vaṅgam aśādhyam appa pala-kālaḍ aninda-Jimēndra-dharmmamāṇ
 Gaṅga-nṛipālar ānāna vibhūtiya rūḍhiyan eyde māddidam ||
 Jina-pādāmbhōja-bhṛīṅgam Madana-māda-haran karṇma-nirmūḷanāṇ

Vāg-
 vanitā-chitta-priyān vādi-kuḷa-kudhara-vajrāyudhan chāru-vidvaj-
 jana-pātraṇ bhāvya-chintānaṇ sakala-kālā-kōvidan kāvya-Kaṇḍā-
 sānān eṇḍ ānandadindam pōgaḷe negaldu i-Gōpaṇandi-bratindram ||
 maleya[de] Śāṅkhyā maṭṭaviru Bhantika poṅgi kaḍaṅgi baḡadir
 ttola tol abuddha Bauddha tale-dōraḍe Vaiṣṇav aḍaṅ aḍaṅgu vāg-
 balada poḍarppu vēḍa gaḍa Chārvvaka Chārvvaka nimma darppamaṇ
 salipane Gōpaṇandi-muni-puṅgavan emba mānāndha-sindhuraṇ ||

(South face.)

tagayal Jainuini tippikoṇḍu pariyal Vaiśēshikan pōgaḍ n-

digey-ottal Sugataṃ kaḍaṅgi baḷe-gōyalk Akshapādam biḍal
 puge Lōkāyatan eyde Śāṅkhyān aḍasalk aṇṇamānina śhaṭṭ-tarkka-vi-
 thigaḷol tūḷditu Gōpaṇandi-dig-ibha-prōḍbhāsi-gandha-dvipaṇṇ ||
 diṭa nūdiv-anya-vādi-mukha-mndritan uddha[ta]-vādi-vāg-baḷō-
 dbhaṭṭa-jaya-Kāḷa-daṇḍan apaśabda-madāndha-kuvādi-dāitya-Dhō-
 rijaṭi kuṭiḷa-pramēya-mada-vādi-bhayaṇkaran endu daṇḍuḷaṇṇ-
 sphuṭa-paṭu-ghōsha dik-taṭaman eyditn vākn-paṭu-Gōpaṇandiya ||
 parama-tapō-nidhāna vasudhāika-kuḍumba[ka] Jaina-śāsanāṇ-
 bara-paripūrṇa-chandra sakalāga[ma]-tatva-padārttha-śāstra-vi-
 stāra-vachanābhīrāma guṇa-ratna-vibhūṣhaya Gōpaṇandi ninn
 oreg inis appaḍaṇṇ doregaḷ ill eṇe-gāṇen ilā[taḷa] gradoḷ ||

kanda ||

ēnan ēnan ele pēḷven aṇṇa san-
 māna-dāniya guṇa-vrataṅgaḷaṇṇ
 dāna-śaktiy abhimāna-śakti vi-
 jñāna-śakti sale Gōpaṇandiya ||

avara sadharṇṇaru ||

śrī-Dhārādhipa-Bhōja-Rāja-makuta-prōtāsma-raśmi-chchhaṭṭa-
 chchhāyā-kūṇkuma-paṇka-lipta-charaṇāmbhōjāta-Lakshmi-dhavaḷ
 nyāyābjākara-maṇḍanē dīnamāṇis śabdābja-rōḍo-maṇi
 sthēyāt paṇḍita-puṇḍarika-taraṇi śrīnān Prabhāchandraṇṇ ||
 śrī-Chaturmukha-dēvānāṇi śiṣhyō'dhṛishyaḷ pravāḍibhiḷ
 paṇḍita-śrī-Prabhāchandrō rudra-vādi-gajaṇkusaḷ ||

avara sadharṇṇaru ||

Bauddhōrvvīdha[ra]-sambhaḷ Nayyāyika-kaṇṇa-kuṇṇa-vidhu-biṇbaḷ
 śrī-Dāmanandi-vibudhaḷ kshudra-mahā-vādi-Vishṇu-bhaṭṭa-gharaṭṭa ||

tat-sadharṇṇaru ||

Maladhāri-muṇḍindrō'sau Guṇāchandraḷbhīdhānakah ||
 Balipurē Mallikārmōḍa-Śāntiśa-charaṇaṇchchhakah ||

tat-sadharṇṇaru ||

śrī-Māghanandi-siddhānta-dēvō Dēvagiri-sthiraḷ
 syādvāda-suddha-siddhānta-vēdī vādi-gajaṇkusaḷ ||
 siddhāntāmrīta-varḍdhi-varḍdhana-vidhuḷ sāhitya-vidyā-nidhiḷ
 Bauddhādi-pravitarkka-karkkaśa-maṭiḷ śabdāgamē Bhāratil
 satyādy-uttama-dharmma-harmya-viḷayas sad-vṛitta-bōdhōḍayaḷ
 sthēyād viśruta-Māghanandi-muṇṇi śrī-Vakragachchhādhīpaḷ ||

avara sadharṇṇaru ||

Jainēndrē?Pujya[pādas] sakala-samaya-tarkkē cha Bhāṭṭakalaṇkaha ||
 sāhityō Bhārativ syāt kavi-gamaka-mahā-vāda-vāgmitva-rundraḷ

gitē vādyē cha nrītyē diśi vidīśi cha samvartti-sat-kirtti-mūrttiḥ
sthēyāś chhri-yōgi-brindārchchita-pada-Jinachandrō vitandrō munin-
draḥ ॥

avara sadharmanar ॥

(West face).

Vanākāpura-munindrō'bhūd Dēvendrō rundra-sad-guṇaḥ
siddhāntādy-āgamārtthajūō sa jñānādi-guṇānvitaḥ ॥

avara sadharmanmaru ॥

Vāsavachandra-munindrō rundra-syādvāda-tarkka-karkkaśa-dhishanaḥ
Chālukya-kaṭaka-madhyē Bala-Sarasvatir iti prasiddhiṃ prāptaḥ ॥

ivargge saḥōdara-sadharmanmaru ॥

śrīmān Yaśaḥkirtti-viśāla-kirttis syādvāda-tarkkābja-vibōdhanārkaḥ
Bauddhādi-vādi-dvīpa-kuṇbba-bhēdi śrī-Simhalādhiśa-kṛtārggḥya-pā-
dyaḥ ॥

avara sadharmanmaru ॥

mushṭi-traya-pramitāśana-tuṣṭaḥ śiṣṭa-priyas Trimuṣṭi-munindrah
duṣṭa-para-vādi-mallōtkṛiṣṭa-śrī-Gōpanandi-yati-pati-śiṣyaḥ ॥

avara sadharmanmaru ॥

Maladāri-Hēmachandrō Gaṇḍavimuktaś cha Gaṇḍa-muni-nāmā
śrī-Gōpanandi-yati-pati-śiṣyō'hhūś chhuddha-darśana-jñānādyāḥ ॥

kanda ॥

dhāriṇīyoḥ Manasiḥ-saṃhārigaḥ neneyaḥ ngra-pāpam kiḍuguṇ
sūrigaḥ amaḥ-guṇa-sandhārigaḥ Gaṇḍa-dēva-Maladhārigaḥ ॥

avara sadharmanmaru ॥

śrī-Mūlasaṅghē gata-dōsha-mēghē Dēśigaṇē sach-charitādi-sad-guṇē
bhāraty-atuchchhē vara-Vakragachchhē jātas suhāvaḥ Śubhakirtti-
dēvaḥ ॥

a(ā)jirage kirtti-narttakig ājira hhā-gōlav āge Śubhakirtti-budhaṃ
rājāvaḥ-pūjitan ēṃ rājīsidano Vakragachchha-Dēśiyagaṇam ॥

avara sadharmanmaru ॥

śrī-Māghanandi-siddhāntāmṛitanidhi-jāta-Mēghachandrasya
Śrī-sōdarasya bhuvana-khyātābhayachandrikā sntā jātā ॥

avara sadharmanmaru ॥

Kalyāṇakirtti-nāmābhūd hhavya-kalyāṇa-kāraḥ ॥
Śākiny-ādi-grahāṇam cha nirdhāṭana-durddharaḥ ॥

avara sadharmanmaru ॥

siddhā [ntā] mṛita-vārdhi-sūta-suvachō-Lakshmi-lalāṭēkshaṇaḥ
śabda-vyāhṛiti-nāyikāmba [. .]-chakōrānanda-chandrōdayaḥ
sāhitya-pramadā-kaṭāksha-viśikha-vyāpāra-śiksha-gurūḥ

sthēyād viśruta-Bāḷachandra-munipaḥ śrī-Vakragachchhādhipaḥ !
 śrī-Mūlasaṅgha-kamaḷākara-rājahamso
 Dēśiya-sad-gaṇa-guṇa-pravarāvatamsaḥ
 jīyāj Jināgama-sudhārṇava-pūrṇa-chandraḥ
 śrī-Vakragachchha-tīlakō muni-Bāḷachandraḥ ||
 siddhāntādy-akṣiḷāgamārttha-nipuṇa-vyākhyāna-saṁsuddhiyū
 suddhādhyātmaka-tatva-nirṇaya-vachō-vinyāsadiṇ prauḍhi-saṁ-
 baddha-vyākaraṇārtthaśāstra-Bharatāṇikāra-sāhityadiṇ
 rāddhāntōttama-Bāḷachandra-muniyānt āṛ khyātar i-lōkado ! ||
 viśvāśā-bharita-sva-śītaḷa-kara-prabhrajitas sāgara-
 prōdbhūtas sakaḷānataḷ kuvaḷayānandas satām tśvaraḷ
 Kāma-dhvaṁsana-bhūshitaḷ kshiti-talē jāto yathārtthāhvayas
 so'yaṇ viśruta-Bāḷachandra-munipās siddhānta-chakrādhipaḥ ||

(North face.)

śrī-Mūlasaṅgha Dēśiyagaṇa Vakragachchhada Koṇḍaknndānvayada pari-
 yaḷiya Vaḍḍa-dēvara baḷiya ! Dēvēndra-siddhānta-dēvaru avara śiṣhyaru Vṛishabha-
 nandy-āchāryyar emba Chaturmmukha-dēvaru ! avara śiṣhyaru ! Gōpanandi-paṇ-
 ḍita-dēvaru ! avara sadharmmaru Mahēndrachandra-paṇḍita-dēvaru Dēvēndra-siddh-
 ānta-dēvaru ! Śubhakīrtti-paṇḍita-dēvaru ! Māghanandi-siddhānta-dēvaru ! Jina-
 chandra-paṇḍita-dēvaru ! Guṇachandra-Maladhāri-dēvaru ! avaroḷage Māghanandi-
 siddhānta-dēvara śiṣhyaru Triratnanandi-bhaṭṭāraka-dēvaru ! avara sadharmmaru
 Kalyāṇakīrtti-bhaṭṭāraka-dēvaru ! Mēghachandra-paṇḍita-dēvaru ! Bāḷachandra-
 siddhānta-dēvaru ! A-Gōpanandi-paṇḍita-dēvara śiṣhyaru Jasakīrtti-paṇḍita-dēvaru !
 Vāsavachandra-paṇḍita-dēvaru ! Chandanandi-paṇḍita-dēvaru ! Hēmachandra-Mala-
 dhāri Gaṇḍavimuktar emba Gauḷa-dēvaru ! Trimuṣṭi-dēvaru !

70 (64).

At the same basti, on the piṭha of Ādiśvarasvāmi.

bhadraṁ astu śrī-Mūlasaṅgha Dēśikagaṇa śrī-Śubhachandra-siddhānta-dē-
 vara guḍḍaṇ daṇḍanāyaka Ga yyanu tanuṇa tāyi Pōchavvege māḍisid i-
 basadi maṅgaḷaṇ ||

71.

*At Chandragupta-basti, on the piṭha of the small image in front of
 Pārśvanāthasvāmi.*

(Front.)

śrīmad-rāja-tīrṭha-kōṭi-ghaṭita . . . pāda-padma-dvayō
 dēvō Jaina . . . ravinda-dinakṛid Vāg-dēvatā-vallabha

.... bā .. ta-samanvitō yati-pati tra-ratnākaraḥ
 sō'yaṃ nirjīta tō vijayatāu śrī-Bhāṇukīrttir bbbuvi ||
 śrī-Bāḷachandra-muni-pāda-payōja
 Jaināgamāmbunidhi-varddhana-pā draḥ
 dugdhāmburāsi-Hara-hā

(Back.)

.. maḷā-śrītaṃ [bahu]kaivallyaṃ cinba sa ... [paṃ] inite nērggiriyaṃ vi-
 śvaṃpa .. riva mahimeyṃ Varddhamā .. Jina-patige Varddhamāna-munḥp

Suranadiya tāra-hā .. ra sura-dantiya rajata-giriya chandṛana beḷpṃ
 piridu vara .. rddhamānara parama-tapō-dha .. ra kīrtti mūṅṇu jagadoḷu ||

.. ch-chhishyarn ||

ūrtthādhtśvara-va

72.

*At the same basti, on the piṭha of Kshētrapāla in the hall in front of
 Pārīrandhasrmi.*

.....
 .. janishṭa ritra .. r akhīlā maḷā-śīlīmukha-virājita-pā
 tach-chhishyō Guṇa ta-yatiś chāritra-chakrēśvaraḥ
 tarkka-vyā di-śāstra-nipn ... sāhitya-vidyā-nī
 mīthyā-vādi-madāndha-sindhura-ghaṭa-saṅ ravō
 bhavyāmbhōja

(The stone is scooped out in the middle.)

(On the left side of the same piṭha.)

.. rjjanē Śubhakīrtti-dēva-vidushā vidvēshi-bhāṣā-visha-
 jīvalā-jaṅgulikēna jhmita-matir vādī varākas svayaṃ ||
 ghana-darppōnnaddha-Bauddha-kshītīdhara-paviy ī bandan ī bandan ī ban-
 dane san-Naiyyāyikōdyat-timira-tarapiy ī bandan ī bandan ī ban-
 dane san-Mimāṃsakōdyat-kari-kariripu yī bandan ī bandan ī ban-
 dane pō pō vādi pōg end ulivudu Śubhakīrttīddha-kīrtti-praghōṣaṃ ||
 vitathōktiṃ alit Ajam Paśupati Sārāgiy enippa mūvaruṃ Śubhakīrtti-
 vrati-sannidhiyōḷu nāmōchita-charitare toḍarddaḍ itara-vādigaḷ aḷavē ||
 siṅgada saramaṃ kēḷda mataṅgajadant aḷkal allade sabheyoḷu
 poṅgi Śubhakīrtti-munipanoḷ ēṅ gaḷa nūdiyalke vādigaḷ eṇ-eḷdeyē ||
 pō .. lvudu vādi vṛithāyāsaṃ vibudhōpahāsaṃ anumānōpa-
 nyāsaṃ ninn ī vāsaṃ sandapude vādi-vajrāṅkuṣanoḷ ||

sat-sadharinmiga] ||

(The right side cannot be seen.)

73 (59).

On stone at Śāsana-basti.

śrinat-parama-gambhīra-syādvādāmōgha-lāñchhanay
jīyāt trailōkya-nāthasya śāsanay Jina-śāsanay ||

bbadram astu Jina-śāsanāya sampadyatām prati-vidhāna-hētavē
anya-vādi-mada-hasti-mastaka-spbātanāya ghaṭanē paṭiyasē ||

namō vita-rāgāya namas siddhēbhyaḥ || svasti samadhi-gata-pañcha-mahā-śabda
mabā-maṇḍalēśvaray Dvāravati-pura-varādhīśvaray Yādava-kuḷāmbara-dyumani
samyaktva-chūḍāmanī Malaparol-gaṇḍādy-anēka-nāmavalt-samālaṅkṛitar-appa śri-
man-mabā-maṇḍalēśvaray Tribhuvanamallā Talakāḍu-goṇḍa bhuja-bāja-Vīra-Gau-
ga-Vishṇuvarddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarābhivṛddhi-pravard-
dhamānam āchandrārka-tāray saluttam ire¹ tat-pāda-padāmopajīvi ||

janatādhāran udāran anyā-vanītā-dūray Vachas-sundari-
ghana-vṛtta-śtana-hāran ugra-raṇa-dhīray Māran ēn endapai
janakay tām ene Mākaṇabbe vibudba-prakṛyāta-dharinina-prayu-
kta-nikānāṭṭa-charitre tāy enal idēn Ēchay mabā-dhanyanō ||

kanda ||

vitrasta-maḷay budha-jana-mitray dvija-kuḷa-pavitray Ēchay jagadolū
pātray ripu-kuḷa-kanda-ghanitray Kaṇḍīnya-gōtran amāla-charitray ||
Manu-charitan Ēchigāṅkana maneyolū muni-jana-saṁtāhamay budha-
janainay

Jina-pūjane Jina-vandane Jina-mahimega] āva kalamuṇi sōbbhisugay ||
uttama-guṇa-tati vanītā-vṛtṭiyan olaḱoṇḍud endu jagam ellam kayy-
ettuvinaṁ anāla-guṇa-sampattige jagadolage Pōchikabbeye nōntaḷu ||

ant enisid Ēchi-Rājana Pōchikabbeya putran akhila-tīrthakara-parama-dēva-
parama-charitākarnanōdīrṇa-vipulā-pulaka-parikaḷita-vārabāṇanuv asama-sama-
ra-rasa-rasika-ripu-nṛpa-kaḷāpāvalēpa-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-bhāṣa-
jya-śāstra-dāna-vinōdanuṇi sakāla-lōka-sōkāpānōdanuṇi ||

vṛtta ||

vajray Vajrabhṛitō haḷay Haḷabhṛitaś chakray tathā Chakṛiṇaś
śaktiś Śaktidhārasya Gāṇḍiva-dhanur gGāṇḍiva-kōḍaṇḍinaḥ
yas tadvat vitanōti Viṣṇu-nṛpatēśh kāryay kathay mādrīśair
gGaṅgō Gāṅga-taraṅga-raūjita-yaśō-rāśiś sa-varṇuyō bhavētū ||

int enipa śrinan-mahā-pradhānay daṇḍanāyakaḥ drōha-gharaṭṭay Gaṅga-
Rājay Chāḷukya-chakravartī Tribhuvanamallā Perimāḍi-Dēvana daḷay paṇu-
irvvar sśāmanutar vverasu Kaṇuegāla-bīḍinalu biḷḷ-ire ||

kanda ||

tege vāruvamaṇi hāruva baḡeyam tanag iruḷa bavaram enuta savaṅḡam-
buguva kaṭakigaran aḷiṭam puḡisidudu bhujāsi Gaṅga-daṇḍādhīpana ||

vacha ||

ombinam avaskanda-kēḷiyindam anibarum sāmantarumam bhaṅḡisi tādīya-
vastu-vāhana-samūhamam nija-svānige tandu koṭṭu nija-bhujāvasbṭammbakke
mechchi mechchideṇ bēḍikoḷḷim ene ||

kanda ||

parama-prasādamam paḍodu rājyamam dhanaman enumam bēḍad ana-
svaram āḡe bēḍikoṇḍam Paramanan idan Arhad-archebanāñchita-chittam ||

antu bēḍikoṇḍu ||

vṛitta ||

pasarise kīrttanam janani Pōchala-dēviyar arthi-vaḷṭu mā-
ḍisida Jinālayakkam oṣeḍ ātma-manōrame Lakshmi-dēvi mā-
ḍisida Jinālayakkam idu pūjana-yōjitam endu koṭṭu san-
tosaman aṣram ampan ene Gaṅga-chamūpan id ēn udāttanō ||

akkara ||

āḍiy āḡ irppud Ārhata-sainayakke Mūlasaṅḡham Koṇḍakundānvayam
hādu vēḍ adan baḷayipud alliya Dēsigaganāda Pustakagaḡebbhada
bōdha-vibhavada Kuṅkuṭāsana-Maladhāri-dēvara śisbyar enipa pempīṅḡ
ādam esed irppa Śubhachandra-siddhānta-dēvara guḍḍa Gaṅga-chamūpati ||
Gaṅḡavāḍiya basadigaḷ enit oḷav anitam tām eyde posayisidam ||
Gaṅḡavāḍiya Gommaṭa-dēvargga sutt-ālayaman eyde māḍisidam ||
Gaṅḡavāḍiya Tigūḷaram beṅkoṇḍu Vira-Gaṅḡaṅḡe nimirchchi koṭṭam ||
Gaṅḡa-Rājan ā-muṇṇina Gaṅḡara Rāyaṅḡam nūṛṇmaḍi dhanyan altē ||
ettidan ellig allī neleviḍane māḍidan ellig allī kaḷ
pattidud ellig allī manam āv-eḍey-eydidud ellig allī sam-
pattina Jaina-ḡeḡamane māḍise dēṣadoḷ ellig allig ett-
ettalum āvagam paḷeya māḷbevol ādudu Gaṅḡa-Rājanim ||
Jina-dharmūḡaḡṇiy Attimabb-arasiyam lōkam guṇam-ḡoḷvud ēk
ene ḡōḍāvari ninda kāṛaḡadin iḡaḷu Gaṅḡa-daṇḍādhīna-
thanumam Kāveri perchchi suttī piridum nīr-ottiyum muṭṭit ill
ene samyaktvada pempan ip nereye haṇṇipp-aṇṇan ē-vaṇṇipam ||

int enipa daṇḍanāyaka Gaṅḡa-Rājan Saka-varsham 1039 neya Hēmaḡambi-
saṇvatsarada Phāḷḡuṇa-śuddha 5 Sōmavāradandu tamma gurugaḷu Śubhachandra-
siddhānta-dēvara kālam karchchi Paramanam koṭṭar || daṇḍanāyaka Echi-Rājanam
tanag abhiyṛiddhiy āḡe salisidam || Paramana sāmantarum mūḍalu Sallyada kalla-
haḷḷave ḡaḍiḷ teṅkalu kaḍiḍa kummari hoḡaḡ āḡiḷ haḍuvāḷu Berkkan oḷa-ḡeḡeya Mā-
vinakeḡeya ḡaḍḡeyoḷaḡ āḡiḷ Beḷḡoḷakke hōḍa haṭṭe ḡaḍiḷ haḍagaḷu mēḷaḷ Nēḷila-

keṛeya mūḍaṇa kōḍiyiṇ teṅkaṇa Hosagerey achchugatt̃ ādud ellaṇṇ ! ā-Hosagereya
baḍagaṇa kōḍiyindaṇ mūḍa hōḍa nīru-vakkeyindaṇ ! Aykanakatt̃āda tār-valladin-
daṇ ! teṅkal ādud ella ! v inituṇ Paramaṅge simey-āgi biṭṭa datti || i-dharmmamāṇ
pratipālīsidaṛge mahā-puṇyam akkuṇṇ ||

vrittaṇṇ ||

priyadind̃ int idan eyde kāva pṇurushargg āyup mahā-śṛtyuṇ a-
kkey idaṇ kāyade kāyva pāpige Kurukshetrōr̃vviyoḷ Bāṇarā-
siyoḷ ēl-kōṭi-munindraraṇ kavileyaṇ vēḍāḍhyaraṇ kondud ond
ayasaṇ sārgguṇ id endu sārīdapuṇ i-sāiAksharaṇ santataṇ ||

ślōka ||

sva-dattāṇ para-dattāṇ vā yō barēd vasundharāṇ
shashṭī vvarsha-sahaśṛāṇ viśṭhāyāṇ jāyatō kṛimih̃ ||
bahubhir vvasudhā dattā rājabhis Sagarādibhiḥ
yāni yāni yathā dharmma tāni tāni tathā phalaṇ ||

biruda-rūvāri-mukha-tīlakaṇ Varddhmānāchāri khaṇḍarisidaṇ ||

74 (65).

At the same basti, on the śiṅha-piṭha of Ādiśvarasāmi.

āchāryas Śubhachandra-dēva-yatipō rāddhānta-ratnākaraṇ
tatō'sau Budhamitra-nāma-gaditō mātā cha Pōchāmbikā
yasyāsau Jina-dharmma-nirṇmala-ruchiś śrī-Gaṅga-sēnāpatir
jJainaṇ mandiraṇ Indira-kūḷa-grihaṇ sad-bhaktitō'ohṭikarāt ||

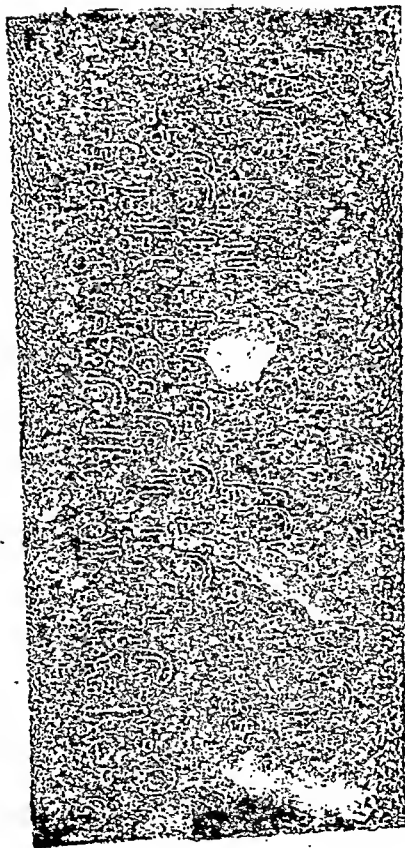
75.

On rock in front of Kattale-basti.

mamāstūpāṇva sa kalē gad-guruḥ
khyātō-Vṛishabhananditī tapō-jñānābldhi-pāragah̃ ||
antēvāsi cha tasyāsid upavāsa-parō guruḥ
vidyā-salila-nirdhūta-sēnushikō jītēndriyah̃ ||
. sa ta tapō tapasair yōga-prabhāvō'sya tu
vandyō'nāhita-kāmanō nirupānah̃ khyātyā sa nā
drashṭā jñāna-vilōchanāna mahatā svāyushyaṇ ēvaṇ punah̃
pā grihaṇ gurur asau yō sthita vasaḥ ||
. Kāṭavappa-śāila-śikharē sanyasya śāstra-kramāt
dhyāna dā māpi-mukhō prakṣhipya karṇmēndhanaṇ ||
. divya-sukhaṇ prāśastaka-dhiyā samprāpya sarvveśvara-
jñānaṇ utam idaṇ kiṇi atra tapasā sarvvaṇi sukhaṇ prāpyatō !



№ 40.



№ 75

76 (35).

At the same place, to the north-east of No. 75.

*Siddham

nered āda vrata-śīla-nōnpi-guṇadiṁ svādhyāya-sampattinim
kaṇṇil-nal-tapa-dharmmad ā-Sasimati-śrī-gantiyar vvandu mēl
ārid āyushyamān entu nōḍ eṇage tān int endu 'Kaḷvappinu'
torad ārādhane-nōntu tīrttha-giri-mēl Svarggālayakk ēṇidār ||

77.

At the same place, to the north of No. 76.

†Siddham

śrī

gati-chēṣhṭā-viraham śubbhāṅgade ghanam māṅ-iṭṭamān viṭṭu val
yatiyam pēḷda vidhānad indu toradē Kaḷbappinā śailaduḷ
prathitārtthappade nōnta nisthita-yāśā svāyuh-pramā . . . yak
sthiti-dēhā Kamalōpamaṅga subhamum Svarlōkadim niśchitam

78.

At the same place, below No. 77.

Sahadēva-māṇi

79.

At the same place, to the north-east of No. 78.

sundara-peṁp ad ugra-tapad ōgida vārdhdad anindyam endu pin
band anurāgav indu balago . . ṇḍu mahōtsavad ēṇi śailamān
sundari sauchad āryyad eṇade . . du vimānam oḍippi chittadinu
Indra-samānam appa sūkha . . . ṇḍade . . kṣhapad eydi Svarggavā ||

80.

At the same place, to the south-east of No. 79.

Mahādēvan muni-puṇḡavann adarppi kṇu per-ddapanu
mahātavan-maraṇam appe tanag ā . . kamu kaṇḍe .
mahā-giri ma . . gaḷe salisi satyā . . nav int ī-
mahā-tavad ontu male-mēl valar adu Divam pokka

* This is separately inscribed opposite the 3rd line, at the commencement.

† This is separately inscribed opposite the 2nd line, at the commencement

81.

At the same place, to the south-east of No. 80.

bôdhyâtirêchya-kaivalya-bôdha-prârdvi-mabanjasé.
 Îśānāya namô yôgi-nishṭhāyār Paramêshṭhinē
 .. rē Kittûra-saṅghasya gaganasya mahaspatih
 paripû .. chârī dha vāṇa
 khyāyā

82.

At the same place, to the north-east of No. 81.

Baladêvâchāryyara pāṭṅgamapa

83.

At the same place, to the north of No. 82.

svasti śrī Padmanandi-munipa atula danimā
 kṛita-dēvā abhava depa mā
 llava

84 (34).

At the same place, to the north of No. 83.

svasti śrī

anavadyan Nadi-râshṭradulle prathita-yaśô .. ndakān vandu .. lâm
 vinayâchâra-prabhâvan tapadinn adhikan Chandra-dêvâchāryya-nāman
 udita-śrī-Kaḷvappinullô rishi-giri-sile-mêl nontn tan dēham-ikki
 niravadyann ēṛi Svarggarṇ Śiva-nile-paḍedān sâdhugaḷ-pūjyamānan

85.

At the same place, to the north-west of No. 84.

śrī-Pushpapandi-nisidhige

86.

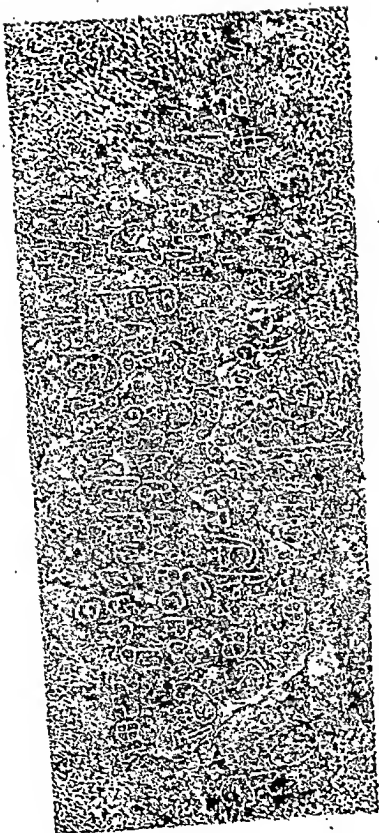
At the same place, to the south-west of No. 85.

.... kra na tamma ge

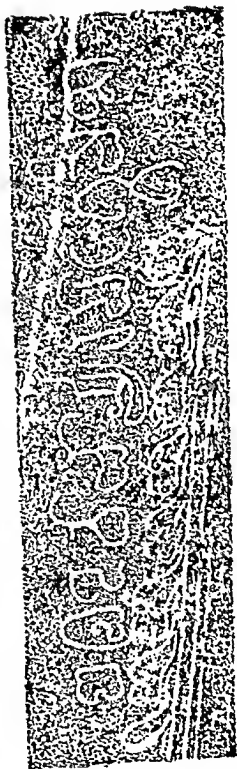
87.

At the same place, to the south-west of No. 86.

śrī-Bāḷa



№ 76.



№ 82.

88 (26).

At the same place, to the west of No. 87, to the north-east of Śāsana-basti.

sura-chāpambōle vidyul-lategaḷa teravōl mañjuvōl tōṛi bēgaṇ
pirigunp śrī-rūpa-līlā-dhana-vibhava-mahā-rāṣigaḷ nillav ārggaṇ
paramārttham mechechen ān i-dharaṇiyuḷ iravān endu sanyāsanaṇ-geyd
uru-satvan Nandisēna-pravara-muni-varan dēva-lōkakke sandān

89.

At the same place, below No. 88.

.. kaṇādo ṇa-vaṇṣā Kaḷvappin durgga

90.

On rock to the right of Chāmūḍarāya-basti, to the west of No. 89.

śrī-Bamma

91.

At the same place, to the north of No. 90.

Dallaga pēl dayvan pā'a . .

92.

At the same place, to the north of No. 85.

svasti Koḷattūr-saṅghadi Viśōka-bbaṭṭarara nisidhige

93 (33).

At the same place, to the east of No. 92.

eḍepareg i-naḍe keydu tapam sayyamaṇān Koḷattūra-saṅgha . .
vaḍe koṛeḍ intu vālvud arid inn enag endu samādhi kūḍie
eḍe-vidiyal kavadiṇ Kaṭavapravaṇ ḍēriye nilladan andhan
paḍegam olippa nd i-sura-lōka-mahā-vibhavasthanan āḍaṇi

94.

At the same place, to the south-east of No. 93.

śrīmad-Gauḍa-dēvara pāḍa

95.

At the same place, to the north-east of No. 95, to the south of Eraḍukaṭṭe-basti.

..... ba sādhu-gra . . . ra dhīraṇ nata-saṃyata man Indranandi-
āchāryya

.. me rmma am edda ntûr id erppa pravalântari
 bhavyaman varppin
 .. nðe ddi môham agald i-val-vishayaṅgaḷan atma-vaśa-kkramav
 idu Kaṭa sthitārādhita
 vimu śvarar i nana rēndra-rājya-vibhūti
 sāsvataim eydiḍān

96.

At the same place, to the south of No. 95.

svasti śri-Koḷattūra saṅghadā Dēva khantiyar nnisi ..

97.

At the same place, to the south of No. 96.

Namilūra sirisaṅghad Ājigaṇadā Rājūṇati-gantiyār
 amalam naltada āḷladiṇ ḡṇadin ā-mikkōttamar mmiḷēdor
 namag ind olt idu endu ēri giriyaṅ sanyāsanaṅ yōgadoḷ
 nanno chint ayd use mantram aṇṇari . . e Svargḡalayam ēriḍār

98.

At the same place, to the west of No. 97.

śri

tapanaṅ dvādaśadā vidhāna-mukhadin keyd ondut ā-dhātri-mēl
 chapal ill ā-Navilūra-saṅghadā mahānantāmāti-khantiyār
 vipula-śri-Kaṭavapra-nal-giriya uēl nōnt ondu san-mārggadin
 npamtiyā Suralōka-saukhyad eḡeyān tān eydi iḷḷāḷ manam

99.

At the same place, to the south of No. 98, to the north of Majjigaṇṇana-basti.

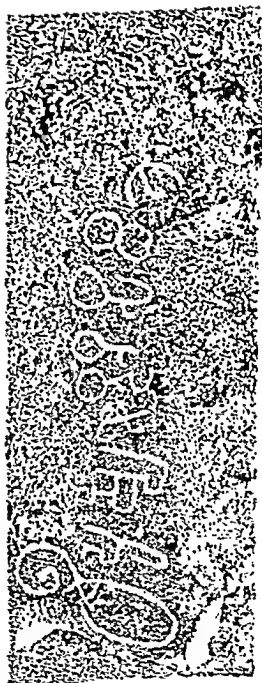
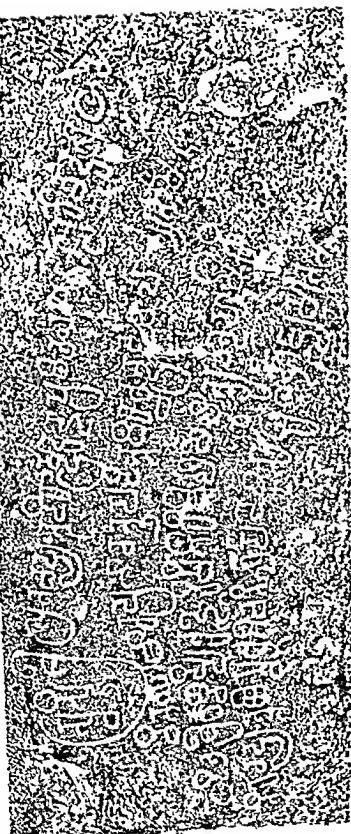
śri-svasti

tanago mṇityu-varavān aḡide Pervāṇa-varṇśadon
 Kālanig ēk asude . . ppina rājya vivatin
 ḡhā . . ka . . mōdasu . . to matā kachchi ni-
 dhānāma sura . . ga-gatiyuḷ nele-kōṇḍan

100.

At the same place, to the east of No. 99.

Paravāṇimāla



101.

At the same place, to the north of No. 100.

.... male-mêl acha mahâ bolâ ..

102.

At the same place, to the north-east of No. 101.

.... jannal Navilûr anêka-guṇadâ śrīsaṅgha du ..
 m enal tilakaṇ śrī r āchāryyara
 bhīmānam eyde torad endô rāga-saukhyāgati
 dad ondu pañcha-padadô dōshap nirāsaṇ

103.

At the same place, to the east of No. 102.

svastī śrīmat-Navilûr-saṅghada Pushpasēnāchārī ya nisidhige

104.

At the same place, to the south-east of No. 103.

śrī-Dēvāchāryya .. nisidhige

105.

At the same place, to the east of No. 104.

śrī

aṅgādī nāman anekap guṇa-kīrti id entān
 tuṅgōchcha-bhakti-vaśadin torad illi dēbam
 poṅgoḷ vichitra-giri-kūṭamayap ku-chēlam

106 (31).

At the same place, to the north-east of No. 105.

*svastī śrī

Navilûrā śrī-saṅghaduḷḷe guravaṇ naṇ Maunī-āchāriyar
 avarā śishyar aninditār gṇa-m .. Vṛishabhanandi muni
 bhava-vij Jaina-su-mārggadūḷḷe naḍad ond ārādhana-yōgadin
 avaruṇ sādhisī Svargga-lōka-sukha-chittap mādhighaḷ

107.

At the same place, to the east of No. 106.

śr

vand anurāgadin eṇadu granthegaḷa kṛamaḍ aṇi śaila ..

vandanu mārḡgadinē timirā vidhiye Navilūra saṃ . . .
 obendade buddhiya hāraṇan i . . tiyup . . yamāvi-abbegaḷ
 ḷippi naḷ Surara saukhiyaṇan immi oḍaḡonḍar āṭṭamum

108 (29).

At the same place, to the south-east of No. 107.

śrī

anavaratan nāḷampi bhṛita-sayyaṇan ente vichchheyaṇi
 vanadoḷ ayōgya . . . nakkum ad i gaḷo . . .
 naṇavaṃ ikkuta radi nōntu samādhī kūḍidoṃ
 anupama divy appadu Suralōkada mārḡgadoḷ iḷḍar iṇbinim ḷ
 Mayūra-gḡrāma-saṅghasya samūḍaryyā Āryya-nāṃikā
 Kaṭapragiriśailē cha sādhitasya samādhitali ḷ

109.

At the same place, to the south-east of No. 108.

śrī

Mēghanandi-muni tān Namilūr-vvara-saṅghadā
 tīrtthadi-siddhiyaṇ . .
 da

110.

At the same place, to the south-east of No. 109.

Śrīkaṇṭhayya

111.

At the same place, to the west of No. 110.

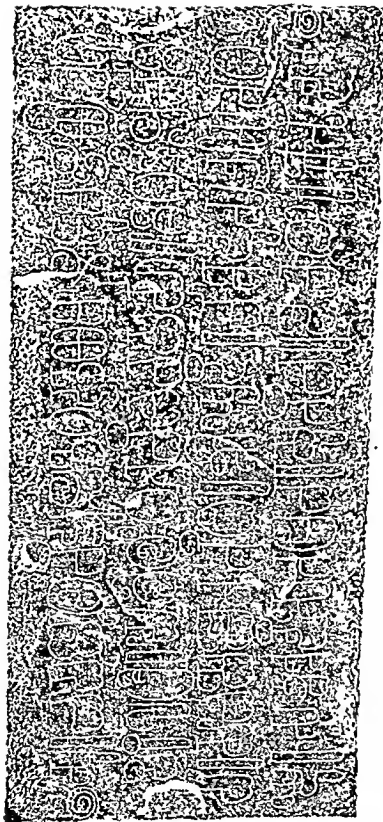
śrī

sa nā negarṭeyagum sed ene-vaḍesi dal
 mugiva nōntum mevola . . tapamaṃ
 ni paṇṭra Nandinunipa
 . . māryyana yu māḷō tala idaruḷ nōntu siddhisthan āḍanu

112.

At the same place, to the west of No. 111.

śrī-Navilūr-saṅghadā Guṇamati-arvegaḷā nisidhige



Nº 88.

Museo Archeologico, Napoli.

113 (32).

At the same place, to the north of No. 112.

tanage mṛityu-varavān aṛid endu su-paṇḍitan
anēka-śīla-guṇa-mālegālin sagid oppidon
vinaya-Dēvasēna-nāina-mahā-muni nōntu pu
inadar iḷḍu paḷi taṅkade tān divam fridān

114 (27).

At the same place, to the east of No. 113.

śrī

śubhānvita-śrī-Naṇilūra-saṅghadā
prabhāvati
prabhākhyam i-parvataḍḍi nōntu tān
svabhāva-saundaryya-karūgarādhipar
grāmē Mayūrasaṅghē'sya āryyikā Dāmitānati
Kaṭvāpra-giri-madhyastha sādhitā cha samādbhitā #

115.

At the same place, to the north of No. 114.

anēka-śīla-guṇaḍ oppidor intu lekkisadum
nenegend oru muniyindaḷ tapa-chechale nōntu tān
tamage mṛityu-varavān aṛidaṃ śrī-Purttiya . . .

116.

At the same place, to the north-east of No. 115.

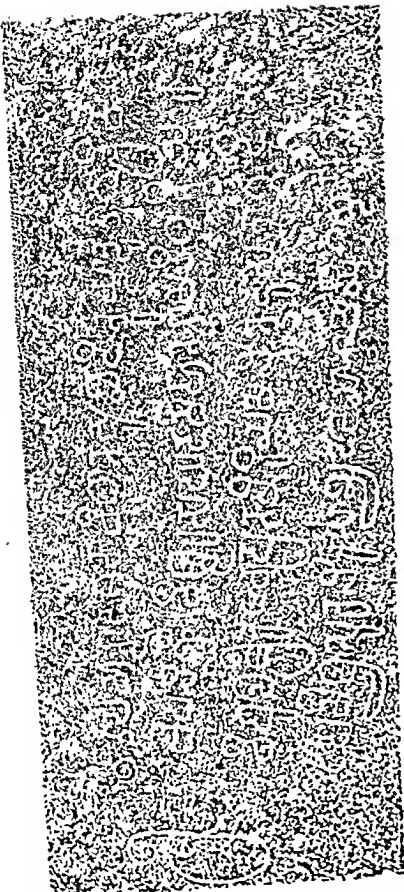
i-pūjyā . . lamānsarēti vaṛadōr ē)-nūrtvaram lakshyam i-
Śrīpūrānvaya-Gandhavarmanan amita-Śrīsaṅghadā puṇyad i-
san-paurā . . nidē . . . rivalagham . . r i-śīla-tala
. mān neṛad upa . . . i

117 (43).

On the first pillar in the maṅgapa to the south of Chāmuṇḍarāja-basti.

(East face).

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam #
śrīman-Nābhēya-nāthādy-amala-Jina-varānika-saudhōru-vārdhhiḥ t
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdih t
śāsta-syātkāra-mudrā-śaḥaḷita-janātānanda-nādhōru-ghōṣhaḥ t
sthēyād ā-chandra-tāram parama-sukha-mahā-vīryya-vlehi-nikāyaḥ #



№ 98.



№ 122.

Myces Archaological Survey

daran emb unnatiyiṃ samasta-bbuvana-prastutyaṃ ādāṃ Divā-
 karaṇandi-brati-nāthan ujaḷa-yaśo-vibhrajitāśa-taṭaṃ ||
 vidita-vyākaraṇada tarkkada siddhāntada viśeṣhadīṃ traividya-
 spadar end i-dhare baṇṇipudu Divākaraṇandi-dēva-siddhāntigaraṃ ||
 vara-rāddhāntika-chakravartti durita-pradhvāpsi Kandarpa-si-
 ndhura-siṃhaṃ vara-śīḷa-sad-guṇa-mahāmbhōrāśi paṅkaja-pu-
 shkara-dēvēbha-saśāṅka-sannibha-yaśa-śrī-rūpaṃ ōhō Divā-
 karaṇandi-brati nirmadaṃ nirupamaṃ bhūpēndra-brindārchchitaṃ ||

(West face.)

vara-bhavyānana-padmaṃ uḷḷalalajjānīka-nētrōtpalaṃ
 koragal pāpa-tamas-tamaṃ parayaḷ ettaṃ Jaina-mārggānālāṃ-
 baran aty-ujjaḷaṃ āgal ēṇ beḷagitō bhū-bhāgamaṃ śrī-Divā-
 karaṇandi-brati-vāk divākara-karākāraṃbol urbbi-nutaṃ ||
 yaḍ-vaktra-chandra-viḷasat-vacchanāṃṇitāmbha-
 pānēna tushyati viśēya-chakōra-brindaḷ
 Jainēndra-śāsana-sarōvara-rājahanuśō
 jlyāḍ asau bhuvī Divākaraṇandi-dēvaḷ ||

avara śiṣhyaru ||

Gaṇḍavimukta-dēva-Maḷadhāri-muntudrara pāda-padmaṃ
 kaṇḍoḍ aśādhyam ēṇ nēneda bhavya-jauakk ama koṇḍa chaṇḍa-
 daṇḍa-virōdhi-daṇḍa-nriṇa-daṇḍa-patat-prithu-vajra-daṇḍa-kō-
 daṇḍa-karāḷa-Daṇḍadhāra-daṇḍa-bhayaṃ pera-piṇḍi pōgavē ||
 baḷa-yutaran baḷaḷachuva Latānta-śaraṅg idirāgi tēgi saṇ-
 chaḷise paḷaḷēchi tūḷḍ avanan ōḍisi mey-vagey āda dāsariṇ
 kaḷeyade ninda karbbunada karggida sippina makke-vetta ka-
 ttaḷaṃ enisittu putt āḍardda meyya maḷaṃ Maḷadhāri-dēvaraṃ ||
 māṇḍum ad omme laukikada vārtteyaṃ āḍada ketta bāḷilaṃ
 tereyada bhānuv astamitam āgire pōgada meyyan ommeṇyūṃ
 turisada kukkuṭāsanake sōlada gaṇḍa-vimukta-vṛttiyaṃ
 māṇḍeyada ghōḷa-duṣhara-tapaś-charitaṃ Maḷadhāri-dēvara ||

ā-charitra-chakravarttigala śiṣhyaru ||

pañcēndriya-prathita-sāmaja-kumbha-pittha-
 nirḷōṭa-lampāṭa-mahōgra-samagra-siṃhaḷ ||
 siddhānta-vārinidhi-pāṇṇa-niśādhināthō
 bābhāti bhūri bhuvanō Subhachandra-dēvaḷ ||
 śubhrābhābhā-sura-dvipāmara-sarit-tāṇpatīś-prasphuṭa-
 jyōtsnā-kunda-kaḷāḍḍha-kambu-kamaḷābhāśa-taraṅgōtkaraḷ
 prakhyā-prajvaḷa-kīrttiṃ anvaḥam ināṃ gāyanti dēvaṅgana
 dik-kaṇyāḷ Subhachandra-dēva bhavataś charitra-bhūṇ bhānini

Śubhachandra-munindra-yaśas-prabheyol sariy āgalārad int i-chandram
prabhuteg ide kandi kundidan abhava-śīrōmanig ad ēke kandum kundum
ettalu bijayaṅ-gayvadam attale dharmma-prabbāvam adhikōtsavadim
bittaripud enale pōlvare mattinavaru śrī-Śubhēndu-saidhāntigaram
Kantu-madāpahar ssakala-jiva-daya-para-Jaina-mārgga-rā-
ddhānta-payōdhigaḷ vishaya-vairigaḷ uddhata-karṁma-bhaṇjanar
ssantata-blavya-padma-dinakrit-prabharam Śubhachandra-dēva-si-
ddhānta-munindrarup pogaḷvud ambudhi-vēshṭita-bhūri-bhūtalap

(North face.)

khyāta-śrī-Maladhāri-dēva-yaminas śishyōttamē Svar-ggatē
hā hā śrī-Śubhachandra-dēva-yatipē siddhānta-chūḍāmanau
lōkānugrabakāriṇi kshiti-nutē Kandarppa-darppāntakē
chāritrōjvala-dīpikā pratihātā vātsalya-vallī gatā
Śubhachandrō mahas-sāndrō'nvikritē kāla-Rāhūṇā
sāndbakārap jagaj-jālam jāyatētyēti nādbhutam
bānambhōdhi-nabhaś-śaśāṅka-tulitē jāte Śakābde tatō
varshē Sōbhakrit-āhvayō vyupanatē māsē puna Śrāvāṇē
pakshē krishṇa-vipaksha-varttini sitē varē daśamyam tithan
Śvar yātas Śubhachandra-dēva-gaṇabhrīt siddhānta-vārānnidhiḷ

śrīmad avara guḍḍap
mahā-pracharḍa-dāṇḍanāyakaṁ vāiri-bhaya-dāyakaḷ gōtra-pavitraḷ budha-jana-
mitraḷ svāmi-drōha-gōdhōma-gharaṭṭaḷ saṅgrāma-jattutṭaḷ Vishṇuvarddhana-Poy-
sala-mahārāja-rājya-saṁuddharapa kaligaḷ-ābharapa śrī-Jaina-dharmmaṁpitāmbu-
dhi-pravarddhana-sudhākara samyakta-ratnākaraḍy-anēka-nānāvali-samāḷaukrita-
rappa śrīman-mahā-pradhāna-dāṇḍanāyaka-Gaṅga-Rājap tamma gurugaḷ śrī-Mūla-
saṅghada Dēsiyagaṇḍa Pustakagachchhada Śubhachandra-siddhānta-dēvargge
parōksha-vinayakke nisidhigeya nilisi mahā-pūjeyam mādi mahā-dānamam geydaru
ā-mahānnbhavan attige Śubhachandra-siddhānta-dēvara guḍḍi

vara-Jina-pūjeyam atty-ādaradindam Jakkapabbe mādisuvaḷu sach-
charite guṇānvitey end i-dharapitṭala meecheli pogaḷutirppudu nichcham
doreyē Jakkapikabbeḷ i-bhuvanadoḷ chāritradoḷ śiḷadoḷ
param-śrī-Jina-pūjeyol sakala-dānāścharyyadoḷ satyadoḷ
guru-pādāmbuja-bhaktiyol vinayadoḷ bhavyarkkaḷam kandaḷ ā-
daradiḷ mannisutirppa pempin edeyol matt anyā-kānta-janam

śrīmat-Prabhāchandra-siddhānta-dēvara guḍḍa heggade Marddimayyam bare-
dap biruda-rōvāri-mukha-tilakaḷ Varddhamaṇāchāri khaṇḍarisida māḍgaḷa-
mahā śrī śrī

śrīmat-parama-gaṇbhīra-syādvādāmōgha-lāūchhananī
jyāt trailōkya-nāthasya śāsanam jina-śāsanam ॥
bhadrām astu jina-śāsanāya sampadyatān pratividdhāna-hētavē
anya-vādi-mada-hasti-nmataka-sphāṭanāya ghaṭanē patiyasē ॥

janatādharan udaran anya-vanita-dāraṇ Vachas-sundari-
ghana-vṛitta-stana-lāraṇ ngra-raja-dhiraṇ Māraṇ ēn endapai
janakam tām ene Mākanabhe vibudha-prakhyāta-dharmma-prayu-
kte nikāmatṭa-charitre tāy enal idēn Ēchaṇ mahā-dhanyanō ||

la ||
 vitrasta-malau budha-jana-mitrau dviija-kuja-pavitran Echaup jagadoju
 patrau ripu-kuja-kanda-khanitrau Kanqdiyua gotran amala-charitra |

parauna-Jineśvarauṃ tanuḡe deyaṃ aṃurkkeyiṃ olpu-vetta Muṃ-
ura dūrita-kṣayaṃ kKanakanaṃdi-muṃiśvaraṃ uttamōttamaṃ
gguṃṃgaḷ udāṭṭa-vittaṃ avadāṭṭa-yaṣaṃ Nṛipakāma-Voysalaṃ
poreda maḥiṣaṃ endōḷ ele baṇṇipar āṃ negaḷa Eḷṅgaṇikanaḥ ||

Manu-charitan Echarikana maneyol mun-jana-saindhamun budha-
janamun

Mann-charitaṁ ॥
 janamurp
 Jina-pūjane Jina-vandane Jina-mahimegaḥ āva kalamurp sōbhisugurp ॥
 ā-mahānubhāvan arddhāṅgi ent appaḥ endode ॥
 ā-mahānubhāvan arddhāṅgi ent appaḥ endode ॥

uttama-guṇa-tati vanita-vṛtṭiyan olaṅṅodud endu jagam ellaiṇ kayy-
ettuvinaṁ amala-guṇa-sampattiḡe jaganolage Pōchikabbeye nōntaṇṇu ||
tanuvayṇ Jina-pati-nutiyiṇṇ dhananayṇ muni-janada triptiyiṇṇ sa-phalaṇ
id inn

id inn
enag emb t-nanibugeyoḷ mananiām jagadoḷage Pōchikabbeye uripalu ḷ
jana-viṇṇatan Eōhigaṇkāna manas-sarō-hampi Gaṅga-Rāja-chamā-nā-
thana janani janani bhuvanakk ene neḷaḷdaḷ Pōchikabbe gupad unṇatiyimp
enisida Pōchāmbike pariḷanannip budha-janannip ormmeg ormmine mananip

ta-
 ynane tapidu parase punyam[an] anantainapi nerapi parapi jasanamja-
 gado[n]

va||
int enisid ā-Pōchāmbike Belgolāda tirttham mudalāg anēka-tirtthagalōlu
palāvum chaityālayaṅgaḷa māḍisi maba-dāna-geydu|| . 13

13

vṛi ||

adan inn ên embe nân ond amaḷḍa sukrītamaiṇ nōḍa rōmāñcham āda-
ppudu pēlv udyōgadindaṇi smariyipade nandō vitarāgāya gārha-
sthyada yōshid-bhāvad t-kāḷada parinātiyīṇ geldu sallēkhanā-sam-
padadindam dēvi Pōchāmbike Sura-padamaiṇ illeyiṇ sūregonḍaḷ ||

Saka-varsha 1043 neya Sārṇvari-saṇvatsarā āshāḍha-suddha 5 Sōma-vārada-
ndu sanyasanamam kaikonḍu ēka-pārśva-niyamadiṇ pañcha-padaman nohebarisut-
tam Dēvalōkakke sandaḷu || ā-jagaj-jananiya putraiṇ || samadhigata-pañcha-mahā-
śabda mahā-sāmantādhipati mahā-prachanḍa-danḍanāyakaiṇ vairi-bhaya-dāyakaiṇ
gōtra-pavitraiṇ budha-jana-mitra śrī-Jaina-dharmamāṇṇitāmbudbi-pravarddhana-
sudhākaram | samyaktva-ratnākaran āharābhaya-bhaṇṣajya-śāstra-dāna-vinōda |
bhavya-jana-hṛidaya-pramōda | Vishṇuvarddhana-bhūpāḷa-Hoysaḷa-mahārāja-rājy-
ābhishēka-pūrṇa-kumbha | dharmma-harniyōddharana-mūḷa-stambha | nudidante
ganḍa pagevaraiṇ beṅkonḍa | drōhā-gharatādy-anēka-nānavaḷ | samāḷaṇkṛitan appa
śrīman-mahā-pradhānaiṇ danḍanāyakaiṇ Gaṅga-Rājaiṇ tann ātmāmbike Pōchala-
dēviyarū Divakke salalu parōksha-vinayakk end t-nisidhigeyaiṇ nilisi pratishṭhe-
geydu mahā-dāna-pūjārohchanābhishēkaṅgaḷaiṇ māḍida māṅgaḷa-mahā śrī śrī ||
śrī-Prabhāchandra-siddhānta-dēva-guḍḍaiṇ | pergaḍe-Chāvarājaiṇ haredaiṇ ||
rūvāri-Hoysaḷachāriya magam Varddhamaṇāchāri birūda-rūvāri-mukha-tīḷakaiṇ
kaṇḍarisida ||

119.

On rock to the right of the entrance to Chāmuḍarāja-basti.

śrīmat-Lakṣhṇa-dēvara pāda ||

120 (66).

At the same basti, on the śiṅhapīṭha of Nemiśvara-svāmi.

Gaṅga-sēnāpatēs sūnur Ēchanō bhāratī-chaṇaḷ
trailōkya-raṇḷjanaiṇ Jaina-chaityālayam achikarat ||
budha-bandhus satāṇ bandhur Ēchanāḷ kamaḷa-chaṇaḷ
Boppaṇāpara-nāmāṇka-chaityālayam achikarat ||

121 (67).

At the same basti, on the pedestal of Pārśvanātha in the upper storey.

Jina-grīhamaiṇ Belgoḷaḍol janaiṇ cllam pogale mantri-Chāmuḍana ma-
ndanan olaviṇ māḍisidaiṇ Jinadēvaṇ Ajitasēna-munipara guḍḍaiṇ ||

122.

At the same basti, on the basement on both sides of the entrance.

śrī-Chāmuḍa-Rājaiṇ māḍisidaiṇ.

123.

On rock to the left of the porch of the same basti.

(Nāgari characters).

Sāntapāndi-dēvara pāda.

124.

At the same place, to the north of No. 123

(Nāgari characters).

śrīmatu Chandrakīrti-dēvara pāda

125 (15).

On a stone to the right of Eraḍṇakalṭṭe-basti.

śrīmat-parāma-gaṇikhitra-syādvādāmōgha-lāṅchhanap
jyāt trailōkya-nāthasya śāsanap Jina-śāsanap ||
bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavē
anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanē paṭṭiyasē ||

svasti samadhiyata-paṇcha-mahā-śabda mahā-maṇḍalēśvara Dvāravatīpura-
varādhiśvarap Yādava-kuṭāmbara-dyumanī saṁnyaktva-chūḍāmanī Malaparaj-
gaṇḍādy-anēka-nānāvallī-samājaukṛitar appa śrīman-mahā-maṇḍalēśvarap Tri-
bhuvana-malla Talakādu-goṇḍa bhūja-bāḷa-Vira-Gaṅga Viśṇuvarddhana-Hoysala-
Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-chandrārkkha-
tārap saluttap ire tat-pāda-padmōpajīvi ||

vṛitta ||

janatādhāran-udāran anya-vanita-dūrap Vachas-sundari-
ghana-vṛitta-stana-hāran ugra-raṇa-dhīrap Māran ēn endapai
janakap tām ene Mākapabbe vibudha-prakhyāta-dharmma-prayu-
kte nikānāṭṭa-charitre tāy enal idēn Ēchap mahā-dhanyasē ||

kanda ||

vitrasta-majap budha-jana-mītrap dvija-kuṭa-pavītran Ēcham jagadolū
pātram ripu-kula-kanda-ghanītram Kaṇḍīnya-gōtran amala-charitra ||
Manu-charitan Ēchigāṅkana maneyolū muni-jana-samūhamum budha-
janamūp

Jina-pūjane Jina-vaudane Jina-mahamegal āva kalamum śōbhisugum ||
uttama-guṇa-tati vanitā-vṛittīyan olaḱoṇḍud endu jagam ellap kaiyy-
ettuvinam amala-guṇa-sampattige jagadolage Pōchikabbeye nōṇṭaḷu ||

ant enisid Echi-Rajana Pôchikabbeya putran akhiḷa-tīrtthakara-pārama-
 dēva-parama-charitākarnnanōdirṇṇa-vipula-puḷaka-parikaḷita-vārabāṇanuv-asama-
 samara-rasa-rasika-ripu-nṛipa-kaḷāpāvalēpa-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-
 bhaisajya-śāstra-dāna-vinōdanuṇi sakala-lōka-śōkāpanōdanuṇi ||

vṛitta ||

vajraya Vajrabhrītō haḷaṃ Haḷabhṛitaś chakraṃ tathā Chakṛiṇaś
 śaktiś Śaktidharasya Gaṇḍīva-dhanur gGaṇḍīvakōḍaṇḍinaḥ
 yas tadvat vitanōti Visbhū-nṛipatēś kāryyaṃ kathañi māḍṛisair
 gGaṅgō Gaṅga-taraṅga-raṅjita-yaśō-rāsis sa varṇō bhavēt ||

int enipa śrīman-inahā-pradhānaṃ daṇḍanāyakaṃ drōha-gharaṭṭa Gaṅga-
 Rājaṃ Chāḷukya-chakravartti-Tribhuvanamalla-Pernimāḍi-dēvana daḷaṃ pan-
 nirvvar sāmantar-vverasu Kaṇṇegāla-biḍinalu biṭṭ ire ||

kanda ||

tege vāruvainaṃ hāruva bageyaṃ tanag iruḷa bavarav enuta savaṅgaṃ-
 buguva kaṭakigaran aliraṃ pugisidudu bhujāsi Gaṅga-daṇḍāḍbipana ||

vachana ||

embinam avaskanda-kēliyindan anibarup sāmantarumaṃ bbaṅgisi tadīya-
 vastu-vāhana-samūhanam nija-svānige tandu koṭṭu nija-bhujāvasṣṭambhakke
 meohohi meohohidem bēḍiko|| ene ||

kanda ||

parama-prasādamam paḍedu rājyaṃmaṃ dhanauvan enumaṃ bēḍaḍ ana-
 svaram āge bēḍikonḍaṃ Paramanana idan Arhad-arcbhanāṅcchita-chitta ||

antu bēḍikonḍu ||

vṛitta ||

pasarise kittanaṃ janani Pôchala-dēviyar artthivaṭṭu mā-
 ḍisida Jinālayakkam osed ātma-manōraṇe Lakshi-dēvi mā-
 ḍisida Jinālayakkam idu pūjane-yōjitam endu koṭṭu san-
 tosanam ajasraṃ āmpaṃ eue Gaṅga-chamūpan id en ndattanō ||

akkara ||

ādiyaḡ irppud Ārhata-samayakke Mūlasaṅghaṃ Koṇḍakundānvayaṃ
 bādu vēḍ adanī baḷayipud alliya Dēsīgaganada Pustakaga chehhada
 bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara śiṣhyar enipa-pempiṅḡ
 ādam esed irppa Śubhachandra-siddhānta-dēvara guḍḍaṃ Gaṅga-chamū-
 pati ||

Gaṅgavāḍiya basadigaḷ enit oḷav anitunam tān eyde posayisidaṃ ||

Gaṅgavāḍiya Gommaṭa-dēvargge sutt-Ālayaman eyde māḍisidaṃ ||

Gaṅgavāḍiya Tigulaṃ bēḍikonḍu Vira-Gaṅgaṅge nimireluchi koṭṭa ||

Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgaṃ nūṛṇmāḍi dhanayan altō ||

On the 1st pillar in the maṇḍapa to the right of the same basti.

(North face.)

bhadram astu Jina-sāsanaśya ॥

jayatu durita-dūrah kṣhira-kūpīra-hīrah

prathita-prithuḷa-kirttiś śrī-Śobhendra-bratiśaḥ

guṇa-maṇi-gaṇa-sindhuś śiṣṭa-lōkaika-bandhuḥ

vibudha-madhupa-pluḷḷaḥ pulla-bāpādi-sallah ॥

Śrī-vadhu chandra-lēkhe sura-bhāruhad udbhavadim payōdhi-vē-

ḷā-vadhu pempu-vettavol anindite Nāgale chāra-rūpa-li-

lāvati danḍanāyakiti Lakkale Dēmati Būchi-rājan emb

i-vibhu puṭṭe pempu-vadēd ārjji-sidaḥ piridappa kittiya ॥

va ॥

āy-abbeya magan entappan endade ॥ svasti samasta-bhuvana-bhavana-vikhyāta-
khyāti-kāntā-nikāma-kamanīya-mukha-kamaḷa-parāṇa-parabhāga-subbagikṛitāt-
mīya-vaktranuṇ ॥ svakīya-kāya-kūnti-parihasita-Kusumachāpa-gātranuṇ ॥ āhārābha-
ya-bhaishajya-śāstra-dāna-viṇōdanuṇ ॥ sakaḷa-lōka-sōkāpanōdan ॥ mukhīa-guṇa-
gaṇābharāṇanuṇ ॥ Jina-charaṇa-sarāṇanuṇ enisida Būchanaṇ ॥

vr̥tta ॥

vinayada sine satyada tavam ॥ ane śauchaḍa janma-bhūmīy end

anavarataṇ pogaḷvndu janam vibudhōtkara-karava-prabō-

dhana-himarōchīyam negaridda Būchīyan udga-paritṛtha-sad-guṇā-

bhinava-Dadhichīyam su-bhāṭa-bhikara-vikrama-Savyasāchīyam ॥

āy-annam Saka-varsha 1037 neya Vijaya-samvatsarada Vaiśākha-suddha 10

Āditya-vāradandu sarvva-saṅga-parityā-*(West face)*ga-pūrvvakam mudipidam ॥

padya ॥

tyāgaṇ sarvva-guṇādhikaṇ tad-anujam śauryyam cha tad-bīndhavam

dhairyyam garbha-guṇātidāraṇa-ripam jñānam manōnyam satam

śēśhāsēśha-guṇam guṇaika-sarāṇam śrī-Būchanōtyāntam

satyam satya-guṇīkarōti kurutē kuṇ vā na chāturyya-bhāḥ ॥

yō vīryē gaja-vairi-bhūyam atulē dāna-kāuḍē Būchanō

yas śākṣhāt sura-bhūja-bhūyam avanau gambhīratāyā vidhau

yō ratnākara-bhūyam ummāti-guṇē yō Mēn-bhūyam gatas

sōntē sānta-umanā manśhi-lashitam Gīrvāṇa-bhūyam gataḥ

Mārikāra iti prasiddhatara ity atyarjjiṭa-śrīr iti

prāpta-Svargapati-prabhutva-guṇa ity uchchhair ummātsīti cha

śrīmad-Gaṅga-chamūpatē priyatamā Lakṣmī-sadrīkṣhā śilā-

stambham śbhāpayatī sma Būchana-guṇa-prakhyāti-vriddhi prati ॥

dhare laghuv aytu viśruta-vinēya-nikāyam anātham aytu Vāk-
taruṇiyum iṅgaḥ i-jagadoḥ ārggam anādarāṇiyey ādaḥ end
irade viśhādān ādān oḍavuttire bhavya-janānta[raṅga] doḷu
nirupānan eydidam negardda Būchiyaṇaṁ Divijendra-lōkamaṁ ||

śrī-Mūlasaṅghada Dēsigagaṇada Puṣṭakagachchhada Subhachandra-sid-
dhānta-dēvara guḍḍam Būchaṇana nisidhigē ||

127 (47).

On the 2nd pillar in the same maṅṭapa.

(South face.)

bhadrāṁ bhūyā Jinēndrāṇāṁ śāsanāyāgha-nāśinē
ku-tṛtṭba-dhivānta-saṅghāta-prabhinna-ghana-bhānavē ||
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varāṇika-saudhōru-vārdhhiḥ |
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḥ |
śasta-syātkāra- mudrā-śabaḷita-janātānanda-nādhōru-ghōshaḥ
sthēyād ā-chandira-tāraṁ parāma-sukha-mahā-viryya-vicīti-nikāyaḥ |
śrīman-munīndrōttama-ratna-varggāḥ
śrī-Guṭamādyāḥ prabhaviśiṣṭavas tē
tat-rāmbudhau sapta-maharddhi-yuktās
tat-sautatau Nandigaṇē babhūva ||
śrī-Padmananditya-anavadya-nāmā
hy āchāryya-śabdōttara-Koṇḍakundaḥ |
dvitīyam āsīd abhidhānam ndyach-
charitra-saṅjāta-suchāraṇarddhiḥ ||
abhid Uṇāsvāti-munīśvarō'sāv
āchāryya-śabdōttara-Griddhapīṣṭhah
tad-anvayē tat-sadriśō'sti nānyaś
tātkāḷikāśēsha-padārthha-vēdi ||
śrī-Griddhapīṣṭhah-munipasya Bājākapīṣṭhah |
śishyō'janishṭha-bhuvana-traya-vartti-kṛtṭiḥ |
chāritra-chūṣṭhur ukhīḷavanipāḷa-manḷi-
māḷa-sīlīnukha-virājita-pāda-padmaḥ ||
tach-ehhiśhyō Guṇanandī-paṇḍita-yatis chāritra-chakrēśvaras
tarkka-vyākaraṇādi-śāstra-nipūṇas-sāhitya-vidyā-patīḥ
mithyāvādi-mudāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhtravō
bhavyānubhōja-divākarō vijayatāṁ Kaudarppa-darppapahāḥ |
tach-ehhiśhyās tri-śatā vivēka-nidhayaś śāstrābhi-pāraṅgatās
tēśhōtkṛīṣṭatāmā dvi-saptati-mitās niddhānta-śāstrārthṭhaka-
vyākhyānē paṭavō vicīṭra-charitās tēśhū prasiddhō munīḥ

nānānūma-maya-pramūṇa-uipunō Dēvēndra-siddhāntikaḥ !
 ajani mahipa-chūḍā-ratna-rārajitāṅghrīr
 vvijita-Makarakēṭṭḍaṇḍa-dōr-dḍaṇḍa-garvyaḥ !
 ku-naya-uikara-bhūḍhirūṇika-dambhōḷi-dāṇḍas
 sa jayatu Vībudhēndrō Bhārati-bhūla-paṭṭaḥ ||
 tach-chhishyaḥ Kaḷadhanta-nandī-munipās siddhānta-chakrēśvaraḥ
 pārāvāra-parita-dhārīpi-kṇa-vyāptāra-kīrttiśvaraḥ
 pañchākshōmnada-kutobhi-kumbha-dajana-prōnmukta-muktāphala-
 prāṇsu-prāñchita-kēsari bndha-nutō vāk-kāminī-vallabhāḥ ||
 tat-putrakō Mahēndrādi-kīrttir mMadana-Saṅkaraḥ
 yasya Vāgdēvatā śaktā śrautīm māḷam ayāyujat ||
 tach-chhishyō Virāṇaṇḍi kavi-gauaka-mahā-vādi-vāgmitva-nyktō
 yasya śrī-Nākasindhu-Tridaśapati-gajākāśa-saṅkāśa-kīrttīm
 gāyanty uchchaic dḍigantē tridaśa-yuvatayaḥ priti-rāgānubandhāt
 sō'yaṇ jīyāt prānāda-prakara-mahidharībhiḥa-dambhōḷi-dāṇḍaḥ ||
 śrī-Gollāchāryya-nāma samajani munipaś siddha-ratna-trayātmā
 siddhātmaḍy-arttha-śārttha-prakaṣana-paṇ-siddhānta-śāstrābdlī-vicī-
 saṅghāta-kṣhāṇṭhah pramada-mada-kaḷāḷḍha-buddhi-prabhāvaḥ
 jīyād bhūpāḷa-maṇi-dymaṇi-vidalitāṅghryabja-lakṣmī-viḷasaḥ ||

pergāḍe Chāvarājani baredam māṅgaḥ ||

(West face.)

Virapandi-vībudhēndra-santataṇ
 nūtna-Chandila-narēndra-vaiṣa-chū-
 dāmaṇiḥ prathita-Golla-dēśa-bhū-
 pāḷakalī kim api kārapēna saḥ ||
 śrīmat-Traikāḷya-yōgi samajani mahikā kāya-lagnā tanutram
 yasyābhūd vīśhṭi-dhārī nīśita-śara-gaṇā grīshma-mārttāṇḍa-bumbam
 chakram sad-vṛitta-chāpākāḷita-yati-varasyāgha-śātrūn vījētum
 Gollāchāryyasya śishyas sa jayatu bhuvanē bhavyā-sat-kairavēnduh ||
 tapas-sāmartthyatō yasya chhātrō'bhūd brahma-rakṣasaḥ !
 yasya smarana-mātrēna muñchanti cha mahā-grahāḥ !
 prājyājyatām gatām lōkē karañjasya hi taitakam !
 tapas-sāmartthyatāḥ tasya tapaḥ kim varuṇitum kṣhamam !
 Traikāḷya-yōgi-yatipāgra-vinēya-ratnas
 siddhānta-vārdhī-parivarddhana-pūṇna-chandraḥ !
 dīg-nāga-kumbha-līkhitōjvaḷa-kīrtti-kāntō
 jīyād asāv Abhayānandi-munir jīgatyaṇ !
 yēnāśēsha-parishahādi-ripavas samyag jītār prōddhātāḥ !
 yēnāptā dāśa-lakṣhaṇōttama-mahā-dharmamākhyā-kalpadrūmah !

yénāsēsha-bhavōpatāpa-hanana svādhyātma-saṃvédanaṃ
 prāptam syād Abhayādi-nandi-munipāśa sō'yaṃ kṛitārtthō bhavi ||
 tach-chlīshyas sakalāgamārttha-nipūṇō lōkajñatā-saṃyutas
 sach-chāritra-vichitra-chāra-charitas sanjanya-kandāūkuraḥ |
 mithyāvājya-vana-pratāpa-hanana-śrī-sōma-dēva-prabhur
 jīyāt sat-Sakalēndu-nāma-munipāḥ kāmāṣṭi-pāvakaḥ ||
 api cha Sakalachandro viśva-viśvambharēśa-
 pramta-pada-payōjaḥ kunda-hārēndu-rōhiḥ |
 tridaśa-gaja-su-vaḥra-vyōma-sindhu-prakāśa-
 pratima-viśada-kīrttir vVāg-vadhū-karṇapūraḥ |
 śishyas tasya dṛiḍha-vratas śama-nidhis sat-saṃyamāmbhōnidhiḥ |
 ālānāṃ vipulālayas samitilīr yuktis tri-guṇi-śrītaḥ
 nānā-sad-guṇa-ratna-rōhana-giriḥ prōdyat-tapō-janma-bhūḥ
 prakhyātō bhūvi Mēghachandra-munipas traividya-chakrādhīpaḥ ||
 traividya-yōgīśvara-Mēghachandra-svābhūt Prabhāchandra-munis su-
 śishyaḥ |
 sambhād-vratāmbhōnidhi-pūrya-chandro nirdhīta-danḍa-tritayō viśa-
 lyāḥ |
 Pushpāstrānūna-dānōtkata-kata-karāṇi chebbēda-dīpyan-mrigēndraḥ |
 nānā-bhavyābja-shaḍḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ |
 saṃsārāmbhōdhi-madhyōttaraṇa-karaṇa-tan-yāna-ratna-trayēśaḥ |
 samyag-Jaināgamārtthānvita-vimāla-matīḥ śrī-Prabhāchandra-yōgī ||

(North face.)

śil-bhūpālaka-mauli-lālita-padas sa jñāna-Lakshmi-patiś
 chārītrōtkara-vāhanaś śīta-yasas-śubhrātapatrāñchitaḥ
 trailōkyādbhūta-Manmathāri-vijayas sad-dharmma-chakrādhīpaḥ
 prithvi-saṃstava-tūrya-ghōsha-minaśas traividya-chakrēśvaraḥ ||
 śābdāughasya śirōmanīḥ pravīṇasat-tarkkajñā-chūḍāmanīś
 saiddhāntēddha-śirōmanīḥ praśamavad-brātasya chūḍāmanīḥ
 prōdyat-saṃyamīnāṃ śirō-manīḥ udāñchad-bhavya-rakshāmanīḥ |
 jīyāt samnta-Mēghachandra-munipas traividya-chūḍāmanīḥ ||
 traividyoṭtama-Mēghachandra-yamināḥ patyur māmāsi priyā
 Vāgdēvi śisāhāvahittha-hṛidayā tad-vaśya-karmmārtthīnī |
 kīrttir vVāridhi-dik-kuḷachala-kuḷē svādātma-praśntum apy
 anvēṣṭum māni-mantra-tantra-nichayaṃ sā sambhramā bhrāmyati |
 tarkka-nyāya-su-vaḥra-vēdir amalārhat-sūkti-tan-mauktikaḥ
 śabda-grantha-viśuddha-śaṅkha-kalītas syādvāda-sad-vidrumaḥ
 vyākhyānōrjita-ghōṣaṇaḥ pravipula-prajñōdgha-vichī-chayō
 jīyāt viśruta-Mēghachandra-munipas traividya-ratnakaraḥ ||

śrī-Mūlasaṅgha-kṛita-Pustakagaṇeśha-Dēsi-
 yōdyad-gaṇādhīpa-su-tārkkika-chakravartī
 saiddhāntikēśvara-śikhāmaṇi-Mēghachandras
 traividya-dēva iti sad-vibudhā stuvanti
 siddhāntē Jina-Virasēna-saṁśīṣaḥ śāsyābja-bhā-bhāskarāḥ
 śhaṭ-tārkkēśhv Akāṇṭika-dēva-vibudhāḥ śakṣhād ayaṁ bhūtaḥ
 sarvva-vyākaraṇē vipaśchid-adhipaḥ śrī-Pūjyapādas svayaṁ
 traividyōtama-Mēghachandra-munipō vādibha-pañchānamah
 Rudrāpīśasya kaṇṭhaṁ dhavajayati hinu-jyōtishō jātaṁ aṅkaṁ
 pītaṁ sauvargaṇa-śailaṁ śīṣa-dīpa-tamaṁ Rāhu-dēhaṁ nīlāntaṁ
 Śrī-kāntā-vallabhāṅgaṁ Kamaḥabhava-vapur m-Mēghachandra-vratindra-
 traividyaśākhilāśa-vaḥaya-nīlaya-sat-kīrtti-chandrātāpō'sau
 muni-nāthaṁ dāsa-dharmīna-dhāri dṛiḍha-śhaṭ-triṇṣad-guṇaṁ divya-bā-
 ṇa-nidhānaṁ uṇag ikṣmchāpaṁ alini-jyā-sūtraṁ ōr onde pū-
 vīna bhāṇagāṇaṁ ayde hīnaṁ adhikaṅg ākṣhēpamaṁ mārppad ā-
 va nayaṁ Darppaka Mēghachandra-muniyol māḥ mīna dōr-darppamaṁ

mridu-rēkhā-viśāsaṁ Chāvarāja bahubadal bareduda
 biruda-rāvārī mukha-tilaka Gaṇgāchārī kaṇṭharisida
 Subhachandra-siddhānta-dēvara guḍḍa

(East face.)

śravaṇyaṁ śabda-vidyā-paripatī mahāntyaṁ mahā-tārka-vidyā-
 pravrapatyaṁ śāghāntyaṁ Jina-ugadita-saṁsiddha-siddhānta-vidyā-
 pravapa-prāgaḥbhiyaṁ end end nṛpaḥita-pūḥakaṁ kīrttisat kīrttu vidvan-
 nīvaṇaṁ traividya-nāma-pravidītaṁ esedaṁ Mēghachandra-vratindra
 kṣhaṇeg īgaḥ jāvaṇaṁ tividat atūḥa-tapaś-īrge lāvanyaṁ īgaḥ
 samasandirdhattu tannaṁ śrūta-vadhug adhika-praudhīy āyt īgaḥ end an-
 de mahā-vikhyāntiyaṁ tālḍidan amala-charitrōttamaṁ bhavya-chētō-
 ranagaṇaṁ traividya-vidyōdita-viśada-yaśaṁ Mēghachandra-vratindra
 ide haṇṣi-brindam īgaḥ bagedapudu chakōri-chayaṁ chaṇchuvindam
 kadukal sārḍdappud īsaṁ jādēyol īrisal end irḍḍapṛaṁ sējjeg ēral
 padēdappam Krishṇaṁ embant esedu bisa-lasat-kandaḥi-kanda-kāntaṁ
 pndidatt 1-Mēghachandra-vrati-tilaka-jagad-vartti-kīrtti-prakāśa
 pūjita-vidagḍha-vibudha-sa-
 mājaṁ traividya-Mēghachandra-vrati-rā-
 rājsidēṁ vinamita-muni-
 rājaṁ Vṛishabha-gaṇa-bha-gana-tārā-rājaṁ

Saka-varshaṁ 1037 neya Manmatha-saṁvatsarada Mārggasira-suddha 14
 Brīhavarāṇ Dīpa-lagnada pūrvvāṇḥad āru-gṇaḥigey appāgaḥ śrī-Mūlasaṅghada
 Ins.

Dēsigaganada Pustakagachchhada śrī-Mēghachandra-traividya-dēvar ttam ava-
śāna-kālanam aridu paṭyānkaśanadoḷ irdān¹ ātma-bhāvaneyam bhāvisuttam Dēva-
lōkakke sandar ā-bhāvaney ent appad endode¹

ananta-bōdhātmanam ātma-tatvam
nidhāya chētasy apalāya bhēyam
traividya-nāmā muni-Mēghachandro
Divam gatō bōdha-nidhir vviśiṣṭam¹

avar agra-śiṣhyar aśēṣa-pada-padārthha-tatva-vidar sakala-śāstra-pirāvāra-pāra-
garuṇi guru-kuḷa-samuddharanarum appa śrī-Prabhāchandra-siddhānta-dēvar ttam-
ma gurugulge parōksha-vineyam karamu āgi śrī-Kabbappu-tīrtthadal tannu guḍ-
ḍam¹ samudhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-
danḍanāyaka¹ vairi-bhaya-dāyakam¹ gōtra-pavitram¹ budha-jana-mitra¹ svāmi-drōha-
gōdhūma-gharaṭṭa¹ saṅgrāma-jattalaṭṭa¹ Viṣṇuvarddhana-bhūpāla-Hoyśaḷa-mahā-
rāja-rājya-samuddharan¹ kaligaḷ-ābharan¹ śrī-Jaina-dharmamūrtiambudhi-pravar-
ddhana-sudhākara¹ samyakta-ratnākara¹ śrīman-īśahā-pradhānam¹ danḍanāyaka-Ga-
ṅga-Rājanam ātana manas-sarōvara-rājahamse¹ bhavya-jana-prasamsa gōtra-nidhā-
ne¹ Rngmini¹ samūne¹ Lakshminīmati-danḍanāyakitium ant avarindam atiśaya-mahā-
vibhātiyam snbha-laguadoḷu pratishṭheya māḍisidar ā-munindrōttamar ī-nisidhi-
geyan avara tapaḷ-prabhāvam ent appad endode¹

sa-inadōḍyan-Mīra-gandha-dviradana-baḷa-kaṇṭhīravan¹ krōdha-lōbha-
druṇa-mūḷa-chelḥēdanam dorddhara-vishaya-śiḷā-bhēda-vajra-pratāpam
kananīyam śrī-Jinēndrāgama-jalanidhi-pāram Prabhāchandra-siddhān-
ta-munindrām mōha-vidhvaṃsana-karan esedan dhātṛiyol yōgi-nāṭha¹

(Chāvarājam bareḍa¹)

mattina māt av ant irali jirna-Jinā-ṛaya-kōṭiyam kramam-
bettire munninantir anit-irggaḷolan¹ nere māḍisittam aty
uttama-pātra-dānad odavam merēvntire Gaṅgavādi
tombattaru-sāsiran¹ Kopanam ādudu Gaṅga-ḍanḍanāthanam¹ ||
sōbbeyan ēp kaikonḍudo
saubhāgyada kaṇiy enippa Lakshminīmatiyind
ī-bhuvana-taḷadoḷ āhā-
rābhaya-bhaisajya-śāstra-dāna-vidhāna¹ ||

128. (48)

On the 3rd pillar in the same maṇḍapa.

śrīmat-parama-gambhīra-syādvādmōgha-lāṇchchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

vri ||

jayatu durita-dūrah¹ kṣhira-kūpara-hīrah¹

prathita-prithuḷa-kīrtti śrī-Śubbēndu-bratīśaḥ
gupa-mapi-gaṇa-sindhub śiṣṭa-lōkayka-bandhub
vihudha-madhupa-pulaha phulla-bāpādi-sallaha ||

avara guḍḍi ||

parama-padārthha-nirṇayana ānta vidagdhabate durnayaṅgaḷoḷ
parichayam endum illad ati-mugdhabate taṇṇ iniyaṅge chittadoḷ
pirid-anurāgaṇaṇ padeva rūpu vinēya-janāntaraṅgadoḷ
nirupama-bhaktiyaṇ padeva pemp ivu Lakshmaleg endum anvitam ||
chaturateyoḷ livanyadoḷ
atīśayaṇ ene negaḷda dēva-bhaktiyoḷ int i-
kshitiyoḷage Gaṅga-Rājana
sati Lakshmyambikeyoḷ itara-satīyar ddoreyē ||
saubhāgyadoḷ amardd ādaṇ
sōbhāspadam āda rūpin olpin prattya-
kshihhūta-Lakshmiyendapud
i-bhūtaḷam mitum eyde Lakshmiṇmatiyaṇ ||
sōbhayan ēṇ kaykoṇḍudo
saubhāgyada kaniy enippa Lakshmiṇmatiyaṇd
i-bhuvana-taḷadoḷ āha-
rābhaya-bhāśajya-śāstra-dāna-vidhānaṇ ||
vitarāṇa-guṇaṇ ade vanitā-
kṛtiyaṇ kavkoṇḍud enipa mahimeya Lakshmi-
matiy elavo dēvatādhi-
shṭhitey allade kēvaḷam manushyaṅganeyē ||
ibha-gaṇane harṇa-lōchane
śubha-lakshane Gaṅga-Rājan arddhāṅgane tān
abhinava-Rugmiṇiy enal i-
tṛi-bhuvanadoḷ pōlvar olaṇ Lakshmiṇmatiyaṇ ||

śrī-Mūlasaṅghada Dēśiyagaṇada Pustakagaḇchhada śrīmat-Śubhachandra
siddhānta-dēvara guḍḍi dandānāyakati Lakkavve Saka-varṣam 1044 neya Plava-
saṇvatsarada śnda 11 Śukra-vāradandu sanyasanam-geydu samādhi verasi muḍipi
Dēvalōkakke sandaḷ || parōksha-vinēyakke nishidhgeyaṇ śrīmad-dandānāyaka-
Gaṅga-Rājanaṇ nilisi pratishthe-māḍi mahā-dāna-mahā-pujegalaṇ mādidam māṅgaḷa
mahā śrī śrī ||

vri ||

jayatu durita-dûrah kslûra-kûpâra-hârah
 prathita-prithulâ-kirtti śrī-Subhêndra-hratisal
 guṇa-maṇi-gaṇa-sindhulî śishṭa-lôkayka-bandhul
 vibudha-madhupa-pullalî phulla-bâṇâdi-sallalî ||
 Śrī-vadhu chandra-lêkhe sura-bhûrñhad nâblivadiyû payôdhi-vê-
 lā-vadhu pempu-vettavol anindite Nâgale chāru-rûpa-lī-
 lāvati daṇḍanāyakiti Lakkale Dēmati Bâchi-râjan emb
 1-viblu puttē pempu-vadē ārijisidāḷ pīridappa kīrttiyayū ||

va ||

āy-abbeya magal ent appal endade | svasti nistushatijita-vrijina-bhāga-bhagavad-
 Arhad-arhanṭya-chāru-charaṇāravinda-dvandvānanda-vandana-vēḷā-vijôkanṭyaksh-
 māyanuṇa-Lakshmi-vijāseynū apahasanyā-svīya-jivitēsa-jivitānta-jivana-vinôda-
 nārata-rata-rati-vijāseynū | kâlēya-kāla-rûkshasa-rakshā-vikāḷa-sakaḷa-vāṇija-trāpati-
 prachanḍa-Chāmunḍati-krêṣṭha-rājasrêṣṭhi-uvānasa-rājanuṇa-rājahapasa-vanītā-
 kalpeynū | parama-Jina-mata-paritrāṇa-karāṇa-kāraṇibhûta-Jina-śāsana-dēvatākārā-
 kalpeynū | abhirāṇa-guṇa-gaṇa-vaṣṭkarapṭyatāmukarapṭya-Dharaṇṭsuteynū | śrī-sāhi
 tyā-satyāpita-Kshirôdasuteynū | sad-dhammānuraḡa-matiyūn enisida Dēmiyakka
 padya ||

śrī-Chāmunḍa-manô-manôīatha-ratha-vyāpāraṇaika-kriyā |
 śrī-Chāmunḍa-mānas-sarôja-rajasā rāja-dvirephāṇaṇā
 śrī-Chāmunḍa-grihāṇapôḡgata-mahā-śrī-kalpa-vallī svayayū
 śrī-Chāmunḍa-ma(West face) nāḷ-priyā vijayatām śrī-Dēnavaty-aṇṇaṇā ||
 āhārayū tri-jagaj-janāya vibhayayū blittāya divyanshadhāy
 vyādhi-vyāpad-upêta-dīna-mukhīnē śrôtrē cha śāstrāgamāy
 ēvaṃ Dēvanatis sādāiva dadati praprakshayē svāyushām
 Arhad-dēva-matiyū vidhāya vidhūnā divyā vadhū prôdabhū |
 āsit para-kshôbhakara-pratāpā-
 śēshāranipāla-kritādarasya
 Chāmunḍa-nāmnô vaṇijal priyā strī-
 mukhyā satī yā bhuvi Dēmatitī ||
 bhûlôka-chaityālaya-chaitya-pâjā-
 vyāpara-kṛity-ādaratô' vatirṇuā
 Svarggāt sura-stritī vilôkyamānā
 puṇyēna lāvanya-guṇēna yātra ||
 āhāra-śāstrābhaya-bhēshajānāy
 dāyiyū alāyī varṇna-chatusṭayāya
 paçchāt samādhi-kriyayāyur-antē
 sva-sthānavat Svah pravivēsa yêchchayil

sad-dharmma-sātrani Kali-kāla-rājani
 jivā vyavasthāpita-dharmma-vṛittiyā #
 tasyā jaya-stambha-nibhani śilāyā
 stambhani vyavasthāpavati sma Lakṣmih #

śrī-Mūlasaṅghaḍa Dēsigagayada Pustakagachehḍa Śubhachandra-sid-
 dhānta-dēvara guḍḍi Saka-varsha 1042 neva Vikāri-saupvatsarada Phāḡga-ba 11
 Bṛihavāradandu sanvāsana-vidhiyini Dēniyakka nuḍipidaḷu #

130 (63).

On the siphapiṭhu of Ādisēvarasvāmi in Eraḍukatte-basti.

Śubhachandra-munindrasya siddhāntē Siddhanandinah
 pada-padma-yugē Lakṣmih Lakṣmih iva virājatē #
 yā Sītā pati-dēvatā-vrata-vidhau kṣāntau kṣbitir yā punar
 yā Vāchā vacchanē Jinārchehana-vidhau yā Chēlini kēvaṇṇi
 kāryyē niti-vadhū rapē jaya-vadhū yā Gaṅga-sēnāpatēḷ
 sā Lakṣmih vvasatim guṇika-vasatir vyātitanan nūtanam #
 śrī-Mūlasaṅghaḍa Dēsigagayada Pustakānvaya #

131 (62).

On the pedestal of Śāntiśēvarasvāmi in Gaṇḍharāya-basti.

Prabhāchandra-munindrasya pada-paṇkaja-śatpada
 Śāntalā Śānti-Jainēndra-pratibimbam akārayat #

(On the siphapiṭha of the same image.)

uktau rakra-guṇani dṛisōs taraḷatā sad-vibhramam bhṛū-yugē
 kāṭṭhiyyani kaḇbayōr nūtamba-phalakē dhatvē timātra-kramam
 dōshān ēva guṇkarōshū subhagē saubhāgya-Lhāgyam tava
 vyaktaṇi Śāntalā-dēvi vaktum avanaḷ śakōṭi kō vā kavīḷ #
 rājatē nūja-siphīva pūrvē Vishṇu-mahibhṛitah
 vikhyatā Śāntalākhyā sā Jināgāram akārayat #

132 (56).

At the side of the same basti.

traividhyōttama-Mēghachandra-su-tapaḷ-piṇṇa-vārūṇah
 saupṇṇnākshayē-vṛitta-nūmāḷa-Lanūḷ ghushyad-budhānandanah
 traḷḷōkya-prasarad-yasās-śuchi-ruchir yyar prāsta-dōshāgamaḷ
 siddhāntāmbudhi-varddhanō vijayatē # pūrvah Prabhāchandraṇah #
 Śrīśōḍarāmbuja-bhavād udito'ttir Atri-
 jātēndu-putra-Budha-putra-Purūravastah
 Āyus tataś cha Nahushō Nahushād Yayātih
 Ins.

tasnād Yadur Yadu-kulē bahavō babhūvuh ||
 khyātēshu tēshu nripatīḥ kathitah kadāchit
 kaśchid vanē muni-varē śvachalāḥ karāḥap
 śārdḍālakam prati ha poy Śala ity atō'bhōt
 tasyābhidhā muni-vachō'pi channūra-lakshmaḥ ||
 tatō Dvāravati-nāthā Poysaḥ dvīpi-lāñchhanā
 jātās Śasapurē tēshu Vinayāditya-bhūpatīḥ ||
 sa śrī-vṛddhikaraṇi jagaj-jana-hitaṇi kṛtvā dharāṇi pāḥayan |
 śvēta-chhūtra-sahasrapatra-kamālē Lakshmiṇi chiraṇi vāsayan |
 dōrddandē ripu-khaṇḍanaika-chaturē vira-śriyaṇi nātayan |
 vikshēpākhiḷa-dikshn śikshita-ripus tējah-prasastōdayah ||
 śrīnād-Yādava-vanīśa-maṇḍana-maṇiḥ kshōṇīśa-rakshā-maṇiḥ
 Lakshmi-hāra-maṇiḥ narēśvara-śirah-prōttmāṅga-sūmbhad-maṇiḥ
 jlyān nti-pathēksha-darppana-maṇiḥ lōkaika-chūḍānamaiś
 śrī-Vishṇur vvinayārchchitā gṇya-maṇiś sanyaktva-chūḍānamaiḥ ||

kanda ||

ereda manujaṅge sura-bhū-
 miruhaṇi śaraṇ endavaṅge kulīśāgarāṇi
 para-vaniteg Anilatanayaṇi
 dhuradol poṇarddaṅge mṛityu Vinayāditya ||
 balidaḍe maledaḍe Malapara
 taleyoḷ bāl-iḍuvau uḍita-bhaya-asa-vasadūṇi
 baliyada maleyada Malepara
 taleyoḷ kaiy iḍuvan oḍane Vinayādityaṇi ||
 ā-Poysaḥ-bhūpaṅge ma-
 hīpāḥa-kumāra-nikara-chūḍāratnaṇi
 śrīpati nija-bhūja-vinaya-
 mahīpati janiyisidan adaṭan Eṇyaṅga-nripaṇi ||

vritta ||

anupama-kīrtti mūreneya Māruti nālkaṇey ngra-valmiy ayd
 eneya samudram āreneya pū-gaṇey ēlaney urbbarēshan eṇt-
 eneya kuḷādrīy ombhataney nḍgha-saṇēta-hasti pa-
 tteneya nidhāna-mūrttiy ene pōlvavar ār Eṇyaṅga-dēvana ||
 ari-puradol dhagaddhagil dandhagil embuḍ arāti-bhūmipā-
 ḷara śiradol garilgari garilgaril embuḍa vairi-bhūtaḷē-
 śara karuḷol chimikēlūmi chimichimil embuḍa kōpa-vanhi du-
 rddharataram endol alk-urade kāḍavar ār Eṇyaṅga-dēvana ||
 kaṇi ||

ā-negaḷd Eṇga-nripālana

sūnu brihad-vairi-marddanam sakala-dhari-
tri-nāthan artthi-janatā-
Bhāmsutam jishnu Vishnuvardhanam esedam ||
ndeyam-geyal odan odan ant
uditōditamāge sakala-rājyabhhyndayam
madavad-ariti-nripālaka-
pada-vidalanam anama Vishnuvardhana-bhūpam¹

vritta ||

kelaram kirtikki bēram bihurddn kelaram atyagra-saūgrāmadoļu bāl-
dale-gonḍ akshēpadindam kelara talegalam metti mind ugra-kōpam
malev aty-udvrittarām tottaladulidn nija-prājya-sūmrājyamam tōl-
valadip nishkaytakam māhidam adhika-balam Vishnu Jishnu-pratāpam ||
durbhārāri-dbarādhārēndra-kuḷamam śrī-Vishnu-bhūpālan ārdh
erbbatṭilu seded oḍi pōgi bhayadind ā-bandan ī-bandan end
nrbbipālāra kange lōkam anitnū tad-rūpam āgirppinam
saribam Vishnunayam jagatt enip idēni pratyaksham āgirdindō ||

vachana ||

svasti samadbigata-pañcha-mahā-śabda mahā-mayalēśvaram Dvārāvatipnra-
varādhīśvaram Yādava-kuḷāmbara-dynmanī sanyakta-chūḍāmanī Malaparol-gaṇḍā-
dy-anēka-nānāvālī-samājānkrītamam¹ mattam Chakragoṭṭa Talakāḍu Nilagiri
Koṅgu Nāṅgali Kōlālam Tereyūru Koyatūru Koṅgali Uchehaṅgi Taleyūru Pombn-
rehchav Andhāsra Chauka Baleyavattapa yend ivn modalāg anēka-dnrgga-trayaū.
galan āsramadip kondu chaṇḍa-pratāpadip Gangāvāḍi-toubhattaru-sāsiramunan
undige-sādhyam mādi snkhadip rājyam-geyyuttam irddā śrīman-mahā-mayalēśva-
ram Tribhuvana-malla Talakāḍu-gonḍa bhūja-bala Vira-Gaṅga Vishnuvardhana-
Poysala-Dēvara vijaya-rājyam uttarōttarābhivirdhī-pravarddhāmānam ā-c handrār-
kka-tāram-barām saluttam ire¹

kam ||

ā negardda Vishnu-nripāna ma-
nō-nayana-priye chālāla-nīlālaki cha-
ndrānane Kāmāna Ratiyalu
tān ege toṇe sari samāne Śāntala-dēvi¹

vri ||

aggada Mārasūngana manō-nayana-priye Māchikabbeyant
aggada kirtti-vett esevar agra-tanūbhavē Vishnuvardhanaṅ
aggada chitta-vallabhey enalk abhivarnipar āro Lakshmgant
aggalam appa māntanada Śāntala-dēviya puṇya-vridhhiyam ||
dharadoḷ Vishnu-nripālakaṅge vijaya-śrī vakshadoḷ śantatam
paramānandadin ōtu nilva vipula-śrī tējad uddāmyam

vara-dig-bhittiyam eydisal neyvu kirtti-śrīy ennti irupud 1-
dareyol Śāntala-dēviyaṁ neyeyo baṇṇipp-ātau ē-vaiṇṇipam ॥

kaṇṇ ॥

Śāntala-dēviya guṇamaṇi

Śāntala-dēviya samasta-dānōmatiyaṁ

Śāntala-dēviya śīlam a-

chintyaṁ bhuvanaika-dāna-chintāmaṇiyaṁ ॥

va ॥

svasty anavarata-parama-kalyāṇabhyaṇḍaya-śata-sahasra-phala-bhoga-bhāgiṇi
dvitīya-Lakṣmī-samāneyam ॥ sakala-kalāgamānūneyam ॥ abhinava-Rugmīṇī-dēvi-
yam ॥ pati-hita-Satyabhāveyam ॥ vivēkaika-Brihaspatiyam ॥ pratyutpanna-Vācha-
spatiyam ॥ muni-jana-vinēya-jana-vinīteyam ॥ patibratā-prabhāva-prasiddha-Śīte-
yam ॥ sakala-vandī-jana-chintāmaṇiyam ॥ samyakta-chūḍāmaṇiyam ॥ ndvritta-sava-
ti-gaṇḍhavārayeyam ॥ chatus-samaya-samuddhara-karāṇa-kārayeyam ॥ Manōja-
rāja-vijaya-patākeyam ॥ nija-kulābhyaḍaya-dīpakeyam ॥ gīta-vādyā-nṛitya-sātradhā-
reyam ॥ Jina-samaya-samudita-prākāreyam ॥ āhārābhaya-bhāishajya-Śāstra-dāna-
vinōdeyam appa Viṣṇuvarddhana-Poysaḷa-Dēvara piriy-arasi paṭṭa-mahā-dēvi Śā-
ntala-dēvi Saka-varsha śāsira 40 ydeueya Śobhakṛitū-saṇṇivatsarūda Clinitra-suddha
pāḍiva Brihaspati-vāraḍandu śrī-Beḷgolūda tṛtthadoḷ Savatigandhavāraṇa-Jinālaya-
maṇi māḍisi dēvatā-pūjega rishi-samudāyakk āhāra-dānakka Kalkaṇi-nāḍa Moṭṭena-
vileyaṁ tamma gurugaḷ śrī-Mālasaṅghada Dēsiyagapada Puṣṭakagaṇehhāda
śrīman-Mēghachandra-traividya-dēvara śiṣhyar Prabhāchandra-siddhānta-dēvargge
pāda-prakṣāḷanaṁ-māḍi sarbba-bādhā-parihāravāgi biṭṭa datti ॥

vri ॥

priyadind int idan eyde kāva puruṣhargg āyūṁ mahā-śrīyūṁ a-
kkey idan kāyade kāyva pāpige Kuruksheṭrōrbbiyoḷ Bāvara-
siyoḷ erkkōṭi-munindraraṇ kavileyaṁ vēdāḍhiyaraṁ kōndu onḍ
ayasam sarggum id endu śāridapuv 1-śāḷāksharaṁ santatam ॥

śloka ॥

sva-dattāṁ para-dattāṁ vā yō harēti vasundharāṁ ॥

śhasthīr vvarsha-sahaśrāṇi viśṭāyāṁ jāyatē kṛimih ॥

Elāsanakattava kereyāgi kaṭṭisi Savatigandhalasti-basandige saruṅige dēviyarū
Jinālayakke biṭṭaru ॥ śrīmat-piriy-arasi paṭṭa-mahā-dēvi Śāntala-dēviyarū tāvu mā-
ḍisida Savatigandhavāraṇada basandige śrīmat-Viṣṇuvarddhana-Poysaḷa-Dēvara beḍi-
kōṇḍu Gaṅgasamudrada kēlagana nadu-bayal ayvattu-kōḷaga-garḍde tōṭavaṁ śrīmat-
Prabhāchandra-siddhānta-dēvara kālām karēbhi dhārā-pūrvvakam māḍi biṭṭa datti
idan alidavaṁ Gaṅgeya tāḍiyoḷe hadineṭṭu-kōṭi-kavileyaṁ kōnda mahā-pātaka ॥
maṅgala mahā śrī śrī ॥ (On the right side) śrīmat-Prabhāchandra-siddhānta-dēvara
śiṣhyarū Mahēndrakīrtti-dēvarū munūtra-hadimūru kaṇṇichina bolavigeya Śāntala-
dēviya basandige māḍisi koṭṭaru maṅgala mahā ॥ śrī śrī ॥

133 (57).

On the pillar in front of the same basti.

(North face)

samsāra-vana-madhye'smin riṣṭiṃś tadgāṇ jana-drumān
 ālōkyālōkya sad-vṛttān cchīṃnati Yama-takṣakaḥ ||
 śrī-riṣat-Kṛishṇa-Rājendrana magana magan satya-saucha-dvayaḥ
 kāraṃ śrī-Gaṅga-Gāṅgēyana magala magan vira-Lakṣmi-vilāsa-
 gāraṃ śrī-Rājachūdāmaniy aliyan id ēṃ pempo pēl end alampiṇ
 bhūri-kṣmā-chakramuṇi baṇnise sale negaldan Ratṭa-Kandarppa-dēvaṃ ||
 para-bhūmiśvara-blukaraṇi kara-niśātōgrāsi-śatru-kṣhiti-
 śvara-vidhvamsa-param parākrama-guṇātōpaṃ vipakṣhāvanti-
 śvara-pakṣha-kṣhaya-kāraṇaṇi raṇa-jayōdyōgaṃ dvishan-mēdinti-
 śvara-sambhāra-havirbhujam bhūja-balaṇi śrī-Rājamārttaṇḍana ||
 iriyalk aṇṇuvar iyal ārar arebar pūṇḍ ivar āraṇḍum ānt
 iriyalk aṇṇar ad āva gaṇḍa-guṇam āv-andāryyam end alkaḍ ānt
 iriv aṇṇuṇi piriḍ iṇa pempuṇi esēd opp iḷḍappuv ār baṇṇiṣal
 nerevar bḷirada chāgaḍ unnaṭikeyaṇi śrī-Rājamārttaṇḍana ||
 kiḍada jāsakke tāne guṇiyāda chalaṇi nered artthig artthamaṇi
 kuḍuva chalaṇi todaḷ-nuḍiyadirppa chalaṇi para-veṇṇol ōṭ oḍaṇ-
 baḍada chalaṇi śaraṅge vare kāva chalaṇi para-sāinyamaṇi perāṅg
 eḍe-guḍaḍ aṭṭi kolva chalaṇi āḷda chalaṇi Chalaḍaṇḱakāraṇa ||
 iru perāḍ ēnan iṇi pogaḷut iḷḍapud iṇa negaḷte kalpa-bhū-
 miruhadin aggaḷaṇi nuḍi suraḱaḷadind aḱaḷaṇi parākramaṇi
 khara-kara-tējaḍiṇi bisidn chāgaḷa nanniya bḷiraḍ andani ||
 doret ene baṇṇiṣal nerevar ār alavaṇi Chalaḍaṇḱakāraṇa ||
 oḱasugam allad uḷḷudane pēḷḍapen endum atarkya-vikramaṇi
 turigapatig allad ille gaḍa sanda gabhṛate vīrddhig allad ||
 lle gaḍa jagat-prasiddhig ele mahōnnati-ve . . ga . . .
 in ellam oḷavaṇi ariveṇ

(East face)

dusthite-lōka-kalpataṇi eubudū vairi-narēndra-kumbhī-kum-
 bha-sṭhala-pāṭana-pravāṇa-kēsariy embudū kāmīnī-janō-
 ra-sṭhala-hāraṇi embudū mahā-kavi-chitta-sarōruhākari-
 vāstṭhita-haṇṇan embudū samasta-maḱi-janam Indra-Rājanuṇi ||
 pusivude takku koṭṭi alipi kolvude mantapaṇi anyā-nārig i-
 tiṣuvude chittam tyadude binnapaṇi ārumaṇ eyde kūrttu baṇ-
 chisuvude kalta kalpiy ene matt avaraṇi pesar-gōṇḍaḍ entu pō-
 tiṣuvudo pēḷim iḱaḍina rāja-taṇḱaroḷ Indra-Rājanuṇi ||
 nikhīḷa-vinamaṇi-narēśvara

mukhābja-nētrōtpalākālōla-kīl-
 mukha-nikaradin esevudu pada-
 nakha-kamajākara-vijāsam ahitara Javana¹
 mannisi pirid tvaṇi toda-
 ḷaṇi nuḍḍiyan toḍardu māṇaṇ aḷarindam id ēn
 unnati-vaḍedudo chāgaḍa
 nanniya biraḍa negaḷte Chalaḍ-aggaliyā² ||
 śarad-aṇṇita-kiraṇa-ruchiyyiṇ
 charaḥchara-vyāptiyyiṇ jagaj-jana-mūtiyyiṇ
 karam eṣeḍ iḷḍapud ēn i-
 śvara-anūrttiye kirtti Kirttinārāyaṇa ||
 nuḍḍivar bīraman oḍu-gaṇḍu seḍavar chāgakkē moyv-āmpar i-
 vaḍe pal-gachchuvār āṇe sōchigāḷem eṇḍ irppar ppāra-śrītyarō³
 gaḍaṇṇiṇ nannige biguvar nuḍi todaḷ dōsakkē pakkaḍeḍam
 baḍa-gaṇḍar Kali-kāḷaḍōḷ kaligāḷōḷ gaṇḍaṇ-baṇṇiṇ gayḍarē ||

(South face)

śrīge vijayakke viddege
 chāgakk adaṭiṅge jasake pemping initarkk
 āgaram id endu-kaṇḍukad
 āgamadoḷe negaḷguṇ āḷte bīra bīra ||
 oḷagaṇi dakṣhiṇa-sukara-duṣhkaramaṇi poragaṇa sukara-duṣhkaṇa-bhēḍa-
 māṇi
 oḷage vāmada viṣamaṇaṇ alliya viṣma-duṣhkaramaṇi inn adara po-
 rag a-
 ggaḷikey eṇiṇ ati-viṣamaṇaṇ adar ati-viṣama-duṣhkaramaṇi eṇba duṣhkar-
 māṇi
 eḷeyōḷ orvvane chārisal ballaṇi nālku-prakarayaṇaṇṇaṇ Indra-Rajaṇi⁴
 chārise nālku-prakaraṇa-
 chāraṇe mūntūra-mūvatēṇṇi eṇisadav ā-
 chāraṇegaḷaṇ āraṇaḍiṇ
 chārisugur kōti-teraḍin Eḷevabedeṇṇuṇi ||
 baḷasuv ēruva suḷiṇ āgaḷv intappa chāraṇa-dōṣhaṇ allade poṭṭava-
 ṭṭaḷege saṇṇa-āge girigeya kōl muṭṭi miḷaḷuṇi nelaluṇi aṇam iyaḍ int
 aḷaviyōḷ bare porag oḷag eḍaḍōḷaṇi baḷaḍōḷaṇi kaḍu-gaḍuṇiṇne barppa
 vaḷayan dappade chārisuv oḷeyam Raṭṭa-Kandarppaṇṇaṇi Avaiṇi baḷiṇ⁵
 meḷasina niliridu girigeyan aḷeḍorgg eṇ-kōlōḷ oḷage poragaṇe meḷev oḷp
 aḷavaḍe chāriṇa baḷalikey aḷar idu kēvaḷaṇe Kirttinārāyaṇa ||
 girige meḷasindaṇi kirid akka kāl oḷpu nāl-vaḷar aḷaviḷa kiridum akka
 turagaṇi betṭaḍiṇiṇ pirid akka vaḷayaṇuṇiṇ bhā-vaḷayaḍin attā piridum akka

girige kōl vaḷi vaḷayaṁ int inittuṁ bagevōṅge karaṁ arid int ivarol
irāde patt-enttu-vaḷayaṁ chārisadannaṁ bhōga-mikkavaṁ allan Indra-

Rajam :

kaḍupugaḷ uddavalaiṁ gaḍa
beḍuṅgugaḷa bēre bhaṅgigaḷa laḷigaḷ id eṁ

kaðu-jau ene badik ayvaram

adarddapu! ene biddam-elerum Elevabedengam ||

negalā māṇḍalā-māle tri-māṇḍalā yāmaka-maṇḍalam arddha-chandra-

mārggam

mārggam
bagevoḍ aridappa sarvvatōbbhadram uddavaḷam cakra-vyūḇam bahmaga!

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pogalīsal takka peravu dñshkarad elepaṅgalan aśramadin eleyol

jagado! Elevabedengan orrvane balla ntāraJam māntarame!

(West face)

nddavalam elevar embude

iddav'alam elevar enloude
biddam munu alli kadupinol bahu-vidbadind

uddavalāṁ eledu naurigum

biddam enal balala poragan Elevabedengam #

erakam allade polladag eragi dorekonde kolva teran allade

erakam allade polladag eragi dorekonde kothi b...
nerexe baralo takkaadiyalli bisuvalliye bisal aridey illa

nereye barale takkadıyalli bisuvallıye bisar ağıday...
 parıyanadıtte murıvalli kadupinol murıday ill illiya binnanavan
 ... binanem gidegal-ābharananam nōdi kallā

pariyānādīṭṭe mūrivalli kadupinōl mūriday mī mīya śmāṣṭa
nereye kalpade birara biranāṃ giḍegaḷ-ābharaṇanāṃ nōḍi kalla

âsnvannın kûkuvanum

āsuvannūṃ kākuvannūṃ
 bisuvannūṃ gaḍaye negalḍa takkadiyol enntt

âsadeyu kumkadeyumu

Asadeyu kuñkadeyım
 bisandeyu biddam elegend Eñevabedeñgam #

eragal ariyade jittukam magulduṃ baṛaṇ aṇam ariyade tappam unduṃ
ikkivum mūr-aḍeḍ allade kaṭṭādiyup

eragal ariyade jintukam magulump barai apam ariyade
 tapanan ariyade bhangaman ikkiyum mûr-adeg allade lattadiyum

terannan ariyade bhangaman ikkiyum mudadeg mada...
muriye poysidan ureyam kondn dhareg ede tagar gada yivan enisade
... barkkume gedegal-abbharapana kalladan.

muriye poyisidan ureyap kondi dhareg ege tugal gade y
nereye kadu-japan enisafke barkkume gedegal-âbharapana kalladan-

name

namik
kalgala kaygala turagada
kalgala kaygala turagada

kālgāla kaygāla tiragāda
kālgāla tinivugāloḷ allī bañchisut elegum
kālgāla mārgāda

gelgum ene negalda mǎrggade

gelgum ene negalda marggide
gelgumne piped alli Kirttinārāyananam!

gelguṇe pipēd alli Kīrttinārāyaṇanāṁ
 rāvadhi-nabhō-nidhi-pramita-saṅkhye Śākāvanipāḷa-kāḷanāṁ
 ...mārttise Chaitra-sitētarashtāni-

nepēyise Chitrabhānu parivarttise Chaitra-sitētārāshtāni-
nānakula-chittade nōntu tāl'did.

ueneyise Chitrabhānu parivarttise Chaitra-māsānāṁ
dina-yuta-Bhannu-vāradol anākula-chittade nōntu taldidam.

dina-yuta-Bhanna-vāradol' anakuḥa-cittade' nena' bhāṣa-
jana-nutan Indra-Rājan akhīlamararāja-mahā-vibhūtiyaq'

134 (58).

On a pillar to the west of Têrina-basti.*

(North face)

..... vora velpadigu d andade pogalis em-
 bene giya ... disina .. lado .. nu .. me .. gadena .. bba .. te sn .. podisu
 veltoy uri .. biqi nagisuguv emba .. vapeda .. kkeye Māvana-gandha-hastiy-
 am ||

adiraḍ idircheli nind ari n ene pāyisi tanna iniydamuṃ
 kudureya yemb ivuṃ berasi bilvadu mēy idire .. d eddu kaḷ-
 gudi-gole tāne

(East face)

sādhisi pōga n irade diba
 berita n taliya ḷdari .. laya ḷd ant ava stri
 pena kela vōlagadoḷ tāye unatā ya viṭṭan eve ..

alipi ya vḍal u-
 chchaliḍu niḷāḍlipam besasid ēr-bbesanam kusid irunne kēḷdu baḷ-
 v alipanau avyavasthitauau or-bbesak alkuva jōla-gallaram
 paḷiy eḍey illaḍ olp aleynt irppudu Māvana-gandha-hastiyam ||
 para-baḷav eyḍi kayḍuv eḍey-āḍuva tāṇadoḷ alli bhranam
 para-vadhuv aṭṭelātar eḍey-āḍuva tāṇadoḷ alli sauchanam
 parikisi sandar illa peḇar orbbaruv ennal id aṇuṃ sauchanu em-
 bar adar oḷa

(South face)

..... vāge di-
 tṭigara na .. vudam dorege varkkume Māvana-gandha-hastiyam ||
 eḍaneyā nāyakar kkudidu tāguṃ .. nalya vakkad oḍḍu puṇ-
 baḍuvuvuv ḷḍu sandu savakaṭṭ alid allige nūṭki bhrum u-
 chchalinam āme taḷt iṇidu geldev arātiyan endu poḇchhari-
 nuḍiv aḷi-gaḍḍaram naguvud oṭṭaḷi Māvana-gandha-hastiyam
 aṇuṃmoḷe Rājachōḍa-
 māṇi mārggeḍe-mallau tye geḷv eḷepada bi-
 unana

(West face)

vana-gandha-hasti kavi-jana-
vinutam mone mutte gandam ahava-samṛḍa |
bare Chitrabhanu-samva-
tsaram adhikāśhāḍa-bahula-dasami-dinado |
guru-charapa-mūḷado | subha-
paripānada Piṭṭan Indralōkakk ogadam ||

135.

On the first pillar to the left of the same basti.

(North face.)

svasti

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
jyāt trailōkya-nātibasya śāsanaṃ Jina-śāsanaṃ ||

(Stops here.)

136.

At the same basti, on a broken stone built into the pial of the navaranga.

ta ti Kaḷbappinalli || Malada Kumārāṇandi-bhaṭārara sisbittiyar
Sāyibbe-kantiyara vappidiga |

(On the side of the same stone.)

viḷa sa sarvva

137.

On the upper portion of the north face of the car in front of the same basti.

bhadraṃ bhūyāj-Jinēndrāṇam śāsanāyāgha-nāśinā
ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhāṇavā ||

Saka-varshaṃ sāyiradiṃ

prakāṣam enal mūvat-ombhatum naḍeyutiralu

sukaram ene Hēmaḷambiyol

akṇaṅkada Jēshṭha-suddha-Guru-tēraṣiyolu ||

vri ||

dharāṇi-pūḷakanappa Poysaḷana rāja-śrēśṭhigaḷ tammut-ir-

bbar enal Poysaḷa-seṭṭiyum guṇa-gaṇambhōrāsiy emb ondu su-

ndara-gambhirada Nēmi-se[ṭṭi]yum iva śrī-Jaina-dharmmakke tēy-

garegaḷ tām ene sanda pemp asadaḷam parvittu bhū.bhāḍado ||

ka ||

amaḷa-yaṣar amaḷa-guṇa-gaṇar

a-maḷina-Jina-śāsana-pradīpakar ene pemp

amarāḍire Poysaḷa-seṭṭiyum

Ina.

amēya-guṇi Nēmi-setṭhiyūṇ sukhadin iralu ||
 avara jananiyar enalk i-
 bhuvanataḷam pogale Māchikabbeyūṇ udyā-
 vividha-guṇi Śāntikabbeyūṇ
 avarggaḷu Jina-jananiyannar urbitaḷadoḷ ||

(On the upper portion of the west face of the same car.)

Jina-grihamam manō-mudade māḍisi Mandaramam vinirumisird
 anupama-Bhānukirtti-muni-sē . . . divya-padābja-mūḷadoḷ ||
 manam osed irvvaruṇ parama-diksheyan oppire tāḷḍidar j jagaj-
 jana-tati kirttisalke Maru-dēviyu [m im] bine Śāntikabbeyūṇ ||
 śri-Mūlasaṅgadoḷ matt
 ā-mahimōnnatara enippa Dēsigagaṇadoḷu
 tāṇ irvvarum akriḷa-guṇō-
 ddāmeyar ene negarḍḍar intu nōntaruṇi olaṛē ||
 Jina-patige pūjeyam sau-
 muni-patigaḷug anna-dānamam bhaktiyoḷ in-
 bine Poysaḷa-setṭhiyūṇ ol-
 pina kaṇṇi ene Nēmi-setṭhiyūṇ māḍisidar ||

138 (60).

On the first viragal near Bāhubali-basti.

śṛig āśrayar ene tōjakk
 āgarar ene negaḷḍa Gaṅgavajrana leṇka
 bBōgāyechan embar avaroḷ
 Bōgeya mārppaḍeg oraṇṇan aṇṇana baṇṇa ||

Rakkasamāpiya Kōṇeya-Gaṅgana kilegadoḷ tanna sāvaṇ nīchayasi kāḷega kiḍē
 Rakkasamāpiya kālpi tanna balamūṇ mārbbalamūṇ tannane pogale ||
 oḍane kālaga bayisida ghōlayilar ppara-piṅge mārbbalam
 biḍe kaḍi-kayḍa nūṇki kiḍe tanna balam pera-bāgadalli band
 aḷi-geḍad ande vajiyoḷe pāyisi mūḷam ellamaṇ paḍal-
 vāḍisi pogalṭeyam paḍedu nāntudu Bōyigan ant ā-nichohaṇṇa ||
 adiri . . Jika vaddegana Kōṇeya-Gaṅgana mottam ellamaṇ
 beḍuvvinam teraḷchi palaruṇ tuḷilāḷḷan ikki tanna bi-
 ruda . . lud ēlgeyam para-balaṇ pogalāḷ baḍikam . . mūgi biḷḍ
 adaṇin aḷurkkeyam meredn sāvaḍu Bōyiganant ilāgradoḷ ||
 muṭṭa saralḷaḷ ind idaka yim kiḍi-keydu beḍirol
 iṭṭa nisānta-hētugaḷin āḍam ugarbbisi baṭṭu biḷavoḷ
 iṭṭane nondu biḷv eḍeyv goḍn viṇṇaṇa ma . . laṇ
 muṭṭaluna ittar illa gaḷa Bōyiganam Divijendra-kānteyā . .

139 (61).

On the second viragal at the same place.

Śrī-yuvatige nija-vijaya-
 śrī-yuvatiye savatīy enise rapa-mūrka-nṛpā-
 mṇāyadoḥ āyada mey-gali
 Bāyikan eimba negaḥteyap prakatīsidan !
 śrī-dayitana Bāyikana ma-
 nō-dayitege jabhadoḥ eseda Jābāyāgo tām
 ādar tanayar pēḷal
 Mādavarap Dōyilamman embar pesariṇ
 avar oḍa-vuṭṭidoḥ arivina
 tavar ene dharmad adaguntiy ene negaḍdal bhū-
 bhuvanakke Sāvīyabbigam
 Avanijegani dorey enalke peṇḍirun oḷarē
 Dhōrana tanayap vibudhō-
 ḍārap dhareg eseda lōka-viḍyādharanant
 ā-ranapige patiy ene perar
 āruman ā-satiya pempinoḥ pōlipudē
 śrāvaka-dharmmadōḥ dorey enal perar ill eno sauda Rēvatī-
 śrāvaki tāne sajjanikeyoḥ Jauakātinaḥ tāne rūpinoḥ
 Dēvaki tāne pempinoḥ Arundhati tāne Jinēndra-bhakti-saḍ-
 bhāvade Sāvīyabbe Jina-śāsana-dēvate tāne kāpīrē

Udayavidyādharan appa Sāvīyabendra

(On the top of the same stone.)

.. riysisidadi .. inā inā .. da jana .. nḍe inūpa ..
 radi .. li .. pa .. mu .. yani .. na pa .. nuḍid agid andarāgi
 pasiyān ivag āu āden edalli munol kadi yali .. viḷḍ avarana janani Sāvīyabbe kaṇḍa
 .. ḍidarade keyyāra ji .. māḷagrada .. kaṇṇipa .. linetun ade nuḍiy ide .. drāgi
 .. nuḍidu nuva gadaḥ Bagiyarullī sattaḥ .. vetta .. yabbe sāyalendu peṇḍatiye
 .. vottannaḥ ogaḷe palarup toḷagida rāyada chala masala baḷagi gandin i-ppaṇḍa-
 tiyin

140 (50).

On a pillar of the first maṇḍapa by the side of Gandharāya-basti.

(East face.)

bhadrup bhūyāj Jinēndrapūṇi śāsanāyāgha-nāśinē
 ku-tīrttha-dhivānta-saṅghāta-prabhinnā-ghana-bhūnavā

śrīman-Nābhēya-nāthādy-amaḷa-Jina-varāntika-saudhōru-vārddhiḥ |
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḥ |
 śasta-syātākāra-mudrā-śabalita-janātānanda-nādhōru-ghōṣhaḥ |
 sthēyād āchandra-tāraṃ parama-sukha-mahā-vīrya-vichī-nikāyaḥ ||
 śrīman-munīndrōttama-ratna-varggāḥ
 śrī-Gautamādyāḥ prabhaviṣṇavas tē
 tat-rūmbudhau sapta-maharddhi-yuktās
 tat-santatau Nandiganē babhūva ||
 śrī-Padmanandīty anavādyā-nāmā
 hy āchāryya-śābdōttara-Koṇḍakundaḥ
 dvitīyam āsīd abhidhānam ūdyach-
 charitra-saṃjāta-su-chāraṇarddhiḥ ||
 abhūd Uināsvāti-munīśvarō'sāv
 āchāryya-śābdōttara-Grīddhapiñchhaḥ |
 tad-anvayē tat-saḍṛiśō'sti nānyas
 tātkālikāsēsha-padārthha-vēdī ||
 śrī-Grīddhapiñchha-munipasya Balākapiñchhaḥ |
 śiṣhyō'janishṭha bhuvana-traya-vartti-kīrttiḥ |
 chāritra-chañchur akhilāvanipāḷa-maṇi-
 māḷa-śīlī-mukha-vīrājita-pāda-padmaḥ ||
 tach-chhishyō Gūṇanandī-paṇḍita-yatīś chāritra-chakrēśvaraḥ |
 tarka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyāpatīḥ
 mīthya-vādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhīravō .
 bhavyāmbhōja-divākaro vijayatām Kaudarppa-darppapahāḥ ||
 tach-chhishyās tri-śatā vivēka-nidhayaś śāstrābdhi-pāraṅgatās
 tēśhūtkrishṭatamā dvi-saptatī-mitālī siddhānta-śāstrārthhaka-
 vyākhyānē paṭavō vichitra-charitās tēśhu prasiddhō munīḥ |
 nānānāna-naya-praṇāna-nipuṇō Dēvēndra-saiddhāntikāḥ ||
 ajani mahīpa-chōḍā-ratna-rārājitaṅghrīr
 vvijita-Makarakētūddanḍa-dōr-ddanḍa-garvvaḥ |
 ku-naya-nikara-bhōdhrāntika-dambhōji-danḍaḥ |
 sa jayatu vibudhēndrō Bhārati-bhāḷa-paṭṭalī ||
 tach-chhishīyālī Kaṣādhautanandī-munipas saiddhānta-chakrēśvaraḥ |
 pāraṅvara-parita-dhāriṇi-kuḷa-vyāptōr-m-kīrttiśvaraḥ |
 pañchākshōnnamada-kumbhī-kumbha-daḷana-prōṇna [kta-mu] ktāphala-
 prapṇu-prāñchita-kēsari budha-nutō vāk-kāmīnt-vallabhaḥ ||
 tat-putrakō Mahēndrādi-kīrttir m Madana-Śāntikarāḥ |
 yasya Vāgdēvatāśaktā śrautīm māḷam ayānyujat ||

tach-ehhishyó Virāṇandī kavi-gaṇaka-mahā-vādi-vāgmitva-yuktó
 yasya śrī-Nāka-sindhu-Tridaśapati-gajākēśa-saṅkēśa-kīrttiḥ !
 gūyanty uchhair dḍig-antē tridaśa-yavatayaḥ priti-rāgānubandhāt !
 sō'yam jīyāt pramāda-prakara-mahidharābhṭla-dambhōḷi-dandah ||
 śrī-Gollāchāryya-nāma samajani munipa [ś] śuddha-ratna-trayātmā
 Siddhātma-ārttha-sārttha-prakaśana-paṭu-siddhānta-śāstraābdhi-vichī-
 saṅghāta-kshōḷitāhaḥ pramāda-māda-kālāḍha-buddhi-prabhāvaḥ !
 jīyād bhūpāla-mauli-dyumanī-vidalitāṅghry-abja-lakshmi-vilāsaḥ ||
 Virāṇandī-vibudhēndra-sautatan nōtna-Chandila-narēndra-vapśa-chū-
 ḍānapih prathita-Golla-dēśa-bhūpālakah kim api kāraṇēna sah ||
 śrīmat-Traikālya-yōgi samajani mahikā kāya-lagnā tantram
 yasyābhūd vṛiddhi-dhārā nisāta-śara-gaṇā grishma-mārttaṇḍa-himban
 chakraṇ sad-vṛitta-chāpākāṣita-yati-varasyāgha-śatrūn vijētum
 Gollāchāryyasya śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||

Gaṇgaṇana likhita ||

(South face.)

tapas-sāmarththyatō yasya chhāttrō'bhūd brahma-rākshasah !
 yasya suarāna-mātrēna muṣṇanti cha mahā-grabhāḥ ||
 prājyājyātūṃ gataṃ lōkē karañjasya hi tailakam !
 tapas-sāmarththyatas tasya tapaḥ kiṃ varṇuītum kshamaṃ ||
 Traikālya-yōgi-yatipāgra-viśēya-ratnas
 sidhānta-vārdhhi-parivarārdhana-pārṇa-chandraḥ !
 dig-nāga-kumbha-likhitōjvala-kīrtti-kāntō
 jīyād asāv Abhayanandi-munir jīgatyām ||
 yēnāsēsha-parishahādi-ripavas samyag jītāḥ prōddhatāḥ !
 yēnāptā dāśa-lakṣaṇōttama-mahā-dhārmakhyā-kalpa-drumāḥ !
 yēnāsēsha-bhāvōpatāpa-hananaṃ svadhyātma-sampṛedanam
 prāptam syād Abhayādi-nandi-munipās sō'yam kṛitārtthō bhuvi ||
 tach-ehhishyas sakalāgamārttha-nipuṇō lōkajñātā-samyutas
 sach-chāritra-vichitra-chārṇ-charitas saujanya-kandāṅkuraḥ !
 mithyātvābja-vana-pratāpa-hananaḥ śrī-Sōma-dēva-prahur
 jīyāt sat-Sakalēndu-nāma-munipah kāmācari-pāvakah ||
 api cha Sakala-chandrō viśva-viśvambharēśa-
 pranuta-pada-payōjah kunda-hārēndu-rōchis-
 tridaśa-gaja-su-vajra-vyōma-sindhu-prakāśa-
 pratima-viśada-kīrttir vVāg-vadhū-karṇapūrah ||
 śishyas tasya dṛiḍha-vrataś sama-nidhis sat-sanyamāmbhōmidhiḥ !
 śīlānām vipulālayas saṇitibhir yuyuktis tri-gupti-śritah !
 nānā-sad-guṇa-ratna-rōhaya-giriḥ prōdyat-tapō-janma-bhōḥ !

prakhyātō bhūvi Mēghachandra-munipāś traividya-chakrādhipaḥ ||
 śrī-bhōpā[ka]-manjī-lālita-padaś samjñāna-Lakṣmī-patiś
 chārītrōtkara-vāhanaś śita-yaśaś-sulhrātapatrāñchitaḥ |
 trailōkyādbhūta-Manmathārī-vijaynś sad-dharmma-chakrādhipaḥ
 prithvi-saṁstava-tūryya-ghōṣhā-ninadaś traividya-chakrēśvaraḥ ||
 śābdaughasya śirōmaṇiḥ pravīṇasat-tarkkañña-chnūdāmaṇiḥ
 saiddhāntēśhu śirōmaṇiḥ praśamavad-brātasya chūdāmaṇiḥ |
 prōdyat-saṁyamaṇiḥ śirōmaṇiḥ udāñchad-bhavya-rakṣhā-maṇiḥ |
 jlyāt sannuta-Mēghachandra-munipāś traividya-chnūdāmaṇiḥ ||
 traividyōttama-Mēghachandra-yamaṇaḥ patyur nūmanāśi priyā
 Vāgdēvi disambhavittha-hrīdayā tad-vaśya-larmanārtthini
 kīrtīr vārīdhi-dik-kuḷāchala-kuḷa-svādātma[. .] prashṭum apy
 anvēṣṭum maṇi-muntra-tantra-nichayaṁ sū sambhramā bhrāmyati ||
 tarkka-nyāya-su-vajra-vēdir amālārhat-sūkti-tan-mauktikaḥ |
 śabda-grantha-viśuddha-śākhā-kāṇṭhaś syādvāda-sad-vidrūnaḥ ||
 vyākhyānōrjjita-ghōṣhaḥ pra-vipulā-prajñōdgha-vicīḥ-chayō
 jlyāt viśruta-Mēghachandra-munipāś traividya-ratnākaraḥ ||
 śrī-Mūlasaṅgha-kṛita-Pustakagacchha-Dēśi-
 yōdyad-guṇādhipa-sutārkkika-chakravartī
 saiddhāntikēśvara-śikṣāmaṇi-Mēghachandraś
 traividya-dēva iti sad-vibudhā stuvanti ||
 siddhāntē Jina-Virasēna-saḍṛiṣaḥ śāśyābja-bhā-bhāskarāḥ
 śhaṭ-tarkkēśhv Akalāṅka-dēva-vibudhas sākṣhād ayaṁ bhūtaḥ |
 sarvva-vyākaraṇē vipaśchid-adhipaḥ śrī-Pūjyapādaś svayam
 traividyōttama-Mēghachandra-munipō vādibha-pañchāṇanaḥ ||
 likhitā-manōhara para-nārī-sahōdaranappa Gaṅgaṇana likhita ||
 (West face.)

Rudrāntēśasya-kaṇṭham dhavaḷayati hima-jyōti[śhō] jātam aṅkam
 pitaṁ sauvarṇna-sailaṁ śiśu-dinapa-tanaṁ Rāhu-dēham nitāntam
 Śrī-kāntā-vallabhāṅgaṁ Kamalabhava-vapur m-Mēghachandra-bratindra-
 traividyaśākhiḥ [śā]-valaya-nīlaya-sat-kīrti-chandrātapō'sau ||
 māvatt-āraṁ guṇadiṁ
 Bhāvajanam kṛtī peṭṭav-eḷedar vṛishadiṁ
 bhāvipade Mēghachandra-
 traividyar ad ento śānta-rasanaṁ taḷedar ||
 muni-nātham dāśa-dharmmadhārī dṛiḍha-śhaṭ-triṇśad-guṇam divya-bā-
 ṇa-nidhānam ninag ikṣhu chāpam alint jyā-sātram ēr onde pū-
 vina bāṇaṅga[ḥ] [u] m aye hīnan adhikaṅg ākṣhēpamaṁ mālpud ā-
 a nayan Darppaka Mēghachandra-muniyol māṇ nīnna dōr-darppamaṁ ||

śravaṇīyaṃ śabda-vidyā-paripatī māhanīyaṃ mahā-tarkka-vidyā-
 pravaṇatvaṃ ślāghantyaṃ Jina-nigadita-saṃsuddha-siddhānta-vidyā-
 pravaya-prāṅgalbhyaṃ end end upachita-puṭakam kīrttisal kīrttu vidvan-
 nivaham traividya-nāma-pravidītan esedaṃ Mēghachandra-bratīndram ॥
 kshameg Igaḷ jāuvanaṃ tividnd atula-tapaś-śrīge lāvaṇyaṃ Igaḷ
 same-sand irddattu tannim śruta-vadhug adhika-praudhīy āyt Igaḷ end and-
 c mahā-vikhyātīyaṃ tālādan amala-charitrōttamaṃ bhavya-chētō-
 ranapaṃ traividya-vidyōdita-vīsada-yaśaṃ Mēghachandra-bratīndram ॥
 ide haṃst-brīndam mṭal hagedapudn chakōrti-chayaṃ chañchuvindam
 kadukal sārādapud Iśaṃ jeḍeyolḡ irisal end irddapaṃ sejjeg ēḡal
 padedappam Krishṇan emhant esedu bisa-lasat-kandaḷi-kanda-kōntam
 pudidatt 1-Mēghachandra-bratī-tiḷaka-jagad-vartti-kīrtti-prakāśam ॥
 pōjita-vidagḍha-ribudha-sa-
 mājam traividya-Mēghachandra-bratī rā-
 rājisidaṃ vinamita-muni-
 rājam Vṛishabhagaṇa-bha-gaṇa-tārā-rājam ॥
 stabdhātmaran Atanu-śara-
 kshubdharan ē-vogaḷve pogale Jina-śāsana-du-
 gdhābḍhi-sudhāpśuvan akhila-ka-
 kud-dhavaḷima-kīrtti-Mēghachandra-bratīyaṃ ॥

tat-sadharmanam ॥

śrī-Bāḷachandra-muni-rāja-pavitra-putral
 prōdripta-vādi-jana-māna-latā-lavitrāl
 jīyād ayaṃ jīta-Manōja-bhūja-pratāpaḷ
 syād vāda-sūkti-śubhagaḷ Śubhakīrtti-dēvaḷ ॥
 kiṃ vāpasmrīti-vismṛitaḷ kiṃ pbaṇi-grastaḷ kiṃ ugra-graha-
 vyagrō'smin sravad-aśru-gadgada-vachō-mānānanam dṛīṣyatē
 taj jānē Śubhakīrtti-dēva-vidushā vidveshi-bhāshā-visha-
 jvāḷā-jāṅgulikēna jīhmita-matir vrāḍi varākas svayaṃ ॥
 ghana-darppōnnaddha-Banddha-kshitidhara-paviḷ 1 bandan 1 bandan 1 ban-
 dane san-nayyāyikōdyat-timira-tarāpiḷ 1 bandan 1 bandan 1 ban-
 dane san-māmāpsakōdyat-kari-karipuḷ yḷ bandan 1 bandan 1 ban-
 dane pō pō vādi pōg end uluvaḍu Śubhakīrttidhā-kīrtti-praghōṣam ॥
 vitathōktiḷ alt Ajaṃ Paṣu-
 pati Sārāgiḷ enippa mātvaruḷ Śubhakīrtti-
 vrati-sannidhiyol nānō-
 chita-charitare todariddaḷ itam-vādigaḷ aḷave ॥
 siṅgada saramam kēḷda ma-
 taṅgajadant aḷuki baḷukaḷ allade sabheyoḷ

poṅgi Śubhaktīrtti-munipaṇḍit
 ēn gaḷa nuḍiyalke vādigaḷg eṇṇ-eḷḍeyē ||
 pō sālvaḍu vādi vṛithā-
 yāsam vibudhōpahāsam annamanōpa-
 nyāsam ninn i-tēthē
 vāsam sandapude vādi-vajrāṅkuṣaṇḍ ||

Gaṅgaṇnana likhita || Sevaṇṇ-ballara-dēva rūvāri-Rāmōjana maga Dāsōja kaṇḍ-
 arisida ||

(North face.)

traividya-yōgīśvara-Mēghachandra-
 syābhūt Prabhāchandra-munis su-śiṣyaḥ
 śumbhad-vratāmbhōnidhi-pūrṇa-chandrō
 nirdhṛta-daṇḍa-tritayō viśalyaḥ ||
 traividyaśattama-Mēghachandra-su-tapaḥ-plyāśha-vārāśijaḥ
 sampūrṇākshaya-vṛitta-nirmala-tanuḥ pushyaḍ-budhānandanah
 trailōkya-prasaraḍ-yaśaḥ-suohi-ruohiḥ yar prārthita-pōśhagamah
 siddhāntāmbudbi-varddhanō vijayatē'pūrvva-Prabhāchandramā ||
 sampārāmbhōdhi-madhyōttaraṇa-karaṇa-yāna-ratna-trayēśaḥ |
 samyag-Jaināgamārthānrita-viṇuḷa-matiḥ śrī-Prabhāchandra-yōgi ||
 sakaḷa-jana-vināṭam chāru-bōdha-Tripētram
 sukara-kavi-nivāsam Bhārati-nṛitya-raṅgam
 prakāṣita-nija-kīrttim divya-kāntā-Manōjam
 sakaḷa-guṇa-gaṇēndram śrī-Prabhāchandra-dēvam ||

tat-saḍharṇamar ||

gaṇadhararam śrutadoḷ chā-
 raṇa-rishayaran amaḷa-charitadoḷ yōgi-janā-
 graṇig eṇey ennade mikkan
 eṇey enbude Viraṇandi-saiddhāntikaroḷ ||
 Hari-Hara-Hiraṇyagarbbharan
 uravaṇiyim gelda Kāmānam dīpta-tapō-
 bharadind uripidar ene bi-
 ttarisadar ār vViraṇandi-saiddhāntikaram ||
 yan-mūrttiḥ j jagatām janasya nayanē kurppūra-pūrayatē
 yat-kīrttiḥ kakubhām śriyaḥ kacha-bharē malla-latāntāyatō
 jējyād bluvi Viraṇandi-munipō rāddhānta-chakrādhipaḥ ||
 vaidagḍha-śrī-vadhūti-pati-ratna-guṇāṅkṛitir mMēghachandra-
 traividyaśattamaśattō Madana-mahibhṛitō bhēdanē vajra-pātaḥ
 saiddhānta-vyūha-chāḍāmanir anupaḷa-chintāmanir bbb-janānām
 jō'bhūt saujanya-rundra-śriyam avati mahō Viraṇandi-munīndraḥ ||

śrī-Prabhāchandra-siddhānta-dēvara guḍḍi Viṣṇuvarddhana-bhujabaḷa-Vira-
aṅga- Biṭṭi-Dēvana hiriya-arasi paṭṭa-mahā-dēvi

Śāntala-dēviya sad-guṇa-
vantege saubhāgya-bhāgyavatige Vachāś-śrī-
kāntēyum Achyuta [. . . .]
kānteyum eṇey allad ulīda satiyar doreyē ॥

Śāntala-dēviya tāyi
dānam an anūnamam kaḷ
kēnārthi yeṇḍu koṭṭu Jinanam manadoḷ
dhyānisuta [u] muḍipidaḷ inn
ēn embudo Māchikabbey ond nnnatiyam ॥

Saka-varshaṃ 1068 neya Krōdhana-saṃvatsarad Āsvayja-suddha-daśami Bri-
ba-vāradandu Dhanu-lagnada pūrvvāhnad āru-ghaḷigeyapp āgaḷ śrī-Mūlasaṅghada
Koṇḍakundānvayada Dēśigagayada Pustakagachchhada śrī-Mēghachandra-traivi-
dya-dēvara hiriya-śishyar appa śrī-Prabhāchandra-siddhānta-dēvaru Svarggastar-
ādaru ॥

141 (51).

At the same place, on the first pillar in the second maṇḍapa.

śrīmat-parama-gambhīra-syūdvādāmōgha-lāñchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥
sakala-jana-vinātam chāru-bōdha-Trinētram ॥
sukara-kavi-nivāsam Bhūratī-nṛitya-raṅgam ॥
prakaṣṭa-nija-kīrttir ddivya-kāntā-Manōjam
sakala-guṇa-gaṇēndram śrī-Prabhāchandra-dēva ॥

avara guḍḍan cutappan eudācē ॥ svasti samasta-bhuvana-jana-vandyanāna-
bhagavad-Arhat-sarabhi-gandhī-gandhōdaka-kaṇa-vyakta-muktāvati-kṛitōttama-
hamsa ॥ sujana-manah-kamalini-rājahamsa ॥ mahā-prachanda-daṇḍanāyaka ॥ śatru-
bhaya-dāyaka ॥ pati-hita-prakāraṇ ॥ ēkāṅga-vīra ॥ saṅgrāma-Rāma ॥ sāhasa-Bhīma ॥
muni-jana-vinēya-jana-budha-jana-manas-sarōvara-rājahamsan ॥ anūna-dānābhina-
va-Śrēyaṃsa ॥ Jina-matānuprēkshā-vichakshana ॥ kṛita-dharmuna-rakshana ॥ dayā-
rasa-bharita-bhṛīṅgāra ॥ Jina-vachana-chandrikā-chakōrammu appa śrīmatu-Baladē-
va-daṇḍanāyakan ene negarda ॥

palamu munina puṇyad ond odavinim bhōgyakke pakk ūḍodam
chaladim tējadin olpinu gmadin ād andāryadim dhairyadim
lalanā-chitta-harōpachāra-vidhuyim gāmbhīryadim sauryadim
Baladēvaṅge samānam appar oḷarē matt anyā-daṇḍādhipam ॥
Baladēva-daṇḍanāyakan

alaṅghya-bhuja-bāḷa-parākramaṃ Manu-charitaṃ
 jalaṇidhi-vēshṭita-dhātri-
 taḷadoḷu saman āro mantri-chūḍāmaṇiyolu ||
 ā-mahānubhāvan arddhāṅga-Lakshmiy entappaḷ endade ||
 sati-rūpaṃ altu nōrppaḍe
 kshitiyol saubhāgyavatiyan unnata-matiyaṃ
 pati-hiteyaṃ guṇavatiyaṃ
 satataṃ kīrttipudu Bāchikabbeyaṃ bhuvana-janaṃ ||
 avargge su-putrar ppuṭṭidar
 avanitaḷaṃ pogale Rāma-Lakshminidharant
 ayaṛ irvvar gguṇa-guṇadiṇ
 ravi-tējar nNāga-dēvanuṃ Siṅgaṇanuṃ ||

(West face.)

avaroḷage ||

dorey āṛ i-bhuvanaṅgaḷolu diṭake kēlu samyaktvadoḷu satyadoḷu
 parama-śṛi-Jina-pūjeyolu vinayadoḷu saujanyaḍolu pempinoḷu
 paramōtsāhade mārppa dānad eḍeyolu saucha-bratāchāradoḷu
 nirutaṃ nōrppaḍe Nāga-dēvane valaṃ dhanyaṃ peṇar dēbhanyaṛe ||
 ant enipa Nāga-dēvana
 kānte maṇḍ-ramaṇa-sakaḷa-guṇa-guṇe dharapī-
 kāntegav adhikaṃ nōrppaḍe
 Kontiya dorey enisi Nāgiyakkam negaḍaḷu ||
 ant avar irvvara tanayaṃ
 santatam akhīḷōrvviyoḷage jaṣav eṣevinegaṃ
 chintita-vastuvan tyalu
 chintāmaṇi Kāmadhenuv enipaṃ Ballaṃ ||
 ent entu nōrppaḍaṃ guṇa-
 vantaṃ kali suchi dayāparaṃ satyavidam
 bhrānt ēn enutaṃ budhar a-
 śrāntaṃ kīrttipudu dhātṛiyolu Ballaṇanaṃ ||
 ātan anujāto bhuvana-
 khyātiya neṇe tāḷḍi dāna-guṇad unnatiyṇ ||
 Sitā-dēvigav adhikaṃ
 bhūtaḷadoḷag Ēchiyakkan enc mechchadar āru ||

vaṛ

ā-jagaj-jananiy oḍa-vuṭṭidaṃ ||
 bhāvisi pañcia-padaṅgaḷan
 ōvade paṛiḍ ikki mōḷa-pāsada toḍaraṃ

dēva-guru-sannidhānadal

ā-vibhu Baladēvan amara-gatiyaṃ paḍedaṃ ||

Saka-varshaṃ 1041 neya Siddhārttha-saṃvatsarada Mārggaśira-suddha-pāḍiva
Sōma-vāradandu Mōringereya tīrtthadalu sanyasana-vidhiyīm muḍipida || ātana
janani Nāgiyakkanu! Ēchiyakkanu parōksha-vinayakke Kabbappa-nāḍo! ommālige-
ya haḷalu-paṭṭasāleya māḍisi tamma guruga! Prabhāchandra-siddhānta-dēvara
kālaṃ karechi dhārā-pūrvvakam māḍi koṭṭaru Āreyakereyumaṃ ā-kereya mūḍaṇa-
deseyalu khaṇḍga beddale ||

142 (52).

At the same place, on the second pillar.

(East face.)

śrīnat-parama-gambhīra-syādvādānūgha-lāñcbbhana ||

jīyāt trailōkyā-nātbasya śāsanam Jina-śāsanam ||

svasty anavarata-prabaḷa-ripu-baḷa-visba-samarāvani-mahā-mahāri-sambāra-ka-
raṇa-kāraṇa prachauḍa-daṇḍanāyaka-anukha-darppaṇa karṇajapa-kubbrit-kulīṣa
Jina-dharmma-harimūya-ināṇikyā-kāśa maḷaya-ja-miḷita-kāsmīra-kāḷāgaru-dhūpa-
dhūma-dbyāmaḷikrīta-Jinārchchanāgāra! nirvvikāra! Madana-manō-harākāra! Jina-
gandhōdaka-pavitrikṛitōttamāṅga! vīra-Lakṣmī-bhujāṅga! āhārābhaya-bhaisha-
jya-śāstra-dāna-vinōda! Jina-dharmma-kathā-katbana-pramōdanuṃ appa śrīmatu-
Baladēva-daṇḍanāyakan ene negaḍam ||

sthīranē hāpp Anarādriyindav adhikaṃ gambhīranē bāppu sā-
garadind aggaḷam entu dāniye surōrvvijakke māraṇḍaḷam
Surarājaṅga eṇe yendu kīrttipudu kay-kōṇḍ akkarim sautataṃ ||
dharey ellaṃ Baladēv-amātyanaṃ iḷā-lōkaika-vikhyātanaṃ ||

Baladēva-daṇḍanāyakan
alaṅghya-bhūja-baḷa-parākramaṃ Manu-charitaṃ
jalauḍhi-vēṣṭita-dhātī-
taḷadoḷu saṃan āro mantri-chāḍāmaṇiyōḷu ||
palaruṃ munnina puṇyad ond odaviniṃ bhāgyakke pakk ādōdam
chaladiṃ tejaḍin olpinim guṇadin ād audāryyadiṃ dhairyyadiṃ
lalana-chittaharōpachāra-vidhiyīm gāmbhīryyadiṃ sauryyadiṃ
Baladēvaṅge saṃānam appar olaṇē matt anyā-daṇḍādhiparu ||

ā-Baladēvaṅgaṃ nṛiga-
śābēkshaṇey enipa Bāchikabbegav akhūḷo-
rvvī-bandhu puṭṭidaṃ guṇa-
lōbaruṃ adaṭ-aleva Siṅginayyan udāraṃ ||
Jina-dharmma-māra-tigmarōchi su-charitraṃ bhavya-vaiṣṭōttamaṃ si-
ṣṭī-nidhān up mantri-chāḍāmaṇi budha-vinutaṃ gōtra-vap-sāmbatārakkam

vanitā-chitta-priyāṃ nirmūḷaṃ aṇupamaṃ aty-uttamaṃ kūre kārppaṃ
vinayāmbhōrāsi vidyā-nidhi-guṇa-nīlayaṃ dhātriṃ Śiṅginayyaṃ ॥

(West face).

Jina-pada-bhaktāṃ ishṭa-jana-vatsalāṃ āśrita-kalpabhūruhaṃ
muni-charaṇāmbhūjāta-yuga-bhṛīṅgaṃ udāraṃ aṇṇa-dāni ma-
ttina purusharḡge pōlipud ad āṛ dorey embinegaṃ negarddaṃ t-
manuja-nidhānaṃ endu pogaḷguṃ dhare perḡgaḡe-Śiṅginayyana ॥
ene negaḷda Śiṅginayyana
vanite Maṇōrathana Lakṣmīy enipaḷu rūpiṃ
jana-vinnte Siriya-dēviyaṃ
aṇṇayadiṃ pogaḷvud akhiḷa-bhūtaḷav eḷḷaṃ ॥

va ॥

ā-mahānubhāvaṃ avasāna-kāḷadoḷu ॥

paraṃa-śrī-Jina-pūda-paṇkaruḷamaṃ sad-bhaktiyiṃ tāḷdi nir-
bbharadiṃ pañcha-padaṇḡaḷaṃ neneyutaṃ durumōha-sandōhamaṃ
tvāritam khaṇḡdisutaṃ samūḍhi-vidhiyṃ bhavyābjini-bhāskaraṃ
nirutaṃ perḡgaḡe-Śiṅginayyaṃ aṇārēndrāvāsamaṃ poḡḡidam ॥

svasti samadhiḡata-pañcha-mahā-kalyāṇāṣṭa-mahā-prātihāryya-chaṭus-triṃ-
śad-atīśaya-virājanāna-bhagavad-Arhat-paramēśvara-parama-bhaṭṭāraka-mukha-
kaṇaḷa-vinirḡgata-sad-asadādi-vastu-svarūpa-nirūpaṇa-pravaṇa-rāddhāntādi-sa-
kaḷa-kāstra-pārāvāraḡa parama-tapaś-charaṇa-nirataruṃ appa śrīman-maḡḡalā-
chāryya-Prabhāchandra-siddhānta-dēvara guḡḡi Nāḡiyakkanaṃ Siriyaṇvayyaṃ
Saka varsha 1041 neya Siddhārttha-saṃvatsaraḡa Kārttika-suddha-dvādasa Soma-
vāradandu mahā-pūjeyaṃ māḡi nīśidhiyaṃ nirisidaḷ ॥

143 (53).

At the same place, on the third pillar.

(East face.)

śrīmat-parama-gaṃbhīra-syādvādāmōgha-lāṇchhanaṃ ॥
jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥
śrīmad-Yāḡava-vaṃśa-maḡḡana-maṇiḷ kṣhōpiśa-rakṣhā-maṇiṇ
Lakṣmī-hāra-maṇiḷ narēśvara-śīraḷ-prōttuṅga-ṣumbbad-maṇiḷś
jiyān niti-pathēkṣha-darppaṇa-maṇiḷ lōkaika-chūḡḡamaṇiś
śrī-Vishṇuṃ vvinayārchchitō guṇa-maṇiḷ samyakta-chūḡḡamaṇiḷ ॥
ereḡa maṇujaṅḡe sura-bhū-
miruḷam śaraṇ endavaṅḡe kuḷisāḡaraṃ
para-vaniteḡ Anīḷatanayaṃ
dhuradoḷu poṇarḡḡaṅḡe mṛittu Vinēyāḡḡityaṃ ॥
enetānuṃ kere dēḡuḷaṅḡaḷ enitānuṃ Jaina-gēhaṅḡaḷ ant

enetun nárkkaḷan úrggaḷam prajegaḷam santóśadip māḍidaṁ
 Vinayāditya-nripāḷa-Poysaḷane sandirdḍ ā-Balindraṅge mēl
 ene pempam poḷaḷvaṇṇan āvano mahā-gambhīraṇaṁ dhīraṇaṁ ||
 itṭigeg end agaḷda kuḷigaḷ kerey ādavu kalluge-goṇḍa per-
 vvetṭu dharatālakke sariyāḍavu sṇṇada bhaṇḍi handa per-
 vvaṭṭeye paḷḷam āduv ene māḍisidaṁ Jinarāja-gēhamam
 neṭṭane Poysaḷēsan ene baṇṇipar ār mmaḷe-rāja-rājanam ||

kaṇ ||

ā-Poysaḷa-bhūpaṅge mahipāḷa-kumāra-nikara-chūḍāratnaṁ
 śrī-pati nija-bhūja-vijaya-mahipati janiyisidan adaṭan Eṇyaṅga-nripaṁ ||

vri ||

Vinayāditya-nripāḷan ātmajan ilā-lōkaika-kalpadrunaṁ
 Manu-mārggaṁ jagadēka-vīraṇ Eṇyaṅgōrvvīśvaraṁ miḱkan ā-
 tana putraṁ ripu-bhūmi-pālaka-mada-ssammarddanam Viṣṇu-
 rddhana-bhūpaṇ negaḷdaṁ dharā-vaḷeyadoḷ śrī-rāja-kaṇṭhīraṇaṁ ||

kaṇ ||

ā-negaḷd Eṇyaṅga-nripāḷana sūnu brihad-vairi-maḍṇanaṁ sakaḷa-dhari-
 tri-nāthan artthi-janatā-Bhāṇsntam Viṣṇu-bhūpaṇ udayam-geydam ||
 ari-narapa-sirāspḷaḷana-karan uddhata-vairi-maṇḍaḷēśvara-mada-saṇ-
 haraṇaṁ niḷānvayaika-bharaṇaṁ śrī-Biṭṭi-Dēvan tvara-dēva ||

āsvasti samadhigata-paṇcha-mahā-śahda mahā-maṇḍaḷēśvaraṁ | Dvāravati-
 pura-varādhīśvara | Yādava-kuḷāmbara-dyumaṇi | saṇyakta-chūḍamaṇi | Malapa-
 roḷ gaṇḍa | chalake balu-gaṇḍan | āḷim munn iṇiva | sauryamaṇ meṇeva | Talakā-
 du-goṇḍa | gaṇḍa-prachanḍa | Paṭṭi-Perumāḷa-nija-rājyābhayayka-rakṣhaṇa-
 dakṣhaka | avinaya-narapālaka-jana-sikṣhaka | Chakraḡoṭṭa-vana-dāvāṇaḷan |
 abita-maṇḍaḷika-kāḷāṇaḷa | Toṇḍa-maṇḍaḷika-maṇḍaḷa-prachanḍa-daurvāṇaḷa |
 prahaḷa-ripu-baḷa-saṇḥaraṇa-kāraṇa | vidviṣṭa-maṇḍaḷika-mada-nivāraṇa-kāraṇa |
 Nolaṁbavāḍi-goṇḍa | pratipakṣha-narapāḷa-lakṣmīyaṇ irkkuḷi-goṇḍa | tappe tappuva |
 jaya-śrī-kāṇṭeyan appuva | kūrē kūrpṇa | sauryamaṇ tōrpṇa | vīrāṇaḷiṅgita-dak-
 ṣhīṇa-dōrddanḍa | nuḍidante gaṇḍa | Adiyamaṇa līḍaya-sūḷa | brāṇaṇaḷiṅgita-
 lōḷa | nḍḍbatārāti-kaṇṇa-vana-kuṇṇara | saraṇāgata-vajra-paṇṇara | sabaja-kīrtti-
 dhavaḷa | saṅgrāma-vijaya-dhavaḷa | Cheṇḡireya maṇḍo-bhaṅga | vīra-prasaṅga | Nara-
 siṅga-varma-nirmmaḷanaṁ | Kaḷapāḷa-kāḷāṇaḷam | Hāṇṇuḡalu-goṇḍa | Chatur-
 muḱha-gaṇḍa | chatura-Chaturmuḱhan | āhava-Śaṇmuḱha | Sarasvati-kaṇṇa-
 vataṇṇan | unnata-Viṣṇu-vaṇṇa | ripu-līḍaya-sella | bhīṭaraṇa kolla | dāna-
 vinōḍa | chāmpakāmōḍa | chatus-samaya-samuddharaṇa | gaṇḍar-ābharāṇa | vīvēka-
 Nārāyaṇa | vīra-pārāyaṇa | sālīṭya-vidyādhara | samara-dhuraudhara | Poysaḷān-
 vaya-bhāṇu | kavi-jana-kāmadhēnu | Kaliyuga-Pārṭṭha | dēṣṭarḡge dhūrtta | saṅ-
 rāna-Rāma | sāhāsa-Bhīma | haya-Vatsarāja | kāṇṭa-Manōja | matta-gaja-Bhaga-

Ins.

21

vri ♪

dhuradoļu Vishṇu-nṛipālakaṅge vijaya-śrī vaksbadoļu santatam
 paramānandadin ōtu nilva vipula-śrī-tējad uddāniyam
 vara-dig-bhittiyan eydisal nereva kirtti-śrīy ennt irppnd i-
 dhareyoļu Śāntala-dēviyam nereye bannipp annan ē-vannipap ♪
 Kalikāla-Vishṇu-vaksha-sthaḷadoļu Kalikāla-Lakshmi nelasida! ene Śān-
 tala-dēviya saubhāgyaman ela gaḷa bannisuven emban ē-vannisuva ♪
 Śāntala-dēvige sad-guṇa-mantege saubhāgya-bhāgyavatige Vachasri-
 kanteyum Agajeyum Achyuta-kanteyum eney allad ulida satiyar ddoreyē ♪

akkara ♪

gurugaļu Prabhāchandra-siddhānta-dēvare petta tāyi guṇa-nidbi Māchi-
 kabbe

piriya-perggeḍe Mārasīṅgayyan tande māvanum perggeḍe Siṅgimayyan ♪
 arasam Vishṇuvarddhana-nṛipaṇi vallabham Jinanātham tanag endum
 isbṭa-deyvam ♪

arasi Śāntala-dēviya mabimeyam bannisalṇ bakknue bhūtaḷadoļu ♪

Saka-varsham 1050 mūṇenya Virōdhikrit-samvatsarada Chaitra-śuddha-paṇ-
 chaṁt-Sōmavāradandu Sivagaṅgeya tirthadalu mudipi Svar-ggater ādaļu ♪

vri ♪

1-Kaṭi-kāḷadoḷ Manu Brihaspati vandi-janāśrayam jaga-
 vyāpita-kāmadbēnūv abhimāni maba-prabhu paṇḍitaśrayam
 lōka-jana-stutam guṇa-gaṇābharanam jagad-ēka-dāniy a-
 vyākūḷa-mantriya endu pogalguṇ dhare perggeḍe Mārasīṅgana ♪
 doreyē perggeḍe Mārasīṅga-vibhuvīṅ 1-kāḷadoḷu [. . . .]
 puruṣhārthhaṅgaḷoḷ aty-udārateyoḷam dbarmmānurāgaṅgaḷoḷu
 Hara-pādāmbuja-bhaktiyoḷu niyamadoḷu śiḷaṅgaḷoḷu tān enalu
 suralōkakke manō-mudam-berasu pōdam bhūtaḷam kirttisalu ♪

ka ♪

anupama-Sāntala-dēviyum anunayadim tande Mārasīṅgayanum in-
 bine janani Māchikabbeyum inibarum oḍan-odane mudipi Svar-ggatar
 Adaru

lēkhaka Bōkimayya ♪

(West face)

arasi sura-gatiyan eydidaḷ iralāg enag endu bandu Beḷugoḷadalu dur-
 ddhara-sanyāsanadī[nda]ṁ parinate tāyi Māchikabbe tānūṁ toredaḷu ♪

vri ♪

are maḡuḷḍipḍa kaṇṇaḷarggaḷ oḍuva paṇcha-padam Jinēndranay
 swariyisuv oḷe bandhu-janamam biḍip unnati sanyasakke van-

d iral osed ondu-tiṅgaḷ upavāsadoḷ imbine Māchikabbe tāṃ
sura-gatig eydidaḷu sakaḷa-bhavyara sannidhiyoḷu samādhiyaṃ ḥ

ka, ḥ

ā-Mārasīṅgamayyana kāmīni Jina-charaṇa-bhakte guṇa-saṃyute u-
ddāma-patibrate end t-bhūmi-janaṃ poḷaḷe Māchikabbeye negaḷdaḷu ḥ
Jina-pada-bhakte bandhu-jana-pūjitey āsrita-kāmadhēnu Kā-
mana satigaṃ mahā-sati guṇāgrāṇi dāna-vinōde santataṃ
muni-jana-pāda-paṅkaruḥa-bhakte jana-stute Mārasīṅgana-
yyana sati Māchikabbey eue kirttisugṇaṃ dhare meechchi nichchalunḥ
Jinanāthaṃ tanag āptan āge Baladēvaṃ tande pett abbe sad-
vanitāgrēsare Bāchikabbey eno taṇmaṃ Siṅgaṇam sanda mān-
tanadind aggada Māchikabbe sura-lōkakk ōdaḷ end endu mē-
diniy ellam poḷaḷuttam irppud eno baṇṇipp aṇṇan ē-vāṇṇipaṇi ḥ

ka ḥ

peṇḍir ssanyāsanam-gonḍavarolaḡ initam ballar ār embinaṃ kai-
koṇḍ āgaḷu ghōra-vira-brata-paripateyaṃ meechchi santōśadindaṃ
paṇḍityaṃ ebittadoḷu tāḷtīre Jina-ebaraṇaṃ bhōjaṇam bhāvisuttam
koṇḍaḷu dhātri tannaṃ sura-gati-vaḍedaḷu ḥḷeyiṃ Māchikabbe ḥ
dānaman anānamam kaḥ kēnārthi yendu koṭṭu Jinanaṃ manadoḷu
dhyānisutaṃ muḍipidaḷ inn ēn embudo Māchikabbey ond unnatiyaṃ ḥ

intu tamma gurugaḷu Prabhāchandra-siddhānta-dēvaṃ ḥ Varddhamaṇa-dēva-
raṃ ḥ Ravicandra-dēvaṃ ḥ samasta-bhavya-janaṅgaḷa sannidhiyoḷu saṃyasanamaṃ
kai-koṇḍ avara pēḷva samādhiyaṃ kēlutta muḍipidaḷu ḥ

paṇḍita-maraṇadin t-bhū-maṇḍaladoḷu Māchikabbeyantevol ār kkai-
koṇḍ intu negaḷdaḷ arigaḷa khaṇḍitanaṃ ghōra-vira-sanyāsanama ḥ
avara vāṃśāvatāraṇ ent endade ḥ

ka ḥ

Jina-dharmuna-nirmmaḷam bhavya-nidhānaṃ guṇa-gaṇāśrayaṃ Maṇu-
charitaṃ

muni-charaṇa-kamaḷa-bhṛīṅgaṃ jana-vinntaṃ Nāgavarmanma-danḍadhīsaṃ ḥ

vri ḥ

anupama-Nāgavarmanma kulāṅgane pempina Chandikabbe saj-
jana-nute māni dāni guṇi mikka patibrate siladiṇde Mō-
dinisṭegaṃ migilu poḷaḷal ān ariyem guṇad aṅkākartiyaṃ
Jina-pada-bhakteyaṃ bhuvana-saṃstuteyaṃ jagad-eka-dāniyaṃ ḥ
avaragge su-putraṃ ludha-jana-nivahakk ārtt iḷa kāmadhēnuv enuttaṃ
bhuvana-janaṃ poḷaḷalu mikk avan ndayaṃ-geydan uttamaṃ Baladēvaṃ ḥ

vri ḥ

sakaḷa-kaḷāśrayaṃ guṇa-gaṇābharaṇaṃ prabhu paṇḍitāśrayaṃ
su-kavi-jana-stutam Jina-paḍābja-bhṛīṅgaṃ anūna-dāni lau-

kika-paramārttṥam eṁb eṛaḍṁman neṛe ballan eṁutte daṇḍanā-
yaka-Baladēvaṁnam poḡaḷvud ambudhi-vēshṭita-bbūtri-bhūtaḷam ||
muni-nivabakke bhavya-nikarakke Jinēśvara-pūjegaḷge mikk
anupama-dāna-dharmmaḍ odaviṅge nirantaram onde mārggaḍiṁ
maneyol! anākulaṁ maḍuvey andada pāṅgiṁ! unḷud endāḍ iṁ
manuja-nidhāṇanāṁ poḡaḷvan ē-vogaḷvan Baladēv-amārttyana ||
sthiraṇē Mēru-girindradinde miḡilē gambhiraṇē hāppu sā-
garadind aggaḷam entu dāniye surōrvvijakke mēlu bhōgiyē
Surarājaṅ eṇey endu kirttipudu kay-kopḍ aḷkarip santataṁ
dhareyol! śrī-Baladēv-amārttyanaṁ ilā-lōkaika-vikhyātana ||

ka ||

Baladēva-daṇḍanāyakan
alaṅghya-bhūja-bāḷa-parākramaṁ Manu-charitaṁ
jalanidhi-vēshṭita-dhātri-
taḷadoḷu saman āro mantri-chūḍamaṇiyolu ||

śrīmat-Chārukirtti-dēvara guḍḍa lēkhaka-Bōkinayya barada hiruda-rūvari-
mukha-tiḷaka Gaṅgachāriya tamma Kāṁvachāri kaṇḍarisida

(North face.)

svasty anavarata-prabala-ripu-bāḷa-vishama-samarāvani-mahā-mahāri-saṁ-
hāra-karapa-kāraṇa prachanḍa-daṇḍanāyaka-mukha-darppana! kathaka-māgadha-
puṇya-pāṭhaka-kavi-gamaki-vādi-vāgmī-janatā-dāridra-santarppana! Jina-saṁnaya-
mahā-gaḡana-śobhākara-divākara! sakala-muni-jana-nirantara-dāna-guṇāśraya-
Śrēyāṁsa! Sarasvatī-karṇāvatāṁsa! gōtra-pavitra! parāṅganā-putra! bandhu-
jana-manō-raṅjana! dūrita-prabhāṭijana! krōḍha-lōbhāṅṛita-bbaya-māna-mada-vidū-
ra Gutta-Chārudatta-Jinātāvāhana-samāna-parōpakārōdāra! pāpa-vidūra! Jina-
dharmma-nirmala! bhavya-jana-vatsala! Jina-gandhōdaka-pavitrīkṛitōttamāṅgan!
anupama-guṇa-gaṇōttanḡa! muni-chaṭapa-sarasiruha-bhṛīṅga! paṇḍita-maṇḍaḷi-
puṇḍarika-vana-prasaṅga! Jina-dharmma-kathā-kathana-pramōdanam! āhārābhaya-
bhāiśajya-sāstra-dāna-vinōḍaṁnam appa śrīmat-Baladēva-daṇḍanāyakan eṁe negaḷḍa ||

ā-Baladēvaṅgaṁ mṛiga-
sābēksaṇey anipa Bāchikābbegav akhiḷō-
rvvi-bandhūn puṭṭidaṁ guṇi
lōbaran adaṭ-aleva Siṅḡimayyan udāraṁ ||

vri ||

Jina-pati-bhaktan ishṭa-jana-vatsalaṁ āśrita-kalpabhūrubāṁ
muni-charaṇāmbujāta-yuga-bhṛīṅgan udāraṁ anūna-dāni ma-
ttina purusharḡge pōlisuvaḍ āṛ dōrey eṁbinegaṁ negaḷḍan i-
mannja-nidhāṇan endu poḡaḷgum dhare peggaḍē-Siṅḡimayyana ||
Jina-dharmmaṁbara-tigmarōchi su-charitraṁ bhavya-vamśōttanaṁ si-

shṭa-nidhānam mantri-chintāmaṇi bndha-vinutaṇ gōtra-vapśāmbārār-
kkaṇ

vanitā-chitta-priyaṇ nirmālaṇ anupamaṇ atyuttamaṇ kûre kûrppaṇ
vinayāmbhōrāsi vidyā-nidhi guṇa-niḷayaṇ dhātriyoḷ Siṅgimayyaṇ ||

ka ||

Śrīyādēvi guṇāgrāṇiy

i-yugaḍoḷu dāna-dharmāma-chintāmaṇi bhū-

dēviya Konti-dēviya

dorey anna Siṅgimayyana vadhnva ||

svasty anavarata-parama-kalyāṇābhhyndāya-sata-sahasra-phala-bhōga-bhāgiu
dvitīya-Lakshmi-samāneyuṇ | sakala-kalāgamānūneyuṇ | vivēkayka-Brihaspati-
yuṇ | muni-jana-vinēya-jana-vinīteyuṇ | patihratā-prabhāva-prasiddha-Sīteyuṇ |
sainyaktā-chūḍāmaṇiyuṇ udvṛitta-savati-gandhavāraṇeyuṇ | ahārābhaya-bhais-
hajya-śāstra-dānā-vinōdeyuṇ appa śrīmad-Vishṇuvarddhana-Poysala-Dēvara pūty-
arasi paṭṭa-mahādēvi Śāntala-dēviyar śrī-Beḷgoḷa-tīrtthadoḷ Savatigandhavāraṇa-
Jinālayanaṇ māḍisiy idakke dēvatā-pūjegaṇ rishi-samudāyakk ahāra-dānakkaṇ
jīrṇnōddhārakkkaṇ Kalkaṇi-nāḍa Mōṭṭenavīleyumaṇ Gaṅgasamudrada naḍu-
bayalal ayyattu-kolaga garddeya tōṭṭamumaṇ nālvattu-gadyāṇa ponnaṇ ikki
kaṭṭisi charugiṅge Vīḷasanakaṭṭamumaṇ śrīmad-Vishṇuvarddhana-Poysala-
Dēvaraṇ hēḍikoṇḍu Saka-varsha sāyirada nālvatt-aydeneya Sōbhakrit-samvatsa-
rada Chaitra-suddha-pāḍiva Bṛihaspati-varadandu tamma gurugaḷu śrī-Māla-
saṅghada Dēsiyaganada Postakagachchhāda śrīnana-Mēghachandra-traivīdyā-
dēvara śishiyarappa Prabhāchandra-siddhanta-dēvargge pāda-prakshāḷanaṇ māḍi
sarbba-bādha-paribāravāgi biṭṭa datti ||

vr̥tta ||

priyadind int idan cyde kāva purushargg āyuṇ mahā-śrīyumaṇ a-
kkey idan kāyadē kāya paṇige Kurukshētrorbhiyoḷu Bāgarā-
siyoḷ ekkōḷi-munindraraṇ kavīleyaṇ vēdāḍhiyaraṇ konduḍ ond
ayasāṇ sārugguṇ id endu sārīdapuv t-sāiḷaksharaṇ santataṇ ||

śloka ||

sva-dattāṇ para-dattāṇ vā yō harēti vasundharā
shashṭir-varsha-sahasrāṇi viśṭhāyāṇ jāyatē krimiḷ ||

144.

On a broken stone beside the same manṣapa.

namaḥ siddhēbhīyah | sāsanaṇ Jina-sāsana

(At the side).

..... bha-chandra

145 (36).

On the way to Iruzebrahmadēva temple outside the enclosure.

śrī-Eṛeyagav ekavattāda lo . . .

146.

At the same place, below No. 145.

Nēmaṇana pāda ||

147.

At the same place, to the north of No. 146.

śrī-Sivaggayya

148.

At the same place, to the north of No. 147.

śrī-Kaḷayyan

149 (37).

At the same place.

śrīmatu-Garuḍa-Kēsirāja sthiraṁ jiyātu

150.

On the right jamb of the doorway of the same temple

(The upper portion is broken.)

n eseval kunda gubu . . tṭisi paṭṭamaṁ guḷiya . . sigey iḷe sale Gaṅga-rāja
 . . . nēmade mantri Narasiṅga . . taṅg aḷiyam viśeṣhadiṇ ||

Ereḡaṅga-mahāmātyaṁ

. . redam nata-Gaṅga-mahige saphala-mateyiṁ

Guḷipāḷan ātan aḷiya[ṇ]

neṛe neḡaḷda[ṇ] Nāgavarmanman avanitaḷadoḷ ||

ātana putran abdhi-vṛita-dhātṛiyoḷ itane Rāma-dēva . . n

itane Vatsarājan iḷeg itane tāṁ Bhagadattan āgi vi.

khyāta-yasaṁ taguḷda ku . . maṁ toredun neṛe nōntum entu

(The rest is broken.)

151.

On the left jamb of the doorway of the same temple.

. ppiḍiduḷu . . mārado . . rōḍhadi tṭaga chō .

la āke jegadi vimā . . māḍisida . .

152.

On rock in front of the same temple.

Chaga-bhakshana-chakravartti Goggiya sāvan aty a . . ra

153.

At the same place.

(Nāgari characters).

Chandrakirtti

154.

At the same place, below No. 153.

śrīmatu-Rāchamalla-Dēvara jaṅgina sēnabōva Subakarayya bandisida

155 (70).

On a broken stone near the same temple.

. dā . . nvayāda Hana . . . ya baliya śrī-Guṇachandra-siddhānta-dē-
var agra-śiṣhyaru śrī-Nayakirtti-siddhānta-chakravarttigala śiṣhyaru śrī-Dāvaṇḍi-
traividya-dēvaruṃ Bhānukirtti-siddhānta-dēvaruṃ śrī-Adhyātmi-Bāḷachandra-dē-
varu ॥

paramāgama-vāridhi

. . . . nāṃ rāddhānta-chakri Nayakirtti-yami-

svara-siṣhyā a la-chit-

pariṇātan Adhyātmi-Bā ndra-muntndraṃ ॥

Bāḷacham

156.

On a pillar to the south-west, outside Kaṇchina-dōṇe.

. muḍipidar āvara guḍḍi Sāyibbe nisidaḷ Pollabbe-
kantiyargge ge ॥

157.

On rock to the north of the same dōṇe.

śrīmatu-Gaṇḍavi-siddhānta-dēvara guḍḍaṃ Śrīdhara-vōja

158 (69).

On a broken stone which had been near the entrance to the same dome.*

(First face).

..... vyāvṛitta-vichchittayō
 . . kra . . Kali-kalunashaty' anudinam śrī-Bāḷachandram munim
 paśyāma śruta-ratna-rōhapa-dharani dhanyās tu nānyē vayan ||
 prachura-kaṣānvitar akuṭīlar
 a-chañchaḷar sudda-paksha-vṛittar ddōshā-
 pachaya-prakāśar enc Bā-
 ḷachandra-dēva-prabhāvam ēn achchariyē ||
 śrī-Bāḷachandra

(Second face).

..... bhadrām appa triḷō
 vara-vihita-pūrttam nitya-kṛtti . . chitya
 samuchita-charitō ya
 ra-dhṛita . . dhu-vinū yitvāham
 bhujā-bimbā-chita-mapi . . . kara tvam chirād
 imu
 sāna
 gatibhis sa kshatriya-ruddha-śrī-kavi nadha śrī-
 vaham

(Third face.)

..... Rānō babhā
 chitra-tanūbbṛitām a yatē tarā . . ||
 sakala vāndya-pādāravindam
 sa mā-mūrttim sarva-satvā
 . . baka-durita-rāśim bhavya-da
 nu vijita-Makaraketu rtti-vratindram ||
 bhānō suvika chakrā rō tat-pad-bhava

159 (68).

At the same dome, on a pillar leaning against the eastern wall.

(North face.)

śrīmat-parama-gumbhira-syādvādāmōgha-lūchhanam
 jṛyāt trailōkya-nāthasya śāsanam Jina-śāsanam !

* This stone is not now forthcoming.

svasti samasta-guṇa-sampannaṁ appa śrīmat-Tribhuvanamalla chalaḍ-aṅka-
rāva Hoysala-seṭṭiyaru Ayyāvaleya yuṇḍigeya Dammi-seṭṭiya magaṁ Malli-seṭṭige
Chaladaṅkarāva-Hoysala-seṭṭiy endu pesaru-kōṭṭar intu Saka-varṣa 1059 Saumya-
sarpvatsarada Māgha-māsada śukla-pakshada saṅkrāntanāḍandu tann 'avasānamau
aridu tanna bandhugaḷaṁ biḍisi sama-chittadoḷu muḍipi 'svarggasthan āḍaṇi ||

(West face.)

ātana sati entappaḷ endade || Turavammarasaga Suggavega su-putri svasti śrī-
Jina-gandhōḍaka-pavitrikritōttamāṅgeyurum āhārābhaya-bhaisajya-śāstra-dāna-
vinōḍeyar appa Chaṭṭikabbe tanna puruṣa Chaladaṅkarāva-Hoysala-seṭṭigaṇ
vanagaṇ tanna maga Būbaṇaṅga parōksha-vineyamāgi māḍisida nisidhige ||

160.

On a broken pillar built into the northern wall of the same doṇe.

śrīmat-parama-gambhira-syādvādāmōgha-lāñchhanam |
jyāt traḷōkya-nāthasya śāsanaṁ Jina-śāsanaṁ ||
jagat-tritaya-nāthāya namō janma-pramāthinē
naya-praṇāṇa-vāg-rasmi-dhvasta-dhvāntāya Śāntayē ||
parama-śrī-Jina-dharmma-nirmala-yaśaṁ bhavyābjinī-bhāskaraya |
guru-pādāmbuja-vṛttan udgha-charitaṁ viprō . . maṁ Mēru-bhū-
dhara-dhairyyaṁ guṇa-ratna-vārddhi-vīḷasat-samyaktva-ratnākaraṁ
paramōtsāhade rā mb iḷā-bhāgadoḷu ||
ā-pu māṇa-guṇagaḷe

161. . .

At the same doṇe, around the middle portion of a pillar standing on the rock.

śrī-Dhanakīrtti-dēvara mānastambhada kambha

162.

At the same place.

mānabha ānanda-sarpvachohladalli kṛttisida doṇeyu

163.

At the bottom of the same pillar.

tannu ayyāṅge parōksha-vinaya-nisidhi Śrīdharāṅge parōksha-vinaya
tannu avege parōksha-vinaya-nisidhi

164.

*At the same doye, on broken stones lying beside the northern wall.
(First stone).*

..... dāṭi ka go ggaṭaṇ Gaṇṇa ..
nisidigeṇa nīṇṇidāṇa *

(Second stone).

..... dda gamade galiya sagi

165 (74).

*On rock to the north of the same doye and to the south of the outer
wall of Chikka-betta.*

svasti śrī Parābhava-saṃvatsarada Mārggasira-bahula ashtami Sukra-vāra
danda Malayāla-Adhyādi-nāyaka hiriya-bettādi chikka-bettak echeba *

166 (71).

*On rock in Bhadrabāhu cave.**

(Nāgari characters).

śrī-Bhadrabāhu-svāmiya pādamaṇṇa Jinachandra prapamatāṇi *

167 (72).

On rock near the same cave

Śālivāhana-śakābdāḥ 1731 neya Sukla-nāma-saṃ[va]tsarada Bhādrapada-ba 4
Budha-vāradāḥi * Kundakundānya Deśiganāda śrī-Obāra * śiṣhyarāda Ajitakīrtti-
dēvaru avara śiṣhyaru Śāntakīrtti-dēvara śiṣhyarāda Ajitakīrtti-dēvaru māśōpavāsa-
vaṇṇa sampūrṇa-māḍi t-gaviyalli dēva-gaṭa ādāṇa

168.

On rock to the south-east of the same cave.

śrīmatu-Lakṣmīsēna-bhaṭṭāraka-dēvara śiṣhyaru Mallisēna-dēvara nisidhi

169.

On the summit of Chikka-betta, below the foot-print.

śrī-Bhadrabāhubhali-svāmiya pāda

170 (73).

Inscription near the foot-prints, when ascending Chikka-betta.

svasti śrī Īśvara-saṃvatsarada Malayāla Kodayu-Saṅkarāṇu ill irddu echeba-
gaddeya haḍuvāṇa huṇiseya māru-guṇḍige

* This inscription is not now forthcoming.

171.

At the same place, below No. 170.

(Tamil characters.)

Kódai-Saṅkarānu Malaya-sāragal iṅgu niuṛuṁ kaḷanikku mēṛku ninṛa pulikku
niṅai

172.

On rock to the north-west of tōrana-gamba, near the Jina figures.

Sāma dēvaru

173.

On Chāmundaṛāya rock, below the images.

śrī-Kaṇakanandi-dēvaru Pasi-dēvaru Mali-dēvaru

174.

On rock to the left of the flight of steps leading to Chikka-betta.

śrī-Nakhara-Jinālayada kere

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 175.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 176.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 177.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 179.

ಶ್ರೀಮದ್ವಿಠಲೇಶ್ವರಾಯ

№ 180.

THE BIGGER HILL OR DODDABETTA.

175 (76).

At the feet of Gômaṭeśvara, on the right.

śrī-Chāmunda-Rājap māḍisidanp

176 (76).

Below the above.

(In Grantha and Vaṭṭeḷuttu.)

śrī-Chāmunda-Rājan śeyvittān

177 (76).

Below the above.

śrī-Gaṅga-Rāja suttālayavaṇi māḍisidanp

178 (80).

On the same side, on the ant-hill.

śrīman-mahā-maṇḍaḷeśvara pratāpa-Hoysaḷa-Nārasimha-Dēvara kaiyalu mahā-pradhāna hiriya-bhaṇḍāri Huḷḷamayya Gommaṭa-dēvara Pāriśva-dēvara chatur-vvimpāṭi-tīrtthakara aṣṭa-vidhārcchanegaṇa rishiyar āhāra-dānakkaṇa Savanēgaṇa biḍisi koṭṭa datti ||

179 (75).

At the same place, to the left of the feet.

(In Nāgari characters.)

śrī-Chāvunda-Rājēṇ karaviyalēṇ

180 (75).

Below the above.

(In Nāgari characters.)

śrī-Gaṅga-Rājē suttālē karaviyalē

181.

At the same place, near the left foot, below No. 180.

śrī-Biṭi-Dēvana putra pratāpa-Nārasimha-Dēvana kayyalu mahā-pradhāna hiriya-bhaṇḍāri Huḷḷamayya Gômaṭa-dēvara pā var avarū dāna-kkaṇa Savanēgaṇa biḍisi koṭṭar

182 (78).

On the same side, on the ant-hill.

śri-Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa śri-Basavi-seṭṭiyaru suttāla-yada bhittiya māḍisi chavvisa-tīrtthakaraṃ māḍisidaru mattaṃ śri-Basavi-seṭṭiyara su-putraru Nambidēva-seṭṭi Bōki-seṭṭi Jinni-seṭṭi Bāhubali-seṭṭi tanna ayya māḍisida tīrtthakara mundaṇa jāḷandaravaṃ māḍisidaru ||

183 (79).

At the same place, below No. 182.

śri-Lalita-sarōvara

184 (77).

At the same place, on the padma-piṭha.

svasti samasta-daitya-divijādhipa-kinnara-pannagānaman-
mastaka-ratna-nirggata-gabhasti-śatāvṛita-pāda
prāsta-samasta-mastaka-tamaḷ-paṭaḷaṃ Jina-dharmma-śāsanam
vistaram āga nilke dhare-vārudhi-sūryya-śāśāṅkar uḷḷinaṃ ||

185 (104).

*On the pedestal of Kūṣhmaṇḍini in the first shrine of the enclosure to the right
of Gōmaṭṣvara.*

śri-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śri-Bāḷachandra-dēvara guḍḍa
Kēti-seṭṭiya maga Bammi-seṭṭi māḍisida yaksha-dēvate ||

186 (81).

In the same enclosure, on a stone leaning against the wall.

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanaṃ |

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samasta-bhuvanāśrayaṃ śri-prithvī-vallabha-mahā-rājādhirāja paramēś-
varaṃ Dvārāvati-pura-varādhīśvaraṃ Yādava-kulūmbara-dyumaṇi sarvvajña-chōḍā-
maṇi Magara-rājya-nirmuṇḷanaṃ Chōḷa-rājya-pratishṭhāchāryyaṃ śrīmat-pratā-
pa-chakravartti Hoysaḷa-śri-vīra-Nārasimha-Dēv-arasaru prithvī-rājyaṃ-geyyut-
tīralu tat-pāda-padma-paṭiṇiyuṃ śrīman-Nayakīrtti-siddhānta-chakravarttigāḷa śish-
yaru śrīnad-Adhyātma-Bāḷachandra-dēvara guḍḍaṃ svasti samasta-guṇa-sampan-
nanaṃ Jina-gandhōḍaka-pavitrīkritōttamaṅganam sad-dharmma-kathā-prasaṅga-
nūṃ chatuṣ-vidha-dāna-vinōdanam appa Paduma-seṭṭiya maga Gommaṭa-seṭṭi
Khara-saṃvatsarada Pushya-sūddha uttarāyana-saṅkrānti pāḍi-diva Briha-vāra-
danda śri-Gommaṭa-dēvara ohavvisa-tīrtthakara aṣṭa-vidhārchanege akshaya-
bhaṇḍārav-āgi koṭṭa gadyāṇa 12 ||

187.

In the same enclosure, on the pedestal of Vṛishabha.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Basavi-setṭi maḍisidaṃ ॥

188.

In the same enclosure, on the pedestal of Vāsupūjya.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Basavi-setṭi maḍisidaṃ ॥

189.

In the same enclosure behind Gōmaṭēśvara, on the pedestal of Śambhava.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-[da] ṇḍanā [ya] karp maḍisidaṃ ॥

190.

In the same enclosure. on the pedestal of the image to the right of Kunthu.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-daṇḍanāyakap maḍisidaṃ ॥

191.

In the same enclosure, inscription in ink on the beam in front of Pushpadanta.

Durmmukhi-saṃvatsarada Pushya-māsada sūddha-Bidige Maṅḡla-vāra Kopa-ṇapurada ya-setṭi Gummaṭa-setṭi ḍanāda ṛ-ādaru

192.

In the same enclosure, inscription in ink on the beam in front of Śrēyāṃsa.

(Nāgari characters.)

śrī Saṃvat 1546 varsha Jēṣṭha-sudi 3 Ravi-vāsari Gōmaṭasvāmīkī jātrā kīyō Gōmaṭa-bahupālāi Prajausavālāi Kadika-baṇsa bramachārī pura-sthānē purī brātru-putra-sama

193.

In the same enclosure, on the pedestal of Abhinandana.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śiṣhyaru śrī-Bāḷachandra-dēvara guḍḍa Anki-setṭi Abhinandana-dēvaraṃ maḍisidaṃ

194.

In the same enclosure, on the pedestal of Śānti.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvayāda śrī-Naya-
kīrtti-siddhānta-chakravarttigāḷa guḍḍa Kammatāda Rāmi-seṭṭhi māḍisida

195.

In the same enclosure, to the left of Gōmaṭṭēsvāra, on the pedestal of Ajita.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara
guḍḍa suṅkāda Bhānudēva-heggaḍe māḍisida Ajita-bhaṭṭarakaru

196.

In the same enclosure, on the pedestal of Sumati.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Bidiyama-seṭṭhi māḍisida
Sumati-bhaṭṭarakaru ||

197.

In the same enclosure, on the pedestal of Vardhamāna.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-
siddhānta-chakravarttigāḷa guḍḍa Basavi-seṭṭhi chaturvīṃsati-tīrtthakarara māḍi-
sidam ||

198.

In the same enclosure, on the pedestal of Malli.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara
guḍḍa Kaḷaleya Mahadēva-seṭṭhi Malli-bhaṭṭarakararu māḍisida

199.

*In the same enclosure, on a pillar considered as the foot-stool of the Gaṇadharas.
(East face.)*

Śaka-varsha 1202 neya Pramādhī-saṃvatsarāda Kārtika-suddha 10 Sōma-
vāradandu śrīmanu-mahā-pasāyata Tirumappa dhikāri Sambhu-dēvaṇṇa-
navara lu Mallanṇanavaru śrī-Gommatā māṅgaḷa-mahā śrī śrī

200.

On the same pillar, south face.

Sarvadhāri-saṃvacharāda Chaitra-suddha-Pāḍya Brihavāradandu śrī-Gommatā-
dēvara nityabhishēkakke Biṭṭeyanahaliya Menasina-Sōyi-seṭṭiya inaga Mādi-seṭṭi
koṭṭa . . dyāṇṇu 1 paṇa 2 hālu māna !

201.

In the last shrine of the same enclosure. on the Chandraprabha image.

(Nāgari characters.)

Saṃvat 1635 . . Pīnatloha-sa¹ Pha-sudiya Sēnavīramataji śrī-Jagatakarataji
pada Bhaṭṭōdarāji prarasatīvadava . . . u . . maghōpade śrī-Rāyasōraghaji

202.

In the same shrine, on the smaller image.

(Nāgari characters.)

Saṃvata 1548 Parābhava-saṃ Jē-sudda 3 Mūlasaṅgha agushaje śrī-Jagad ta
. . . , jñākapāḍa . . . laṃ taḍamat . . medārājad satarāb

203

*In the upper storey of the same enclosure, inscription in ink on a beam of the
last ankāṇa near the left hand of Gōmaṭēśvara.*

(Nāgari characters.)

Saṃvat 1548 varushē Chaitra-vadi 14 da ne bhaṭāraka śrī-Ābhayachandrakasya
śishya Brahma-dharmma-ruchi Brahmaguṇasāgarā-paṇi || ki kṛ yātrā saphala

204.

On a stone in the open yard in front of Gōmaṭēśvara.

Gērasopeya Apa-nāyakara maga Līṅgaṇṇanu sāsṭāṅgav eragidanu

205.

At the same place.

(Nāgari characters.)

āṇāchi rakama ṭhaū tumachi [ra]kama ghaū
(āṇāchi rakama ṭhēū tumachi [ra]kama ghēū)

206.

At the same place.

(Mahājani characters.)

śrī ||
śrī-Gaṇasāa nama Śāo Harakha-chanda-dasaji Śavata 1800 Mīgasara-vidī
13 garāū
(śrī-Gaṇasāya namaḥ Śāo Harakha-chanda-dāsaji Saṃvat 1800 Magasara-
vadi 13 guraṇ)

207.

*At the same place.**(Mahājani characters.)*

śrī śrī-Gaṇasāa namaḥ Śāo Kapūra-chanda Mēti-chanda Śatidi-rā Sāvata 1800
 Magasārā-vadi 13 Garāū
 (śrī-Gaṇēsāya namaḥ Śāo Kapūra-chanda Mōti-chanda Śatidi-rā Samvat
 1800 Magasara-vadi 13 Gurau)

208.

*On the step leading to the Ashṭadikpālaka-maṭṭapa from the same yard.**(Mahājani characters.)*

Savata 1842 Maha-sada 5 Ata-dasa Agara-vala Dala-vala Panapathaya va
 Saṭa Bhagavana-dasa jataraka aya
 (Samvat 1842 Māha-sudi 5 Ata-dāsa Agara-vālā Dill-vālā Panapathiyā vō
 Sēṭha Bhagavāna-dāsa jātarākō āyē)

209.

*In the passage leading out from the same yard.**(Mahājani characters.)*

Samata 1800 Pōsa-bada 14 Maṅga rāya Bālakisanaḥ tēsuvakō Shandēla-
 vāla Budha-lāla Gaṅga-rāmaja karaṇō bhōga
 (Samvat 1800 Pōsa-bada 14 Maṅga [la-vāra Santōsha]-rāya Bālakisanaḥ
 tēsuvakō Shandēla-vāla Budha-lāla Gaṅga-rāmaji karaṇō bhōga)

210.

*At the same place.**(Mahājani characters.)*

Savata 1800 mata Asaḍa-sada 10 Sanachara-vara Satasha-rayaja Bala-kasa-
 naja Aja-dataja Chana-rayā va Dana-dayala a baṭa Aja-dataja ika jatara
 Isathana Paṭhaka Agara-vala Saravaga Panapatha-ka Gayala-gata a-
 yatha
 (Samvat 1800 miti Āsṭadha-suda 10 Śanichara-vāra Santōsha-rāyaji Bala-
 kisanaji Aji-dataji Chaina-rāya va Dina-dayala ai bēṭa Aji-dataji ēka jātarā
 Isthāna Pēṭhakā Agara-vālā Sarāvagi Pānpatha-kā Gōyala-gōti āyēthē)

211.

*At the same place.**(Mahājani characters.)*

Savata 1800 Pasa-vada 6 Magala-vara Vanavara-lala Dana-dayalaka baṭa
 (Samvat 1800 Pōsa-vada 6 Maṅgala-vāra Vanavāri-lāla Dina-dayālaka bēṭa)

212.

*At the same place.**(Mahājani characters.)*

Savata 1812 Basasha-sada 11 vara Magala Bala-rama Rama-kasanaka baṭa
 A[garava]la Sara[vaga Ka]sa-rya Ga[kala]gaḍhaya [sarpvat 1800]
 Vasasha i ra
 (Sarpvat 1812 Vaiśākha-sada 11 vāra Maṅgala Bālū-rāma Rāma-kisanakā
 bēṭā Agaravālā Sarāvagi Kēsō-rya Gōkala-ghaḍhiyā Vaiśākha-

213.

*At the same place.**(Mahājani characters.)*

Savata 1843 mata Maha-vada 3 Lasba[ma]pa-rayaka baṭa Taṭra-mala
 Naraṭhana-vala Natamala Gana-rama Dhana paṭ
 .. ḍaja parapa varaka Sabanavala
 (Sarpvat 1843 miti Mōha-vadi 3 Lashanapa-riyaka bēṭa Tira-mala Nara-
 ṭhanavālā Nata-mala Gaint-rāma Dhana ḍaji Sa-
 hanavālā)

214.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-vada 8 vara Sana Saṭha Raja-rama Rama-kara-
 sana Magata-rayaka baṭa Gayala-gata .. ra Sara-pala Sabha-natha
 baṭa nayaka baṭa
 (Sarpvat 1812 miti Vaiśākha-vadi 8 vāra Śani Sēṭha Rājā-rāma Rāma-
 karsana Maṅgata-riyaka bēṭa Gōyala-gōti .. ra .. Sirai-pāla Śambhu-
 nātha bēṭa naya kā bēṭā)

215.

*At the same place.**(Mahājani characters.)*

..... sada Magala-vāra Naya Narāyanaja Vahāḍa
 rathatha i jahataya rama Dana-mala Ka-
 sada bamadaya kasada Jainada-rayaja vana,
 ga .. ralama
 { sudā Maṅgala-vāra Naya Nārāyanaji Vāhāḍa
 rathatha i jahataya rama Dāna-mala
 Kēsō-dā bamadaya kasada Jainanda-riyaji)

216.

*At the same place.**(Mahājani characters.)*

Kasava-rāyakā bēṭā Savata 1812 Vasasha sada 11 vara Magala-vara Sana-
ra-malaka baṭa Maja-rama Gaganaya Maḍana-gaḍa Panapathaya Agara-
vala

(Kasava-rāyakā bēṭā Saṃvat 1812 Vaisākha-sudi 11 vara Maṅgala-vara
Samira-malaka bēṭā Mōji-rāma Gaṅganiya Māṇḍana-gaḍha Pāṇipathiyā
Agara-vālā)

217.

*At the same place.**(Mahājani characters.)*

Samata 1800 Jaṭa-sada 3 karabadhaka-Saṭa imāṇapana thānaya yamaḍha
..... ra ra .. lasaraya .. rayaja Isa-ramaja Lasanaya
Halasa-rama Balaka-dasa Saravaga Agara-vala Panapatha Garaga-gata
Banaya Sananaya

(Saṃvat 1800 Jēṭha-sudi 3 karabadhakā-Sēṭha imāṇapana thānaya
yamaḍha ra : ra .. lasurāya .. rāyaji Isa-
rāmaji Lasāniyā Hulāsa-rāya Balaka-dasa Sarāvagi Agaravāla Pāṇi-
patha Garaga-gōṭi Bāniyā Sanāniyā)

218.

*At the same place.**(Mahājani characters.)*

Uda-saga Vagavala ratata rajapa pa vala
(Udai-siṃha Vagaḍa vālā vālā)

219.

*At the same place.**(Mahājani characters.)*

Savata 1812 Vasasha-sada 8 Navala-rāya Sakara-dāsaka baṭa aṇṭha
(Saṃvat 1812 Vaisākha-sudi 8 Navala-rāya Saṅkara-dāsakā bēṭā āyāthā)

220.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-sada 8 Samacharakā dana Satasha-rayah Maga-
na-ramaka baṭa Jaikaranaka pata Saravaga
(Saṃvat 1812 mīti Vaisākha-sudi 185 Samicharakā dina Santōsha-rāya Magan-
rāmaka bēṭā Jai-karanakā pōṭā Sarāvagi)

221.

Around the central ceiling of the Ashtadikpālaka-maṇḍapa.

(North.) aras-Ādityaṅgar Āchāmbhikegar olavinim puṭṭidar pPampa-rājara
Haridēvaṃ mantri-yūthāgrāni guni Bala(East.)dēvaṃṇan enā int ivar mū-
varuṃ urvvi-khyāta-Karṇāṭika-kuḷa-tiḷakar mMāchi-rājāṅge māvan-
dir arāty-ucchehaṇḍa-śaktar (South.) jJina-pati-pada-bhaktar mmahādhāra-
yuktar^{||}

sakaḷa-sachiva-nāthaḷ sādhitārāti-yūthaḷ¹
parihṛita-para-dārō (West) Bhārati-kaṇṭha-hāraḷ¹
vidita-viśada-kirttir vviśrutōdāra-mūrttis
sa jayatu Baladēvaḷ śrī-Jinēndraṅghri-sēvaḷ[†]

222.

On the first pillar to the right of the same maṇḍapa. (South face.)

Kāḷayukta-saṃvatsarada Māgha-ba 12 lū Gunni-seṭṭi maga seṭṭi
darśanaḷ ādaraṃ[†] Kāḷayukta-saṃvatsarada Māgha-ba 12 Putṭaṇṇa maga Chika-
ṇṇanaḷ darśanaḷ ādaraṃ[†]

223 (98).

On the south-west pillar of the same maṇḍapa.

(East face).

śrī 1 svasti śrī vijayābhayudaya-Śalivāhana-Śakha-varuṣa 1748 ne sanda vart-
tamānakke saluva Vyaya-nāma-saṃvatsarada Phālguna-ba 5 Bhānu-vāradallu Kā-
syapa-gotrē Ahaniya-sūtrē Vṛishabha-pravarē Prathamāṇṇyōga-śakbāyāṃ śrī-Chā-
vunḍa-Rāja-vamśasthar āda Bilikere-Anantarājai-arasinaḷvara praputra Tōṭad-Deva-
rājai-arasinaḷvara putra Satyamaṅgalada Chaluḷvai-arasinaḷvara putra śrīman-Mahi-
sūra-pura-varādhīśa-śrī-Krishṇa-Rāja-vaḍēyaravara samunḷhadalli bhārigāṭu kan-
dāchāra savāra-kachēri (North face) yilakhe bhakshi Dēvarājai-arasinaḷvaru śrī-
Gōmaṭēśvara-svāmiyavara mastakābhishēka-pūjōtsavaḷ divasa svarggasthar ād-
akke śrī-maṭḥadiuda varshaṇṇiprati-varshadallu śrī-Gōmaṭēśvara-svāmiyavarige
pada-pūjē muntāda sēvārthiḷa naḍeyuva hāge yivara putrar āda Putṭa-Dēvarājai-
arasinaḷvaru 100 varaha hākiruva puduvaṭṭina sēvege bhadrāṇṇi hūdyād varādhātāṇṇi
Jina-śāsanāṇṇi^{||} śrī^{||}

224.

On another pillar, at the same place.

(West face).

śrīmat-parama-gaṃbhīra-syādvadāmōgha-lāṅghhanaṇṇi
jīyāt trailōkya-nāthasya śāsanāṇṇi Jina-śāsanāṇṇi¹

Sakha-varsha sâvirada 1459 taneya Viḷambi-saṃvatsarada Māgha-śuddha 5 yalu Gêrasoppeya Chavuḍi-saṭiru Agani-Bommayyana maga Kambhayyanu tanna kshêtra aḍahâg iralâgi Chavuḍi-saṭiru aḍanu hiḍisi koṭṭudakke vondu-taṇḍakke âhâra-dâna Tyâgâda Bramhana mundana hûvina tōṭa vondu paḍi akki akshate-puñja ishtaṇu âchandrârkkâ-sthâiyâgiznâvu naḍasi bahenu maṅgala-ma śri śri śri śri śri ||

225 (100).

On the south face of the same pillar.

tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-seṭṭirige Doḍadêvappagaḷa maga Chikaṇanu koṭṭa dharmma-sâdhana uamaga anumatya baralâgi nîvu navage pariharisi koṭṭudakke 1 taṇḍakke âhâra-dânavanu â-chandrârkkâ-sthâiyâgi naḍasi bahevu maṅgaḷa-mahâ śri śri śri śri śri ||

226 (101).

Below the above.

tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-seṭṭirige kavigaḷa maga Bommayyanu koṭa dharmma-sâdhana nannadhi anupatya baralâgi nîvu navage pariharisi koṭṭudakke varsha 1 kke âra-tiṅgaḷu paryyanta 1 taṇḍakke âhâra-dânavanu â-chandrârkkâ-sthâiyâgi naḍasi bahevu maṅgaḷa-mahâ śri śri śri śri ||

227 (102).

On the east face of the same pillar.

i uodal a tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-seṭṭirige hûvina Chennayyanu koṭa dharmma-sâdhanada sambandha nanna kshêtravu aḍa hâkiralâgi nîvu â-kshêtravunu biḍisi ko ||

228 (103).

At the same place, on the east face of the third pillar.

Sakha-varsha 1432 daneya Śukla-saṃvatsarada Vaiśākḥ -ba 10 hû maṇḍaḷa-śvara Kulōttuṅga-Chaṅgaḷva-Mahadêva-mahâpâḷana pradhâna-sirōmaṇi Kêśava-nâtha-vara-putra kula-pavitranî Jina-dharmma-sahâya-pratipâḷakar ulha Bomayyan-mantri-sahôdarar aha samyaktva-chôḷâmaṇi Chenna-Bommarasana Nâujarâya-paṭṭanada ârâvaka-bhavya-janaṅgaḷa gôṣṭi-sahâya śri-Gummaṭa-svâmiya baḷḷivâḷava jirnnôddhârava mûḍisidaru śri ||

229.

At the same place, on the west face of the second pillar in the second row.

. ka-saṃvatsara Śrâvâṇa-śu 5

 si pâlâ â-grâmadalli nâ kiya.

nā . . ya . . grāmakke salu dalu kaṭṭu . . .
 dārambha-nirārambha-sakala-suvarṇnādāya-sakala-davasādāya ā garu ā-
 grāma ga 11 . . varahagaḷanu

230.

On the south face of the same pillar.

Kru phāla . . .
 anubha . . . ko ya simege Bekkaḍa . .
 kaṇḍu ya vūḷi . . . ā-grāmakke . . . vanu nivē tettukoṇḍu
 ā-grāmadalina namaḡa saluva pattigeyanu paṇṭra-pārampare ā-chandriṛkka-sthā-
 yiyāgi anubhavisikoṇḍu baruvaḍu yi kraya-sādhana yi-maryyādi
 kraya-sādhana ryyā
 . . Nāga-gavūḍana da sthāntka
 sakshigaḷu na haḷiya
 l Bālamalle-dēvaru Najje-gavūḍa hindaḷa da Kot-
 tana-gavūḍa Basaṭṭara-gavūḍa haḷiya tiṛttavana muiy muryyā

231.

On the south face of the first pillar to the left of the same maṇḍapa.

Paṇḍita-dēvaru maḍittu mahābhishēkadolage hālu-mosaroge 2 pūjarige 1 bhāgi
 ke'asigaḷige kalukutiḡarige bhāgi 2 bhaṇḍikāraṅge 1 tappidavara kai sasti charu .
 hariyāna 1

232.

On the south face of the 2nd pillar, at the same place.

śrīmatu-Vyaya-saṇivatsarada Māga-suddha 13 neya Trayōḍasiyān Kariya-
 Kāntapa-seṭṭiyāra makkaḷu Kariya-Birumaṇa-seṭṭiyāra tamma Kariya-Gummaṭa-
 saṭṭiyāru biḍitiyinda saṅgava kuḍikoṇḍu Beḷugūḷadala Gummaṭa-nāthana pādada-
 munde Ratnatrayada nōmpiya udyāpaneya māḍi saṅgha-pūjeya māḍi kirtti-punya-
 vānu upārjisikoṇḍaru śrī

233.

On the east face of the same pillar.

śrīmatu-Kariya-Bomunagaḡe Gummaṭa-nāthanē gati kaṇṇ

234 (85).

On a stone to the left of the doorway of the Gōmaṭśavara temple.

śrī-Gummaṭa-Jīnanapa nara-
 nāgūnara-Ditija-khaḍhara-pati-pūjitanapa l
 yōgāgni-hata-Smaranapa

yōgi-dhyéyanan amēyanan stutiyisuveṇ ॥
 kramadiṇ mey voṇard āraḍa kramade mātaṁ biṭṭu taṇṇ iṭṭa cha-
 kram aduṇṇ niḥprabham āge siggan olaḥoḍ ātmāgrajaṅ olpu gey-
 du mahi-rājyaman ittu pōgi tapadiṇ karṇmāri-vidhvaṇsiy ā-
 da mahātinaṁ Puru-sūnu-Bāhubalivol matt āro mānōnnatar ॥
 dhṛita-jaya-bālu-Bāhubali-kēvaḷi-rūpa-samāna-paūcha-viṇ-
 śati-samupēta-paūcha-śata-ohāpa-samunnati-yuktam appa tat-
 pratikritiyaṇ manō-nudade māḍisidaṇ Bharataṁ jītakhiḷa-
 kshitipati-chakri Paudanapurāntikadoḷ Purudēva-nandanāṇ ॥
 ohira-kālaṇ sale taj-Jināntika-dharitri-dēsadoḷ lōka-bhi-
 karaṇaṇ kukkuṭasarppa-saṅkulāṇ asaṅkhyāṇ puṭṭe dal Kukkuṭe-
 śvara-nāman tad-aghārig ādudu baḷikkāṇ prākṛitargg āyt agō-
 oharam ant ā-mahi mantra-tantra-niyatar kkaṇbar ggaḍ innuṇ palar ॥
 kēḷalk appudu dēva-duṇḍubhi-ravaṇ māt ēno divyārcchana-
 jāḷaṇ kāḷalun appud ā-Jinana pādōḍyan-nakha-prasphural-
 lila-darppaṇamaṇ nīrkshisidavar kkaṇbar nījātita-ja-
 nmāḷamb-ākṛitiyāṇ mahātisāyam ā-dēvaṅ iḷā-viśrutāṇ ॥
 janadiṇ taj-Jina-viśrutātisāyamaṇ tāṇ kēḷdu nōḷp aṭṭi chē-
 taneyoḷ puṭṭire pōgal udyamise dāraṇ durggaṇaṇ tat-purā-
 vaniy end āryya-janaṇ prabōdhisidoḍ ant ādandu tad-dēva-kal-
 paneyiṇ māḍipen endu māḍisidan int i-dēvanāṇ Gōmaṭaṇ ॥
 śrutamūṇ darsana-suddhiyūṇ vibhavamūṇ sad-vṛttitamūṇ dānamūṇ
 dhṛitiyūṇ tannoḷe sanda Gaṅga-kūḷa-chandraṇ Rāchanaḷḷaṇ jagan-
 nutan ā-bhūṇipān advitiya-vibhavaṇ Chāmūḍa-Rāyaṇ Manu-
 pratimaṇ Gommaṭaṇ alte māḍisidan int i-dēvanāṇ yatnadiṇ ॥
 ati-tuṅgākṛitiy ādoḍ āgad adaḷoḷ saundaryyam aunnatyamūṇ
 nuta-saundaryyamūṇ āge matt atisāyaṇ tān āgad aunnatyamūṇ
 nuta-saundaryyamūṇ ārjītātisāyamūṇ tannuḷḷi nind irdduḍ ēṇ
 kshiti-sampñjyamo Gommaṭeśvara-Jina-śrī-rūpaṇ ātuoḷpanaṇ ॥
 pratividdhaṇ bareyaḷ Mayāṇ nēreḷe nōḍal Nākalōkādhipaṇ
 stuti-geyyal Phapiṇāyakaṇ nēreḷan end and anyar ār āppur iṇi
 pratividdhaṇ bareyaḷ saṇantaṇ tave nōḍal baṇṇisaḷ nissana-
 kṛitiyāṇ dakṣhiṇa-Kukkuṭeśa-tanuvaṇ sāścharyya-saundaryyamāṇ ॥
 māreduṇ pāḍaḍ meḷe pakshi-nivahaṇ kaksha-dvayōddēsadoḷ
 mīruguṭṭuṇ poṇapoṇmuguṇ surabhi-Kāsmīrāṇa-chēhḷāyaṇ i-
 tegad āścharyyamāṇ i-tri-lōkada janaṇ tān eyde kaṇḍ irdduḍ ār
 nneḷavar nuṇṇṇane Gommaṭeśvara-Jina-śrī-mūrttiyaṇ kṛttisaḷ ॥
 nela-gaṭṭ ā-Nāgalōkaṇ taḷaṇ avani dīśa-bhitti bhitti-brajaṇ svas-
 taḷa-bhāgaṇ muelchayaṇ mēgaṇa surara vimānōṭkaraṇ kōṭa-jāḷaṇ

vilasat-tāraṅgham autar-vvitata-maṇi-vitānam samant āge nityam
 nilayam śrī-Gommatēśaṅ enisidudu Jinōktāvalōkam trīlōkam ||
 anupama-rūpaṇē Sūraṇ udagrane nirjita-Chakri matt udā-
 rane nere geldum ittan akhilōrvviyan aty-abhimāniyē tapas-
 sthanum eraḍ-aṅghriy itt cleyoḷ irddapud emban anūna-bōdhanō
 vinihata-karimma-bandhan ene Bāhubālīśan id ēn udāttanō ||
 abhinūana-sthira-bhūvanam nannage māḷk aty-udgha-mānōmūnatan
 śubha-saṁbhāgyaman Aṅgajay bhuja-bāḷavashṭambhamam chakrava-
 rtti-bhuja-darppa-viḷōpi Bāhubālī trishṇā-ebhēdānam muktā-rā-
 jya-bharay muktiyan āpta-nirvṛiti-padam śrī-Gommatēśam Jinam ||
 sphurad-udyat-sita-kāntiyim parisarat-saurabhyadindam diśō-
 tkaramam mudrisutun namēru-sūmanō-varsham sphuṭam Gommatē-
 śvara-dōvōttama-chāru-divya-śīradoḷ dēvarkkaḷind ādudam
 dharey ellam nere kaṇḍud ā-mahimey ā-dēvaṅ ad āśeharyyamē ||
 enag āyt īkshisai āgād āyt enage kapaḷk embavōḷ āyte pēl
 vanitā-bāḷaka-vṛiddha-gōpa-tatīyum kaṇḍ alkaṇḍin ārvvinam
 dinav end āvagam udgha-divya-kusumāsāram mahi-lōka-lō-
 chana-santōshadam aytu Gommatā-Jinādhiśōttamāṅgāgradoḷ ||
 miḷuguva tāraṇa-prakarain i-paramēśvara-pāda-sēveg end
 erapude bhaktiyindam ene ninnamāḷuam ghana-pushpa-vṛishṭi band
 eragidud abhradiṇ dhareg adabhratarābbanta-harsha-kōṭi kaṇ-
 dered ire sanda Belgūḷada Gommatā-nāthana pāda-padmadoḷ ||
 Bharatanan ādi-chakradharanam bhuja-yuddhade gelda kalandōḷ
 durita-mahāriyam tavisi kēvaḷa-bōdhaman āḷda kalandēḷ
 sura-tati-munne māḷidudu pū-maḷey i-derey akkun embinaṇ
 suridudu pushpa-vṛishṭi vibhu-Bāhubālīśana mēle illeyim ||
 keminnag id ōke māḷa palav-andada nandida bindigarkkaḷam
 nṇi maruḷāgi dēvar ivar end avaram mati-geṭṭu ninnan ē-
 k amma toḷalehidappo bhava-kānanadoḷ paramāṭma-rūpanam
 Gommatā-dēvanam neneyā nṇiguve jāti-jarādi-dahkhamam ||
 sammadav āgal āga koleyum pusiyyum kaḷavum parāṅganā-
 sammatīyum parigrahada kāṅksheyum emb ivarindam ādoḷ en-
 dum manujāṅ iratreya paratreya kōḷ enutun mahōchechadoḷ
 Gommatā-dēvan irddu sale sāruvavōḷ esodirddan īkshisai ||
 eminuman i-vasantanuman induvumam nane-villum ambumam
 keminnag anātha-yūthamane mādi bisuṭṭu tapakke pūḍu nind
 im miḷil appud ēṇ paḍevud end ati-mugdhayar alpa nādamam
 Gommatā-dēva ninna kivig eydave ninnavol āro niḷkṛipar ||

emman id éke nīm bisutēy end eleyum latikāṅgiyarkkaḷum
 tamm aḷalinde bandu bigiy-appidar embinam aṅgadalli pu-
 ttum murid otti taḷta latikāliyum oppe tapō-niyōgadol
 Gommaṭa-dēvan irdd irav Ahindra-Surēndra-munindra-vanditam ||
 tammane pōdar enn anujar ellarum eyde tapakke nīnum int
 amma tapakke vōdoḍ enag i-siriy oppadu bēd enuttum a-
 nṇam inanam iḷdum annu migeyum bage-gollade dīkshe-goṇḍe nīm
 Gōmmaṭa-dēva ninna taṛisand-aḷar āryya-janakke gommaṭam ||
 nimm aḍiy enna dhātriyōḷag irddapuv emb idu vēda dhātri tāp
 nimmadum ennadum bagevoḍ all adu bēṛ adu dṛishṭi-bōdha-vi-
 rryam mahitātma-dharmmam Abhavōktiyoḷ emba nijāgrajōktiyeim
 Gommaṭa-dēva nīm manada māna-kashāyaman eyde tūḷidai ||
 tamma tapasvigalge ku-tapa-sthiti vēḷd abaḷāṅga-saṅgataṁ
 tamma śarīram āge negaḷv anyataraṭtar aśasta-vrittakam
 kamariy-ōjan andame valam sva-parākshaya-saukhyā-hētuvam
 Gommaṭa-dēva nīm tapaman ānt upadēśakan ādud oppadē ||
 nīm manamam nijātmanoḷ akampitam āg iḍe mōhaniya-mu-
 khyam maṇid ḍḍi bṭle ghana-ghāti-balam bala-dṛik-prabōdha-sau-
 khyam mahimānvitam negaḷe varttisi mattam aghāti-ghātadim
 Gommaṭa-dēva mukti-padamam paḍedai nimpāya-saukhyamam ||
 kammidav appa kāḍa posa-pōgaḷin archchisi pāda-padmamam
 sammadadinde nōḍi bhavad-ākṛitiam balagoṇḍu balla-pāṅ-
 giṇ manam oldo kirttipavar ēṁ kṛita-kṛityaro Śakran-andadim
 Gommaṭa-dēva ninnan arid archchisntirppavar ēṁ kṛitārtharō ||
 Kusumāstram kāma-sāmrajyada māhinneyan ānt irddōḍam munne tannoḷ
 vasudhā-sāmrajya-yuktam Bharata-kara-vimuktam rathāṅgastram ugrām-
 śu-saman tann udgha-dōrdḍandaman eḷasidōḍam biṭṭ avam mukti-sāmra-
 jya-sukhārtham dīksheyam Bahubālī tāḷedan emmannar ēn endo māṅbar ||
 manadim nuḍiyim tanuvind
 enasum inuv nerapid aghaman aḷaripen emb i-
 manadindam osedu Gommaṭa-
 Jinam stutiyisidan intu Sujanōttamam ||
 su-janar bhavyaro tanag avar
 ajasram uttamam appa puruḷim Boppam
 Sujanōttamam enippam
 su-janargg uttamam emba puruḷind enisam ||
 1-Jina-nuti-śāsanamam
 śrī-Jina-śāsana-vidam vinirmisidam vi-
 dyā-jita-vrijinam śrī-kavi-sa-
 māja-nutam viśada-kṛtti Sujanōttamam ||

Kariki-seṭṭi Chikka-Mādi pa 2 Kariya Bammi-seṭṭi Māri-seṭṭi pa 1 Malli-seṭṭi Ayibi-seṭṭi Kālī-seṭṭi pa 2 maṇigāra-Māchi-seṭṭi Seṭṭiyāna pa 1 Terāṇiya Chaunde-ya heggeḍe-Basavaṇṇa Chandeya Rāmeya Hulleya Jakkāna pa 2 Māla-gaunde Seṭṭiyāna Māchaya Māreya Chikāna Goḷeya pa 1 Mādi-gaunde Gaunde-ya Mācheya Bammeya Honneya Jakka-gaunde pa 1.

237 (88).

Below the above.

Nāla-saṃvatsarada uttarāyāna-saṅkrāntiyālu śrīman-mahā-pasāyitaṃ Vijaya-nṇanavar aḷiya Chikka-Madukaṇṇa śrī-Gommaṭa-dēvara nityārchanage 20 bāsiga hūviṅge śrīman-mahā-maṇḍaḷāchāryyaru Chandraprabha-dēvara kaiyālu māru-goṇḍu Gaṅgasamudradālu gadde sa 1 beddalu kaṃ 200 nūraṇuṃ koṇḍu koṭṭa-datti maṅgaḷa-mahā śrī

238 (89).

Below the above.

Kālayukti-saṃvatsarada Kārttika su 1 Ā śrī-Gommaṭa-dēvara yaroḷchanage huvina paḍige śrīman-mahā-maṇḍaḷāchāryyaru hiriya-Nayakīrtti-dēvara śiṣhyaru Chandraprabha-dēvara kayālu Yagaliyada Kabi-seṭṭiya Sōmeyanu gadde Paḍavala-gereya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 Ārbbadalu guḷeya koya mēge gadyāna ondu bauna bedalu akaluna stmeḷ

239.

On the base of the left pillar in front of the same doorway.

(Mahājani characters.)

Savata 1800 Kata sada 6 Savata 1800 Paha-sa 2 Pata-Dava Panapatha Dana-chada Paravala ka bapa
(Saṃvat 1800 Kāti suda 6 Saṃvat 1800 Pōha-su[d] 2 Pata-Dēva Pāṇipatha Dana-chanda Puravāle ka bapa)

240 (90).

On a stone to the right of the same doorway.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam ḷ
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ḷ
bhādrāṃ astu Jina-śāsanāya saṃpadyatāṃ pratividhāna-hētavē ḷ
anya-vādi-māda-hasti-mastaka-sphājanāya ghaṭanē paṭiyasē ḷ nāmō'stu ḷ
jagat-tritaya-nāthāya namō jannu-praṇāthinē ḷ
naya-pramāṇa-vāg-raśmi-dhivasta-dhivāntāya Śāntayē ḷ
namō Jināya ḷ

svasti samadhigata-pañcha-mahā-sāhda mahā-maṇḍalēśvaram¹ Dvāravatī-pura-
varādhīśvaram¹ Yādava-kuṣāmbhara-dyumani¹ samyaktva-chūḍāmaṇi¹ Malaparo-
gaṇḍādy-anēka-nāma-vaḥ¹ samālaṅkṛitar appa śrīman-mahā-maṇḍalēśvaram¹ Tri-
bhuvana-malla Talakāḍu-goṇḍa bhujabala-Vīra-Gaṅga-Vishṇuvarddhana-Hoysa-
la-Dēvara vijaya-rājyam uttarōttarāhhivridhī-pravarddhamaṇam ā-chandrārka-
tāram saluttam ire tat-pāda-padmōpajīvi ||

vṛitta ||

janatādhāraṇ udāraṇ anyā-vanītā-dūraṇ Vachas-sundari-
ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhīraṇ Māraṇ ēn-endapai
janakam tāu ene Mākaṇabhe vibudha-prakhyāta-dharmma-prayu-
kta-nikāmaṭṭa-charitre tāy enal id ēn Ēcham mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-
mitram dvija-kuḷa-pavitraṇ Ēcham jagadōl
pātraṇ ripu-kuḷa-kanda-kha-
nitraṇ Kauṇḍinya-gōtraṇ amaḷa-charitraṇ¹
Manu-charitaṇ Ēchigāṅkana
maneyōl muni-jana-samūhamum budha-janamum
Jina-pājane Jina-vaudane
Jina-mahimegaḷ āva-kālamum śōhhisugum ||
uttama-guṇa-tati vanītā-
vṛittiyān oḷakoṇḍud endu jagam ellam kayy-
ettuvinaṇ amaḷa-guṇa-sam-
pattige jagadolage Pōchikabhēye nōntaḷ ||

vachana || ant enisida Ēchi-Rājana Pōchikabbeya putraṇ akhila-tīrtthakara-parama-
dēva-parama-charitākaraṇnanōḍitṛṇa-vipuḷa-puḷaka-parikalita-vārabāpanum asama-
samara-rasa-rasika-ripu-nṛipa-kālāpāvalēpa-lōlupa-kṛipāpanuv āhārābhaya-bhaisha-
jya-śāstra-dāna-vinōdanum sakaḷa-lōka-śōkāpanōdanum ||

vṛitta ||

vajram Vajrabhṛitō baḷam Heḷabhṛitās chakraṇ tathā Chakṛiṇas
śaktiś Śaktidharasya Gaṇḍiva-dhanur gGaṇḍiva-kōḍaṇḍinaḷ¹
yas tadvad vitanōti Vishṇu-nripatēḷ kāryyam katham māḍṛisair
gGaṅgō Gāṅga-taraṅga-raṇjita-yaśō-rāsis sa varṇnyō bhavēt ||

vachana || ant enipa śrīman-mahā-pradhānam daṇḍanāyakam drōha-gharaṭṭa Gaṅga-
Rāja Chōjana sāmanantaṇ Adiyamaṇ ghaṭṭadiṇ mēlāda Gaṅgavāḍi-nāḍa gāḍiya Tala-
kāḍa bṛḍṇinōl paḍiy ippant irḍḍu Chōlam kōṭṭa nāḍaṇ kōḍade kādi koḷḷim ene vijigṭ-
shu-vṛittiyindan etti baḷam eraḍum sārchchidalli ||

Ins.

vṛitta ||

ittapa bhūmi-bhagadoḷ adhanyar ad ēke bhavat-pratāpa-sam-
pattiya varṇanā-vidhige Gaṅga-chamūpa jigishu-vṛittiyind
ettida ninna kayya niśitāsiya tau-mone benna bāran e-
ttuttire pōgi Kañchi gurīy appinam ōḍida Dāman eydanē ||
kadanadoḷ andu ninna taravāriya bārige meyyan oḍḍalā-
rade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-
bida sudatī-kadambad erde pauvane vōgire pulle-vechchu-ve-
chchidapan aharnniśam Tigula-Dāman aranya-śaranya-vṛittiyim ||
enitānum bavaraṅgaḷoḷ palataram beṅkoṇḍa gaṇḍindam ōv-
enisuttam Talakāḍoḷ innevaram irḍḍ iḡaḷ karam Gaṅga-Rā
jana khaḷgāhatig alki yuddha-vidhiyoḷ benn-ittu nāy unṇad ō-
dinal unḍ irddapan attā Śaiva-śamivōḷ sāmanta-Dāmōdaram ||

vachana || embinam onḍ meyyoḷ avayavadim eydi mūdalisī dhṛiti-giḍisi beṅkoṇḍu-
mattam Narasiṅga-varmmam modalāge ghaṭṭadiṁ mēlāda Chōḷana sāmantar ella-
ram beṅkoṇḍu nāḍ-āḍud ellaman ēka-chchhatrad nṇḍige-sādhyam māḍi kuḍe
kritaḷṇam Vishnu-nripati mechchi mechchidem beḍikoḷḷim ene ||

kanda ||

avanipan enag ittapan end
avar-ivaravōḷ ulīda vastuvam beḍade bhū-
bhuvanam baṇṇise Gōvin-
davaḍiyam beḍidam Jinārchebana-lubdhām ||
gomuṇṭam ene muni-samudā-
yam manadoḷ mechchi mechchi biechchāḷisuttam
Gommuṭa-dēvara pūḷeg a-
dam mudadiṁ biṭṭan alte dhṛōḍattam ||

akkara ||

adiyāḡ irppuḍ Ārḥata-samayakke Mīlasaṅgham Koṇḍakundānvayam
bādu vēḍ adaiṁ baḷeyipud āliya Dēsīgaganāda Pustakagachchhāda
bōdha-vibhavadā Kukkuṭāsana-Maladhāri-dēvara śiśhyar enipa pemping
ādam esed irppa Śubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamū-
pati ||

Gaṅgavāḍiya basadigaḷ enit oḷav anitumam tāu eyde posayisidam
Gaṅgavāḍiya Gommuṭa-dēvargge sutt-ālayaman eyde māḍisidam
Gaṅgavāḍiya Tigularam beṅkoṇḍu Vira-Gaṅgaṅge nimirechchi koṭṭam ||
Gaṅga-Rājan ā-munnina Gaṅgara Itāyāṅgam nūrmmaḍi dhanyan altē ||
ārōpayatu tatraiva sarvō'pi guṇam uttamam ||
śrīmaḷ-Jaina-vachō'bdhi-varddhana-vidhus sāhitya-vidyā-nidhis

sarppad-Darpaka-hasti-mastaka-luṭhat-prōtkanṭha-kanṭhīravaḥ
 sa śrīman Guṇachandra-dēva-tanayas saujanya-janyāvanis
 sthēyāt śrī-Nayakīrtti-dēva-munipas siddhānta-chakrēśvaraḥ ||
 kṛita-dig-jaitrav idaṁ barutte Narasiṁha-kshōṇipam kaṇḍu san-
 matiyim Gommaṭa-Pārśvanātha-Jinarāṁ matt t-chaturvimpāsati-
 pratimā-gēhaman int ivarkke vinutāṁ prōtsāhadim biṭṭan a-
 prati-mallam Savanēra-Bekka-Kaggereyumam kalpāntaram salvinaṁ ||
 Narasiṁha-Himādri-tad-uddhrita-kaḷāṣa-hradaka-Huḷḷa-kara-jihvikeya
 nata-dhārā-Gaṅgāmbuni Nayakīrtti-muniśa-pāda-sarasi-madhyē ||
 lalanā-Mlege munnav entu Kusumāstram puṭṭidom Vishṇugam
 lalita-Śrī-vadhuvīṅgav ante Narasiṁha-kshōṇipālaṅgav Ē-
 cbala-dēvi-vadhugam parārtha-charitam punyādbikam puṭṭidom
 balavad-vairi-kulāntakam jaya-bhujam Ballāḷa-bhūpālakam ||
 chira-kālam ripugal asādhyaṁ enisidd Uchchaṅgiyaṁ mutti
 durddhara-tējō-nidhi dhōḷi-gōṭeyane koṇḍ ā-Kāma-dēvāvan-
 śvaranāṁ sand Oḍeya-kshittīśvaranāṁ ā-bhaṇḍāramam strīyaram
 turaga-brātāmumam samantū piḍidam Ballāḷa-bhūpālakam ||

svasti śrīman-Nayakīrtti-siddhānta-chakravarttigāḷa guddam śrīman-mahā-
 pradhānam sarvādhikāri hiriya-bhaṇḍari Huḷḷayyaṅgaḷu śrīmat-prātāpa-chakra-
 varti Vira-Ballāḷa-Dēvara kayyalu Gommaṭa-dēvara Pārśva-dēvara chaturvimpāsati-
 tīrttbakarara aṣṭa-vidbārchchanegaṁ rishiyar āhāra-dānakkaṁ bēḍikoṇḍu Savanē-
 ra-Bekka-Kaggereya biṭṭa datti ||

paramāgama-vāridhi-bima-
 kirāṇam rāddhānta-chakri Nayakīrtti-yamī-
 śvara-śisbyan amāḷa-nija-chit-
 pariṇatan Adhyātmi-Bālachandra-munindram ||
 Kantu-kulānta-kīla-Yaman ūrijjita-śāsanamam niśidhikā-
 santatiyaṁ tatāka-sarasi-kulamam Nayakīrtti-dēva-sai-
 ddhāntikarōḷ parōksba-vinayaṅgaḷan t-teradinda mālpār ar
 int ire nōntar ār enisidam Nayakīrttin ilā-vibhāgado ||

241 (91).

Below the above.

svasti samasta-guṇa-sampannar appa śrī-Beḷuḷuḷa-tīrtthada samasta-māṇikya-
 nakharaṅgaḷu śrī-Gommaṭa-dēvara Pārśva-dēvarige varsba-nibandhiyāgi būvina
 paḍige jāti-havāḷakke tolege tā t karidakke visa t yida ā-chandrārka-tāram-barām
 salisuvaru maṅgala-mahā śrī śrī ||

242 (92).

In continuation of the above.

svasti śrī Beḷuḷuḷa-tīrtthada Gumi-seṭṭiya Dasaiya Bikaiveya Kētayya Koṇana

Mari-seṭṭiya maga Lakhaṇṇa Lōkeya-sahaṇiya maḡaḷu Sōmauve Melamelada samasta-nakharanḡaḷu Gommaṭa-dēvara huvina paḍage Gaṅgasamudrada hinde gade sa 1 ā-Gommaṭapurada bhūmiyoḷage ondu-honna beddale guḷaya-keyya samudā-yaṅgaḷa kayyalu māru-goṇḍu mā(ma)lēḡaraḡe ā-chandrārka-tāraṃ-barāṃ saluvantāgi haradu koṭṭa śāsana ||

243 (93).

On the left side of the same stone.

svasti śrī Bhāva-saṃvatsarada Bhādrapada Śukra-vāradandu śrī-Gommaṭa-dēvarigevu tirtthakarigevu huvina paḍige Channi-seṭṭiya maga Chandrakṛtti-bhaṭṭāraka-dēvara guḍḍa Kallayyanu akshaya-bhaṇḍāravāgi koṭṭa ga 1 pa 2½ yi-mariyā-deyalu kundade 6 bāsiga-huvvan ikkuvaru maṅgaḷa-mahā śrī-śrī ||

244 (94).

Below the above.

svasti śrī Bhāva-saṃvatsarada Puṣya-suddha 5 Bri śrī-Gommaṭa-dēvara nityāhṣēkake śrī-Prabbāchandra-bhaṭṭāraka-dēvara guḍḍa Bārakanūra Mēdhāvi-seṭṭige parōksha-vineyakke akshaya-bhaṇḍārakke koṭṭa gadyāna nāḷku ya-honniṅge amṛita-paḍige ā-chandrārka nitya-paḍi 3 ya māna hāla naḍasuvadu yidharmmava māṇika-nakaraṅgaḷuṃ ēlayiḡaḷuṃ āraivaru ṽ maṅgaḷa-mahā śrī-śrī ||

245 (95).

Below the above.

Halasūra Sōyi-seṭṭiya maga Kēti-seṭṭiyaru Gommaṭa-dēvarige nitya-paḍi māru-māna hālanu abhisēkakke koṭṭa ga 3 kka honna paḍige hāla naḍayisuvuru māṇika-nakhara naḍeyisuvuru ā-chandrārkkav uḷḷanaka maṅgaḷa-mahā śrī ||

246 (96).

On the right side of the same stone.

śrīmat-parama-gaṇbhīra-syādvādāmōgha-lāṇclīhanam
jīyāt trāilōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||

śrīmat-pratāpa-chakravartti Hoysaḷa-śrī-Vīra-Narasimha-Dēv-arasaru śrīmad-rājadhāni-Dōrasamudradalu sukha-saṅkathā-vinōdadiṇi rājyaṇi-geyvuttam ire Śakavaruṣa 1196 neya Śrīmukha-saṃvatsarada Śrāvāṇa-ṣu 15 Ādivāradalu śrīman-mahā-maṇḍaḷāchāryyaru Nayakṛtti-dēvara śiṣhyaru Chaudraprabha-dēvara kayyalu Honnachagereya Mādayyana maga Sambhu-dēvanu Saṅgi-seṭṭiyara maga Bommaṇṇa Aggappa-seṭṭiyara maḡaḷu Dōraya Chavudayyanavaru śrī-Gommaṭa-dēvara amṛita-paḍige Mattiyakereya naṭṭa kallaśimā-maryyādey-ōḷagada gadde suttalāyada chatur-viṇṣati-tirtthakara amṛita-paḍige koṭṭa modal-ēriya gadde salage vondū-salita sarva-bādhā-parihāravāgi dhārā-pūrvvakap mādikōḍu ā-chandrārka-tāraṃ-barāṃ salvantāgi koṭṭa datti ṽ maṅgaḷa-mahā śrī-śrī-śrī ||

247 (97).

Below the above.

svasti śrī Bhāva-saṃvatsarada Bhādrapada-suddha 5 Ādivāradalu śrī-Goma-
maṭa-dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhāṭṭāraka-dēvara
guḍḍa Gērasapeya Gōvinda-seṭṭiya maga Ādiyanna akshaya-bhaṇḍāravāgi irisida
gadyāṇa nālku tiṅgaḷiṅge hoṅge hāga badi a-baḍiyali nityābhishēkakke vahhala
hāla naḍasuvaru 1-honniṅge māṇikya-nakara eḷame oḍeyaru 1 a-ebandārkkā-tāraṃ-
baraṃ salvantāgi naḍasuvaru maṅgaḷa-mahā śrī śrī śrī

248.

*On the base of the right pillar in front of the same doorway.**(Mahājani characters).*

Saba 1800 mata Paha sada 8 Magala-vara Kaṭa-rai va Garadhara-lala
Vajamalaka baṭa va Magata-ṛaya Kaṭa-ṛayaka baṭa Baṇamala Gamaṭa
sainaka jata kara
(Saṃvat 1800 miti Pōha suda 8 Maṅgala-vāra Kaṭa-ṛaya va Giridhara-lāla
Vijaimalakā bēṭa va Maṅgata-ṛaya Kaṭa-ṛayakā bēṭa Beṇumala Gō-
maṭa-sāmiki jātrā karī)

249 (83).

On the west face of a pillar in the western maṅṭapa of the temple enclosure.

śrīmat-parama-gambhīra-syādvādāmōgha-lāḷchhanam 1
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

svasti śrī vijayābhyaudaya-Śalivāhana-śaka-varsha 1621 ne salaṇa Śōhhakṛitu-
saṃvatsarada Kārtika-ha 13 Guru-vāradallu śrīman-mahā-rājādhirāja rāja-paramē-
śvara Karṇāṭaka-rājyābhishavāṇa-paritṛipta-paramāhlāda-parama-maṅgalibhūta
śhaḍ-darśana-saṃrakshaṇa-vichakshaṇōpāya vidvad-garishṭha dushṭa-dupta-jana-
mada-vibhañjana Mahiśūra-dharādhibāthar appa Doḍa-Krishṇa-Rāja-Vaḍeyar-
aiyanavarī ॥ mattam ॥

vṛitta ॥

janatādhāraṇa udāra-satya-sadayam sat-kīrti-kāntā-jayam
vinayam dharmma-sad-āśrayam sukha-chayam tējah-pratāpodayam
jana-nātham vara-Krishṇa-bhūvara lasat-prakhyāta-chandrōdayam
ghana-puṇyānvita-kshatriyāṇma paḍedaṃ sad-dharmṇa-sampattiyam ॥

kandā ॥

śrīmad-Belguḷad achaladi
sōmārkkara jariva dēva-Gōmaṭa-Jinapana
śrī-mukhav avalōkisaḷ oḍan
āmōdavu puṭṭi haruṣha-hhājanan nsurdaṃ ॥

Ins.

vachana ||

pârthhiva-kula-pavitranaṁ Kṛishṇa-Râja-puṅgavanuṁ Beluḡuḷada Jina-dhar-
mmakke biṭantha grāmādhigrāma-bhūmigaḷ || Ârhanahalliyuṁ | Hosahalliyuṁ |
Jinanāthapuram | Vastiya-grāmamuṁ | Rāchanahalliyuṁ Uttanahalliyuṁ | Jina-
nahalliyuṁ | koppalugaḷ verasu kasabe-Beluḡuḷa-samētam | sapta-samudram uḷlan-
nevara sapta-parama-sthānādhipatiy appa Gommaṭa-śvāmiyavara pūjōtsavaṅgaḷa
puṇya-samṛiddhi-samprāptya-nūnityartthavāgiyuṁ | abjābjamitrar sākshi-pūrvva-
kam sarvva-mānyavāgi dayapālisiyu mattam ||

kanda ||

Chiga-Dēva-Râja-kalyā-
niya bhāgaḍol irppa anna-chhatrādigalige
su-guṇiyu Kabāle-grāmava
jagad-ereyanu Kṛishṇa-Râja-śēkbaran ittam ||
int i-Beluḡuḷa-dharmnavu
antarisade oandra-sūryyar uḷannevaram
santasadind eumaya bhū-
kāntaru rakshisali dharmma-vṛiddhiya beḷeyam ||

yi-dharmmamam paripālisidavar dharmmārtha-kāma-mōkshaṅgaḷam parampa-
reyim paḍeyuvar ||

vṛi ||

priyadind i-Jina-dharmmamam paḍeyiparg āyuṁ mahā-śrīyūm a-
kkey idam kāyada ntcha-pāpige Kurukshêtrōrviyoḷ Bānarā-
śīyoḷ ēl-kōṭi-munindraram kapileyam vēdāḍhyaram kondud ond
ayasam sārgum id endu Kṛishṇa-nṛipa-sailākshāragaḷ nēmisaḷ ||

iti maṅgaḷam bhavatu || śrī śrī śrī ||

250 (84).

On the south face of the same pillar.

śrī-Śālivāhana-śaka-varuṣha 1556 neya Bhāva-samvatsarada Âshāḍa-ṣu 13
Sthira-vāra Brahma-yōgaḍalu śrīman-mahā-rājādhirāja rāja-paramēśvara Maisūm-
paṭṭanād hīśvara shaḍ-daruśana-dharmma-sthāpānāchāryyar āda Chāma-Râja-Voḍe-
yaru-ayya navaru Beluḡuḷada sthānadavara kshêtravu bahu-dina āḍavu āgiralāgi ā-
Chāma-Râja-Voḍeyaru-ayyanavaru yi-kshêtrava āḍava-hiḍidantāvaru Hosavoḷala
Kempappana maga Channappa Beluḡuḷada Pāyi-seṭṭiyara makkalu Chikkaṇṇa
Chiga-Pāya-seṭṭi yivaru muntāda āḍava-hiḍidantāvara karasi nūnna āḍavina sāla-
vanu trisēnu yannalāgi Channappa Chikkaṇṇa Chiga-Pāyi-seṭṭi Muddappa Ajjaṇṇa-
na Padunappana maga Paṇḍenna Padumarasaīyya Doḍḍappa Pañchabāṇa-kavigaḷa
maga Bannappa Bannappa-kavi Vijeyanna Gummaṇṇa Chārūkirtti Nāgappa Beḍ-
adaiyya Bommi-seṭṭi Hosahaliya Rāyanna Pariyanna-gauḍa Baira-seṭṭi Bairanna

Virayya ivaru muntāda samastaru tamma tande-tāyigalige punyev āgaliy endu
Gommaṭa-śvāmiya sannidhiyali tamma guru Chārukirtti-panḍita-dēvara munde
dhārā-dattavāgi yī-aḍahina patra-sālavanu yī-aḍāva koṭṭa sthānadavarige yī-varṭta-
karu gauḍugaḷu yī-sālavanu dhārā-pūrvvakavāgi koṭṭevu yī-biṭṭanta patra-sāl-
avanu āvanāḍaru ālupidare Kāśi-Rāmēśvaradalli sāhasra-kapileyanu Brāhmaṇarantū
kōnda pāpakke hōguvaru yendu hareda śilā-śāsana śrī śrī

251.

On a stone to the west of Brahmadēva-maṇṭapa.

śrīmat-parama-gaṇbhīra-svādvādāmōgha-lāṅchhanam
jīyāt trilōkya-nāthasya śāsanam Jina-śāsanam ||
bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētarē
anya-vādi-mada-basti-mastaka-sphāṭanāya ghaṭanē patiyasē ||
jagat-tritaya-nāthāya namō janma-pramāthīnē
naya-pranūṇa-vāg-rasmi-dhivasta-dhivāntāya Śāntayē ||

svasti samadhiyata-paūcha-mālā-śabḍa mahā-maṇḍalēśvaram Dvāravatī-pura-
varādhīśvaram Yādava-kulāmhara-dyumani samyaktva-chūḍāmaṇi Maleparoj-
gaṇḍādy-anēka-nānāvajī-saṃlāṅkṛitar appa śrīman-mahā-maṇḍalēśvaram Tribhuva-
na-malla Talakāḍu-gonḍa bhūja-haṭa-Vira-Gaṅga-Vishṇuvarddhana-Hoysala-Dēva-
ra vijaya-rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-
baram saluttam ire tat-pāda-padmōpajivi ||

vṛtta ||

janatādhāran udāran anya-vanītā-dūram Vachas-sundari-
ghana-vṛtta-stana-hāran ugra-rana-dhīram Māran ēn-endapai
janakam tām ene Mākanabbe vibudha-prakhyāta-dharmma-prayu-
kta-nikānātta-charitre tām enal id ēn Ēcham mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-
mitram dvija-kula-pavitrān Ēcham jagadoḷu
pātram ripu-kula-kanda-gha-
nitram Kauṇḍinya-gōtram amaḷa-charitram ||
Manu-charitan Ēchigāṅkana.
maneyoḷu muni-jana-samūhamam budha-janamam
Jina-pūjane Jina-vandane
Jina-mahimeḷa āva-kālamam sōbbisugam ||
uttama-guṇa-tati vanītā- ||
vṛtṭiyan oḷakoḍud endu jagam ellam kary-
cctuvinam amaḷa-guṇa-sam-
pattige jagadoḷage Pōchikabbeye nōntaḷu ||

vacha ||

ant enisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tirtthakara-parama-dêva-
parama-charitâkarnnanôdtrina-vipuḷa-pulaka-parikalîta-vârabâpanum vishama-sam-
ara-rasa-rasika-ripu-nripa-kalâpâvalêpa-lôlupa-kripâpanuv âhârâbhaya-bhaishajya-
śâstra-dâna-vinôdanum sakala-lôka-sôkâpanôdannm ||

vṛitta ||

vajram Vajrabhrîtô haḷam Haḷabhrîtâś chakram tathâ Chakripâś
śaktiś Śaktidharasya Gâṇḍiva-dhanur gGâṇḍiva-kôḍaṇḍinaḷ
yas tadvad vitanôti Vishṇu-nripatêśh kâryyam katham mâḍrisair
gGaṅgô Gânga-tarauga-rañjita-yaśô-râśis sa varṇnyô bhavêt ||

vachana ||

ant enipa śrîman-mahâ-pradhânam ḍaṇḍanâyakam droha-gharaṭṭa Gaṅga-
Râjam Chôlana sâmantan Adiyamam ghaṭṭadiṁ mēlâda Gaṅgavâḍi-nâḍa gaḍiya
Talakâḍa biḍinoḷ paḍiy irppant iḷḍn Chôlam koṭṭa nâḍam kuḍade kadi koḷḷim ene
vijigishu-vṛittiyindam etti baḷam eraḍum sârchehidalli ||

vṛitta ||

ittapa bhûmi-bhâgadol adhanyar ad êke bhavat-pratâpa-sam-
pattiya varṇanâ-vidhige Gaṅgachamûpa jigishu-vṛittiyind
ettida ninna kaiyya nisitâsiya tau-mone benna bâran e-
ttuttire pôgi Kâfichi gurîy appinam ôḍida Daman eydanê ||
kadanadol andu ninna taravâriya bârige meyyan oḍḍalâ-
rade naḷid innuv ant adane jânisi jânisi Gaṅga tanna nam-
bida sudati-kadambad eḷḍe pavvane vôgire pulle-vechchu-ve
chchidapan ahar-nisâṁ Tiguḷa-Dâman aranya-śaranya-vṛittiyin ||
enitânunṁ bavaraṅgaḷolu palabaram beṅkoṇḍa gaṇḍindam ôv-
enisuttam Talakâḍol innevaram irḍḍ iḷaḷu karam Gaṅga-Râ-
jana khalgâhatig alki yuddha-vidhiyol benn-ittu nây unnad ô-
ḍinal unḍirḍḍapan atta Śayva-sâmiyol sâmantâ-Dâmodaram ||

embinam onde meyyol avayavadin eydi mōḍalisi dhṛiti-giḍisi beṅkoṇḍu inattam
Naraśiṅga-varṇnamam mōḍalâge ghaṭṭadiṁ mēlâda Chôlana sâmantar ellaram
beṅkoṇḍu nâḍ-âḍud ellannan êka-chchhatrad nḍige-sâdhyam inâḍi kuḍe kritajñam
Vishṇu-nripati meechchi meechchidēm bēḍi

kanda ||

avanipau enag ittapan end
avar-ivaravol uḷida vastuvam bēḍade bhû
bhuvanam
. yap bēḍidam Jinârchchana-lubdha ||
gominaṭam ene muni-sannudâ-
yam manadoḷu meechchi suttam

Gommatā-dēvara pūjēg a-
dam mudadiṃ hiṭṭan alte dhirōdattam ||
akkara ||

ādiyāg irppa . . . ta-samayakke Mūlasaṅghanī Koṇḍakundānvayam
bādu vēḍ adam baḷeyipud alliya Dēsigagapada Pu
bōdha-vibhavada Kukkutāsana-Maladhāri-dēvara śiṣhyar enipa pempīṅg
adam esed irppa Śubhachandra-siddhānta-dē ddam Gaṅga-chamū-
pati ||

Gaṅgavāḍiya basadigaḷ enit olav anitumam tām eyde posayisidam
Gaṅgavāḍiya Go vargge sutt-ālayaman eyde māḍisidam
Gaṅgavāḍiya Tigulara henkoṇḍu Vīra-Gaṅgaṅge nimirchchi koṭṭam
. rājan ā-munnina Gaṅgara Rāyaṅga nūrmmaḍi dhanyan altē ||

252.

On the back of the same stone.

svasti śrīmatu vaddavyavahāri Mosaleya . . . vi-seṭṭiyaru tāvu māḍisida cha-
visa-tīrtthakara aṣṭa-vidhārchchanēge varisha-nihandhiyāgi māpikya-nakara . . .
śasa-nakaraṅgalu koṭṭa paḍi pa . . . ge hāga || . . ma wāpi . . . kya bi . . nakaraṅ-
galu ra . . . ge hāga . . du || (*Beside the above*) . . . va-seṭṭi Bāchi-seṭṭi Chikka-Bāchi-
seṭṭi pa 2 Ammeleya Kēti-seṭṭi Chandi-seṭṭi Gummi-seṭṭi Chikkatanma pa 2 Ādi-seṭṭi
Chaūḍi-seṭṭi 1 Bāchi-seṭṭi Ayibi-seṭṭi Jakkave-maiduna Boddi-seṭṭi Bāchi-seṭṭi Māri-
seṭṭi Vāmi-seṭṭi pa 2 Māchi-seṭṭi Nambi-seṭṭi Masaṇi-seṭṭi Kēti-seṭṭi pa 2 Kēti-seṭṭi
Rēvi-seṭṭi Hariyama-seṭṭi Koṇmi-seṭṭi Ādi-seṭṭi Chikka-Kēti-seṭṭi pa 2 paṭṭanasvāmi
Chande-seṭṭi Sōma-seṭṭi Kēti-seṭṭi pa 2 Soḍalise-seṭṭi Bākavechaṭṭi Kemi-
seṭṭi pa 1 (*Beside the above*) . . . da Chikka . . heggaditi paṭṭanasvāmi
Mali-seṭṭi Kāmave pa 2 Bammeyā-nāyaka Dōchavē-nāyikitti chikka-paṭṭanasvāmi
pa 2 Bāhubali-seṭṭi Pārisha-seṭṭi Basavi-seṭṭi Barata Bāhubali pa 2 Saṅka-seṭṭi Ēchi-
seṭṭi Chaūḍi-seṭṭi Bāchi-seṭṭi Sakki-seṭṭi pa 2 Nāgi-seṭṭi Kariyaśānti-seṭṭi Bavana-
seṭṭi Boppa-seṭṭi pa 2 Maili-seṭṭi Mahadēva-seṭṭi Hārava-seṭṭi pa 1 Kāvi-seṭṭiya
Pārisha-seṭṭi Ādi-seṭṭi pa 1 Oḍcyaṇchēla-seṭṭi Jakki-seṭṭi pa 1 Tippa-seṭṭiya Basavi-
seṭṭi Chikka-Tippi-seṭṭi pa 1 ya Padumanasāmi-seṭṭi Baṇachēhi Paduma
pa 1 Dēsi-seṭṭi Kāli-seṭṭi Kēti-seṭṭi Baṇmi-seṭṭi pa 1 (*Beside the above*) . . yaṭada
Rāchamalla-seṭṭiyaru paṭṭanasvāmi-Jakkarasaru Hoysaḷa-seṭṭi Bība-seṭṭi paṭṭana-
svāmi-Mali-seṭṭi Chāki-seṭṭi Dāsi-seṭṭi pa 3 Nēmi-seṭṭiyaru pa 2 Nābi-seṭṭi Dēvi-
seṭṭi Chaṭṭi-seṭṭi Kētavē-seṭṭiti pa 2 paṭṭanasvāmi-Boppi-seṭṭi Bōki-seṭṭi tamna Boppi-
seṭṭi Basavi-seṭṭi Bāhubali-seṭṭi Jakkavē Attiyakka pa 2 aṅgarika Kāli-seṭṭi Sōmi-
seṭṭi Chandi-seṭṭi Dēvi-seṭṭi Chikka-Kāh-seṭṭi pa 2 Sōvi-seṭṭi Chaṅgi-seṭṭi Baṇmi-
seṭṭi pa 1 Hōnni-seṭṭi Pārisha-seṭṭi Kuppavē pa 2 Māchi-seṭṭi Chaṭṭi-seṭṭi Gaṅgi-
seṭṭi Kāli-seṭṭi Māri-seṭṭi pa 2 Maṅgi-seṭṭi Varddhamaṇa-seṭṭi Pārisha-seṭṭi pa 2
Ins.

Kāvi-setṭhi Dēvi-setṭhi Baṇṇa-setṭhi pa 1 Gūmmi-setṭhi Māki-setṭhi Gommaṇa-setṭhi Mā-
 chi-setṭhi pa 1 Masaṇi-setṭhi Lakumi-eṭṭhi pa 1 Bahaviṇṇeya Baṇṇaveya Kēti-setṭhi
 pa 1 (*Beside the above.*) Dana-setṭhiya ma . . ve-setṭhi Dēmi-setṭhi Chāṇave pa 2.
 Bāchikaveya Baṇṇmi-eṭṭhi Pārisha-setṭhi Chikka-Pārisha-eṭṭhi Bēli-setṭhi Sōmi-setṭhi
 Gommaṇa-setṭhi Kēti-setṭhi pa 2 Sahadēva-setṭhiya Chaṭṭi-setṭhi Rāmi-setṭhi Chaṭṭi-setṭhi
 pa 2 Padumi-setṭhi Holle-setṭhi Gommaṇa-setṭhi Lakumi-setṭhi Pōchamma Nāki-setṭhi
 Mahadēva-setṭhi pa 2 Nāgara-navileya Kēti-setṭhiya maga Baṇṇmi-setṭhi Gujave pa 2
 Seladi-setṭhi Masaṇi-setṭhi Mahadēva-setṭhi pa 1 Vāsudēva-nāyaka Rāmachandra-
 paṇḍita Chikka-Vāsudēva pa 2 sēnabōva-Tibba-setṭhi pa 1 Jayapi-eṭṭhi Baṇṇmi-setṭhi
 Padumi-setṭhi Chikka-Jayapi-setṭhi pa 2 Aṇḍāṇi Mahadēva-setṭhi Gommaṇa-setṭhi
 Mahadēvi Sōmakka pa 2 Kēti-setṭhiya Ādi-setṭhi pa 1 (*Beside the above*) . . . yya . . .
 maga Allāḍippa paḍi . . hoṇḇe gadyāṇa nālka koḍuvaru 4 Varddhamaṇa-heggaḍe
 Nāgave-heggaḍi Bāhubali Kalave pa 2 Kēdāra-veggaḍe Kannave-heggaḍi Jakk-
 aṇṇa huriya-kaḍaleya Kēti-setṭhi Jakki-eṭṭhi pa 2 Kālī-eṭṭhi Marudēvi Chāgave-heg-
 gaḍi Bōkave-heggaḍi pa 2

253 (82).

On a pillar in the same maṇṭapa.

(*South face.*)

śrīmat-parama-gaṇbhīra-syādvādānōgha-lāñchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 śrī-Bukka-Rāyasya babhūva mantri śrī-Baichā-danḍēśvara-nāmadhēyaḥ !
 nītir yadiyā nikhilābhinandya nīśēśhayāmāsa vipaksha-lōkam ||
 dānam chēt kathayāmi lubdhā-padavim gālīṭa santānakō
 vaidagdhim yadi sā Brihaspati-kathā kutrāpi samītyatē !
 kshāntim chēd anapāyintim jādātaya spriyēta sarvvamsahā
 stōtram Baichapa-danḍanētur avanau śakyam kavīnam katham ||
 tasmād ajāyanta jagad-jayantaḥ putrās trayō bhūshita-chāru-śīlāḥ !
 yair bbhūshitō'jāyata madhya-lōkō ratnais tribhir jJaina ivāpavarggaḥ ||
 Irugapa-danḍanātham atha Bukkaṇam apy anujau
 svā-mahīma-saṇipadā vimohayan sutarām prathitau !
 prati-bhaṭa-kāuṇṭi-prithu-payōdhara-hāra-harō
 mahita-guṇō'bhavad jagati Maṇḇapa-danḍapatiḥ ||
 dākshīṇya-prathamaspadam sū-charitasyaikaśrayas satya-vāg-
 ādhāras satatam vadānya-padavi-saṇchāra-jauḇhālakaḥ
 dharmamōpaghna-taruḥ kshamā-kula-griham saujanya-saṇkēta-bhūḥ
 kīrtim Maṇḇapa-danḍapō'jam atanoj Jaināgāmanuvrataḥ ||
 Jānakīyā bhavad aśya gōhīnī chāru-śīla-guṇa-bhūḥ saṇojvalā !
 Jānakīya tann-vrīttā-madhyamā Rāghavaśya ramanīya-tōjasah ||

āstām tayōr astamitāri-varggau putrau pavitrikṛita-dharmma-mārggau ।
 jāyan abhūt tatra jagad-vijētā bhavyāgraprīr bBaichapa-danḍanāthah ॥
 Irugapa-danḍādhipatis tasyāvarajas samasta-guṇa-śālī ।
 yasya yaśas-chandrikayā mīlanti divāpy arāti-mukha-padmaḥ ॥

vi

Brahman bhāḷa-lipim pramārijaya na ebēd brabmatva-bānir bhavēd
 anyām kalpaya Kāla-rāja-nagarim tad-vairi-prithvibhṛitām ।
 vātāla-vraja varddhayōdara-tatim pānāya navyāsrījām
 yuddhāyōddhata-śātravair Irugapa-kṣmāpāḥ prakōpō'bhavat ॥
 yātrāyām dhvajinī-patēr Irugapa-kṣmāpasya dhātī-dhaṭad-
 ghōṭī-ghōra-khura-prahāra-tatibhiḥ prōddhūta-dhōṭi-vrajaiḥ
 ruddhē bhānu-karē'gama (West face) d ripu-karāmbhōjam cha saṅkōcha-
 nam

prāpat kirtti-kumudvatī vikasanam dīptāḥ pratāpānalah ॥
 yātrāyām Irugēśvarēṇa sahasā śūnyāri-saudhāṅga-
 prōllāsad-vidbukānta-kānta-śakalē gacchēbhād-vanēbhādhipaḥ ।
 hatvā sva-pratimām prati-dvipam iti ohhinnaika-dantas tadā
 trāhi trābi Gajānanēti bahudhā vātāla-vrindais stutah ॥
 kō Dhātṛā likhitam lalāṭa-phalakē varnam pramārshṭum kṣamō
 varttām dhūrtta-rachō-mayim iti vayat varttān na manyāmbhē ।
 yad dhātṛyām Irugēndra-danḍa-nripatan sañjāta-mātrē priyō
 niśśrīr apy adhika-śriyāghaṭi ripus saśrīr apaśrī-kṛitah ॥
 yad bāhāv Irugēndra-danḍa-nripatēr bibhṛaty anantā-dhuram
 śēśadhīśa-phana-gaṇē niyamitām sa svāṅganāyās sadā ।
 gāḍhalingana-sāndra-sambhava-sukha-prōdbhūta-rōmāvaliḥ
 sāhasrīm rasanām adhāt tava guṇān stōtum kṛitārthah phanī ॥
 āhāra-sampad-abhayārppayām aushadham cha śāstram cha tasya samajā-
 yata nitya-dānam ।
 hipsānpitānya-vanītā-vyasanam sa-chauryyam mūrchehā cha dēśa-vaśatō
 'sya babhūva dūrē ॥

dānam chāsya su-pātra ēva karuṇā dīnēshu dṛiṣṭīr jJinē
 bhaktir ddharmma-pathē Jinēndra-yaśasām ākarnnanēshu śruti ।
 jihvā tad-guṇa-kīrttanēshu vapushas saukhyam cha tad-vandanē
 ghrānam tach-charanābja-saurabha-bhārē sarvnam cha tat-sēvanē ॥
 Yirugapa-danḍanātha-yaśasā dhavalē bhuvanē
 malinīm saustavāḥ param adhira-dṛiṣām chikurē
 vahati cha tasya bāhu-parighē dharmā-valayam
 param itaritarākrama-kathāpi cha tat-kuchayōḥ ॥
 karunair vvismṛita-kuṇḍalair a-talakāsaṅgair lalāṭa-sthalair

ākīrnnair alakaiḥ payōdhara-tatāir aspriṣṭha-muktā-guṇaiḥ ।
 bimbōśhṭhair api vairi-rāja-sadriśas tāmbūla-rāgōjjhitair
 yyasya sphārataram pratāpam asakrīd vyākurvātē sarvvataḥ ॥

(East face.)

yat-kīrttibhis Suradhunt-parilaṅghiniḥhir dhautē chirāya nija-bimba-gatē
 kaḷaṅkē ।
 svachchhātmaśas tuḥina-dīdhitir aṅganānām avyājam ānana-ruchiḥ kaba-
 likarōti ॥

yat-pādābja-rajah-kaṇā prasuvatē bhaktyā natānām bhuvam
 yat-kāruṇya-kaṭāksha-kānti-lahari prakṣhālayaty āśayam ।
 mōhāhaṅkaraṇam kṣhiṇōti vimalā yad-vaikhari-maukharī
 vandyāḥ kasya na mānantiya-mahimā śrī-Paṇḍitāryyō yatīḥ ॥
 mandāra-druma-mañjari-madhu-jhari-mañju-sphuran-mādhuri-
 prauḍhāhaṅkrīti-rūḍhi-pāṭava-paripāṭi-kṛikāṭi-bhaṭaḥ ।
 nṛityad-Rudra-kaparḍda-garitta-vilūṭhāt-Svarlōkakallōlini-
 sallāpi khalu Paṇḍitāryya-yaminō vyākhyāna-kōḷāhalaḥ ॥
 kāruṇya-prathamāvatāra-saraṇis āntēr unīṣaptam sthiram
 vaiduṣhyasya tapaḥ-phalam sujanatā-saubhāgya-bhāgyōdayaḥ ।
 Kandarppa-dviradēndra-paśchavadanaḥ kāvyamṛitānām khanir
 jJainādhvāmbra-bhāskaraś Śrutamunir jJāgarti namrārtti-jit ॥
 yukty-Āgamārṇava-vilōlana-Mandarādris śabdāgamāmburūha-kānana-bā-
 la-sūryyaḥ ।

śuddhāśayaḥ prati-dīnam paramāgamēna samvarāddhatē Śrutamunir yyati-
 sārvvabhaumaḥ ॥

tat-sannidhau Beḷugulē jagad-agrya-tīrtthē śrinān asāv Irugapāhvaya-
 daṇḍanāthaḥ ।

śrī-Guṇmatēśvara-sanātana-bhōga-hētōr ggrāmōttamaḥ Beḷugnākhyam
 adatta dhīraḥ ॥

Śubhākriti vatsarē jayati Kārttika-māsi tithau

Muramathanasya puṣṭim upajaguṃshi śīta-ruchaḥ ।

sad-npavanam sva-nirmūta-navina-taṭāka-yutam

sachiva-kulāgrāṇir adita tīrttha-varaḥ mūditaliḥ ॥

Irugapa-daṇḍādhiśvara-vimala-yaśaḥ-kalama-varādhana-kṣhētram ।

A-chandra-tārakam idam Beḷugula-tīrttham prakāśatām atulam ॥

dāna-pālanayōr mūnadhyc dānāt ārēyō'nupālanam ।

dānāt svareggam avāpnōti pālanād achyutam padam ॥

sva-dattam para-dattam vā yō harēch cha vasundharāṇi ।

śhaśhṭir vvarsha-sahasraṇi viśhṭāyāṇi jāyatē krimiḥ ॥

maṅgala-mahā śrī śrī śrī śrī ॥

254 (105).

On the right pillar in Siddhara basti.

(West face)

śrīmat-parama gambhīra-syādvādamōgha-lāṣṭhhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 śrī-Nābhēyō'jitas Sambhava-Nami-Vimalās Suvratānanta-Dharmmās
 Chandrāṅkaś Śānti-Kuntbū sa-Sumati-Suvidhiś Śītalō Vāsuptājya
 Malliś Śrēyas-Supārśvau Jalajaruchir Arō Nandanah Pārśva-Nēmi
 śrī-Viraś chēti dēva bhuvī dadatu ebatur-vvimpśatir mmaṅga āni ||
 Virō viśiṣṭam vinatāya rātm itī tri-lōkair abhivarnnyatē yaḥ
 nirasta-karimā nikhilarttha-vēdī pāyād asau paśchīma-tīrtthanāthaḥ ||
 tasyābhavan sadasi Vira-Jinasya siddha-saptarddhayō gaṇadharāḥ kila
 Rudra-saṅkhyāḥ
 yē dhārayanti śubha-darśana-bōdha-vṛittē mithyā-trayād api gaṇān vini-
 varttya viśvān ||
 Indrāgnibhūti api Vāyubhūti Akaupanō Maurya-Sudharmma-Putrāḥ |
 Maitrēya-Maunḍyau punar Andhavēlah Prabhāsakaś chēti tadīya-samj-
 ñāḥ ||
 pūrvvajñān iha vādinō'radhi-jushō dhi-paryyaya-jñāninaḥ |
 sēvē vaikriyikāṅś cha śikṣbaka-yatin kaivalya-bhājō'py amān |
 ity agny-ambunidhi-trayōttara-niśānatbāstikāyais śatai
 Rudrōnaika-śatāchalair api nūtan saptaiṇa nityam gaṇān ||
 siddhim gatē Vira-Jinē'nubaddha-kēvaly-abhikhyās traya ēva jātāḥ |
 śrī-Gautamas tau cha Sudharmma-Jambū yañhē kēvalivaitad ihānubad-
 dham ||
 jānanti Vishṇur Aparājita-Nandimitrau Gōvarddhanēna gurupā saha
 Bbadrabābuh |
 yē pañcha kēvalivad apy akhilam śrutēna sūddhā tatō'stu mama dhiś
 śrutakēvalibhyāḥ ||
 vidyānuvāda-paṭhanē svayam āgatābhīr vvidyābhīr ātma-charitād amalād
 abhinnaḥ |
 pūrvvāyī yē daśa purāṇy api dhārayanti tām naumy abhūna-daśapūrv-
 vadharān samastān ||
 tē Kshatriyāḥ Prōsthula-Gaṅgadēvau Jayas Sudharmma Vijayō Viśā-
 khah |
 śrī-Buddhilō'nyau Dhritishēna-Nāgau Siddhārtthakaś chēty abhidhāna-
 bhājāḥ ||
 Nakshatra-Pāṇḍu Jayapāla-Kaṁśachāryāv api śrī-Drumashēnakaś cha

ékādāśāṅgi-dharaṇena rōḍhā yé pañcha tē'mi hīdi mē vasantu ॥
 āchāra-sampjūāṅga-bhṛitō'bhavams tē Lōhas Subhadrō Jaya-pūrvva-bhadraḥ
 tathā Yaśōbāhur aṁi hi mūla-stambhā Jinēndrāgama-ratna-harimnyē ॥
 śrīmān Kumbhō Viuitō Haladhara-Vasudēvachala Merudhiraḥ ॥
 Sarvvajñas Sarvvaguptō Mahadhara-Dhanapālan Mahāvira-Vīrau
 ity ādyānēka-sūrishv atha supadam upētēshu divyat-tapasyā-
 śāstrādhārēshu puṇyād ajani sa jagatām Kōṇḍakūṇḍō yatindrah ॥
 rajōbhir asprishṭatamatvam antar bbāhyē'pi samvyañjayitum yatīśaḥ ॥
 rajah-padam bhūmitalam vihāya chachāra manyē chatur-angulam sah ॥
 śrīmān Umāsvātir ayaṁ yatīśas Tatvārthasūtram prakatichakāra ॥
 yan mukti-mārggācharaṇōdyatānāṁ pāthēyan argghyam bhavati prajā-
 nām ॥

tasyaiva śishyō'jani Griddhapīṇchha-dvītīya-sampjūasya Balākapiñchhaḥ ॥
 yat-sūkti-ratnāni bhavanti lōkē mukty-aṅganā-mōhana-inapḍanāni ॥
 Samantabbadras sa chirāya jīyād vādibha-vajrāṅkūśa-sūkti-jālah ॥
 yasya prabbavāt sakalāvanīyam vandhyāsa durvvāduka-vārttayāpi ॥
 syātkāra-mudrīta-samasta-padārthha-pūrnām
 trailōkya-harimnyam akhilam sa khalu vyanakti
 durvvādukōkti-tamasā pihitāntarālam
 Samantabhadra-vachana-sphuṭa-ratna-dīpalḥ ॥
 tasyaiva śishyaś Śivakōṭi-sūris tapō-latālanbana-dēha-yasṭhīḥ ॥
 sampāra-vārākara-pōtam ētat Tatvārthasūtram tad alāfichakāra ॥
 prāg abhyadhāyi gurnuṇā kila Dēvanandī buddhyā punar vipulajā sa Jinē-
 ndrabuddhīḥ ॥
 śrī-Pūjyapāda iti chaisha budhaiḥ prachakhyē yat pūjitaḥ pada-yugē vana-
 dēvatābhīḥ ॥

Bhāṭṭākalanāko'krīta Saugatādi-durvvākya-paṇkaiś sa-kalanāka-bhūtam
 jagat sva-nāmēva vidhātum uchchaiḥ sārththam samantād akalāṅkam ēva ॥
 jīyāj jagatyām Jinasēna-sūris yyasyōpadēśōjvala-darppaṇēna
 vyaktīkrītam sarvvam idam vinēyāḥ puṇnyam purāṇam purushā vidanti ॥
 vinaya-bharaṇa-pātram bhavya-lōkaika-mītram
 vibudha-nuta-charitram tad-gaṇēndrāgra-putram ॥
 vihita-bhuvana-bhadram vīta-mōhōru-nidram
 vinamata Guṇabhadram tīrṇa-vidyā-samudram ॥
 sad-vyāñjana-svara-nabhas-tanu-lakṣhaṇāṅga-
 chehchināṅga-bhauma-śakunāṅga-nimittakair yyaḥ ॥
 kāla-trayē'pi sukha-duḥkha-jayājyādyam
 tat śakshivat punar avniti samastam ēva ॥
 yaḥ Pushpadantēna cha Bhūtabaly-Akhyēnāpi śishya-dvītayēna rējē

chaṇḍôḍḍaṇḍa-tri-daṇḍaṇḍa parama-sukha-padaṇḍa pāpa-bhjaṇḍa parigô-
 vārâgârôrukâra-trividham adhikrîtâgauravaṇḍa gauravaṇḍa cha
 tulyaṇḍa bhallôna-śalya-trayaṇḍa atula vapnâ-śarmana-marmanâ-chelihid aṇḍa
 bhâshônâmêshî tri-dôshaṇḍa Śrutamuni-munipô nirmununôchaika éva ||
 prâśishya-bha-gaṇḍô'nga-mahasâ bhuvî tadlye pravarddhayati pûrṇa-kala
 indur iva yas sma
 anûdi-nidhanûdi-paramâgama-payôdhiṇ abhûd Abhiuava-Śrutamunir gga-
 ni-padê saḥ ||
 mûrggê durggê nisarggât pratibhaṭa-kaṭṇ-jalpêna vâdêna vâpi
 śravyê kâvyê'tinavyê unidu-madhura-padaṇḍi śarmanudair narmunadais
 cha
 mantrê tantrê'pi yantrê nuta-sakala-kalâyaṇḍa cha śabdârṇnavê vâ
 kô vânyaḥ kôvidô'sti Śrutamuni-munivâd viśva-vidyâ-vinôḍaḥ |
 śabdê śrî-Pôjyapâdaḥ sakala-vimûta-jit tarkka-tantrêshu Dêvalḥ
 siddhântê satya-rûpê Jina-vinigaditô Gautamaḥ Kouḍakundaḥ |
 adhyâtunê Varddhmânô Manasija-mathanê vâri-mng duḥkha-vanbhâv
 ity évaṇḍa kirtti-pâtraṇḍa Śrutamunivâd abhûd bhâ-traṇḍa kô'tra kâśchit ||
 śraddhâṇḍa sūddhâṇḍa pravṛddhâṇḍa dadhâtam adhikrîtâṇḍa Jaina-mârggê
 su-sarggê
 siddhiṇ buddhêr mmaharddhêr bbudha-vara-nivahair adbhutâm arttyam-
 ânâṇḍa
 mitraṇḍa chitraṇḍa charitraṇḍa bhava-chaya-bhayadaṇḍa bhavya-navyâmbujâ-
 nâṇḍa
 apy ênô-vyûnam énaṇḍa Śrutamuni-munipaṇḍa chandraṇḍa ârâdhayadbvaṇḍa ||
 śrîmânitê'syâbhayachandra-sûrês tasyânujâta Śrutakirtti-dêvalḥ
 abhûj Jinêndrôdita-lakshanânûm âpûrṇa-lakshîkṛita-châru-vṛittâḥ ||
 vidita-sakala-vêdê vîta-chêtô-vishâdê vijita-nikhila-vâdê viśvâ-vidyâ-vinô-
 dê
 vitata-charita-môdê viśphuracb-chit-prasâdê vinûta-Jinapa-pâdê viśva-
 rakshâm prapêdê ||
 sa śrimâṇs tat-tanûjas tadanu gapi-padê sanniyadhâch Chârakirttiḥ
 kirtty-âkîrṇa-trilôkyâ muhur ayati vidhulî kârşyam adyâpy atu (*East
 face*) lyah
 yasyôpanyâsa-vanya-dvipa-paṭu-ghaṭayôtpâtîtâs châtṇ-vâchaḥ
 Padmâ-sadnâtta-mitrôjvalatara-ruchayô'py utthitâ vâdi-padmâḥ ||
 chârû-śrîs Chârakirttiḥ pada-nata-vasudhâdhiśvarô dhiśvarô'yaṇḍa
 garvvaṇḍa kurvvantam urvviśvara-sadasî mahâ-vâdinâṇḍa vâda-vandhyaṇḍa
 chakîê dik-kṛîḍâ-agrêśara-sarasa-vachâlî sâdhitâśêsha-sâdhyô
 'vêdyâvêdyâdy-avidyâ-vyapagama-vilasad-viśva-vidyâ-vinôḍaḥ ||

Ballāḷa-kṣhōṇipālāṇi valita-Bali-balaṇi vājibhīr vṛjītājñi
 rōgvégād gatāsu-sthītiṇ api sahasōllāghatāṇ ānināya
 ātrīyaiva svayaṇ sō'khalavid Abhayaśārēś tathātārāyat tan
 nissimāśēsha-bāstrīmbunīdhīm Abhayaśūriṇ paraṇ Simphayāryaṇ ॥
 śīṣhṭō dushṭāḡḷa-nīṣhṭ-karāṇa-nipūṇa-sātrasya tasyōpadēśhṭu
 śīṣhyāḷ ptyāsha-nīṣhyandana-paṭṇ-vachanaḷ Paṇḍitaḷ khaṇḍitāḡḷaḷ
 sūris sārō vinēyāmburnha-vikasanē sarvva-dig-vyāpi-dhānā
 śrīnān asthāt kṛitāsthō Beḡṇḡḷa-nagarē tatra dharmamābhivṛdhyai ॥
 yasminpī Chāmunḡa-Rājō Bhujabalinam inam Guṇunāṭam karmunāṭhājū-
 aṇi

bhaktiā śaktiā cha muktyai jīta-Sura-nagarē sthāpaynd bhadrām adraū
 tadvat kālā-trayōttbhōjvala tann-Jina-bimbāni mānyāni chānyāḷ
 Kailāśō śīla-kālī tri-bhuvana-vilasat-kīrtti-chakriya chakrō ॥
 sthānē tat sthāna-mantrōjvalataram atulāṇ Paṇḍitō'laṅkarōtu
 śrīnān ēśhō'ekakīrtti nūṇa iva vilasat-sāla-sōpānakādyāḷ
 chītram śīrshē'bhīṣhichya tri-bhuvana-tilakam tam punas sapta-vārān
 paṅkōṇmuktam vidhāyākhīla-jagad-urn-puṇyais tathālaṅchakām ॥
 kīṇ vā kṣhīrābhīṣhēkāḍ uta nīja-yaśasō nirmalāch chhāṅkarādriṇ
 gōtrādriṇ sphāṭikṇi cha kṣhītiṇ amara-gajān dig-gajān ēsha dhīraḷ ॥
 kṣhīrōdān sapta-sindhūn ndari-jaladharān śāradān Nāga-lōkam
 Śēśhākṛīṇam viditruvāṇṛita-kalāṣam api Svar vṛitēnē na vidinaḷ ॥
 Mēraṇ jannābhīṣhēkāṇi Sura-patir iva tat tathāivātrū śailē
 dēvasyādarāyaṇ nō paraṇ akhīla-janasynisha sūrir vṛidhāya
 san-mārggaṇ chādhanainam pūṭṭam api chīraṇi vāmadrig-vāk-tanūbbhir
 nīśēśhaṇi tāni pūrvvaṇi Parur iva punar atrākāṇāṅkō'panya ॥
 rē rē Kāpāda kōyaṇ śārapam adhivasa kṣhudra-nidrā-nivāsam
 maimāṇisēchhām atuchchhāṇi cyaja nīja-paṭṇ-vādēshu kṛichchhāśn
 gachchhā

Bauddhābuddhē vinuḡdhō'sy apasara sahāsā Sāṅkhyā mā raṅkha saṅkhyē
 śrīnān mathnāti vātdudra-gajam Abhayaśūriḷ paraṇ vādi-sūbhāḷ ॥
 aiśvāryyaṇ vabataś cha śāsṇata-mukhē dhattas cha sarvvṇjātāṇ
 bibhrātē cha gīṛṣatāṇi śivātayā śrī-Chārūkīrttiśvaran
 tatrayaṇ Jina-bhāḡ asāv ajīna-bhāḡ dhīmān ayaṇ mārggaṇ
 Hēmādrīṇ samadhatta mārggaṇam uru-sthēmā sa Hēmāchālē ॥
 sphūrjījad-Dhūrjajāī-bhāla-lōchana-śīkhi-jvālāvalīḡhasya tē
 haṇi hō Manmatha jivanaushadhir abhūd ēśhā purā Śailajā
 sarvvajñōttama-Chārūkīrtti-su-mnēs samyak-tapō-vahnina
 nīrddagdhasya charitra-chāṇḍa-marutōddhātasya kā tē gatiḷ ॥
 Pitāmaha-parishvaṅga-saṅgatamaḷ-praśāntayē

bhadrônnidras su-mindras satatam Abhinavô rājatê Paṇḍitāryaḥ ||
 ayaṁ atha-guru-bhaktya-kārayat tan-nishadyām
 apara-gaṇibhir uchchhair ggēhibhis tais sahaiva
 śubha-dīna-su-mulhrttē pūritôdghākhilāṣaṁ
 yugapad akhila-vādya-dhvāna-ratna-pradānaiḥ ||
 ity ātma-śaktya nija-muktayê'rhad-dāsôditam śāsanam êtad nrvyām
 śāstraugha-kartṛi-traya-śaṁsanāṅgam ā-chandra-tārā-ravi-Mēru jiyāt ||

255 (106).

Below the above.

śrīmat-Karmuṣṭa-dêśe jayati pura-varaṁ Gaṅgavatī-ākhyam êtat
 sad-dṛik dānôpavāsa-vrata-ruehir abhavat tatra Māṇikyā-dēvaḥ
 Bāchāyī dharuṇa-patni guṇa-gaṇa-vasatis tasya sūnuṣ tayôś cha
 śrīnān Māyaṇa-nāmājani guṇa-maṇi-bhāk Chandrakrttêś cha śishyaḥ ||
 samyaktva-ehūḍāmaṇiy enisida ā-bhavyôttamanu svasti śrī Śaka-varuṣa 1331
 neya Virôdhi-saṁvatsarada Chaitra-ha 5 Gu śrī-Gummaṭa-nāthana madhyāhnada
 ashṭa-vidbārechhanā-nimittavāgi Beluḡulada Gaṅgasamudrada kereya keḷage dāna-
 śāḷeya gadde kha 2 gavanū Beluḡulada māṇikyā-nakharada Hariya-gaṇḍana maga
 Gummaṭa-dēva Māṇikyā-dēvana maga Bonunāṇan olaḡida gaṇḍuḡaḷa samaksha-
 dali dēvarige pāda-pūjeya māḡi krayavāgi koṇḍu koṭṭu asādhārapav ahanta kirtti-
 yanū puṇyavanū upārjjisi kondanu || maṅgaḷa mahā śrī śrī śrī

256 (107).

Below the above.

śīladi Chandraṇaṇḡi-vihhuv Āchala-dēvi nijôdgha-kāntey ā-
 lōla-mṛigākshi Beluḡulada Gummaṭa-nāthana pādad ar-
 chchāḷige bēḡe Bekkana śimeyan ittan udāra-Vira-Ba-
 llāḷa-nṛipālakan urviyūm abdhiyūm ullinam eyde salvinam ||
 antu dhārā-pūrvvakavap māḡi koḷanta grāma-sime : mūḡa Honnēnahallī tenka
 Bastihallī Dēvarahallī paḡuva Chōlēnahallī Hādōnahallī (At the bottom of the east
 face) baḡaga Mañchēnahallīya biṭṭu koṭa grāmaū āchandrārka-sṭhāyiyāgi saluge
 maṅgaḷa mahā śrī śrī śrī

257.

At the bottom of the west face of the same pillar.

śrīmat-parama-gambhīra-syādvādāmôgha-lāñchhanam
 jiyāt trāilôkya-nāthasya śāsanam Jina-śāsanam ||

svasti śri Śaka-varsha 1371 neya Yūva-saṃvatsarada Vaiśākha-suddha 10 Gu
svasti śrīmatn Chārurikṛtti-paṇḍita-dēvarugaḥṇi avara śishyaru Abhinaya-Paṇḍita-
dēvarugaḥṇi Beluḡuḡaḍa nāḍa gavuḡṇḡaḥṇi māṇikya-nakharada halaru paṇḍitu sthā-
nikaru vaidyaru varu

258 (108).

On the left pillar in the same basti.

(North face)

śri jayaty ajayya-māhātmyaṃ viśāsita-ku-śāsanaṃ
śāsanaṃ Jainam udbhāsi mukti-lakshmyaika-śāsanaṃ ॥
aparimita-sukham aṃalpāvaganaṃ mayam prabala-bala-hṛitātanaṃ
nikhilāvalōka-vibhavaṃ prasaratn hṛidayē paraṃ jyōtiḥ ॥
uddiptākṣhila-ratnaṃ uddhṛita-jagad nānā-nayāntargrihaṃ
sa-syātākāra-sudhābhilīpti janibhṛit-kāruṇya-kōpōchebhṛitaṃ
ārōpya śruta-yānapātram amṛita-dvīpaṃ nayantaḥ parān
ētē tīrtthakṛtō madhya-hṛidayē madhyē-bhavaḥkṛtāśatāṃ ॥
tatrābhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ
śri-Varddhamāna-munir antima-tīrtthanāthaḥ
yad-dēha-dīptir api saṃnibhātākṣhilaṇaṃ
pūrvvōttarāśrita-bhavaṃ viśādi-chakāra ॥
tasyābhavach charaṇa-chij-jagad-īśvarasya yō yauvvarājya-pada-saṃśra-
yantaḥ prabhūtaḥ
śri-Gaṇtanō gaṇa-patir bbbhagavān varishṭhaḥ śrēshṭhair anushṭhita-nutir
munibhis sa jīyāt ॥
tad-anvayē śuddhimati pratitē samagra-sīlāmala-ratna-jālē
abhūd yatindrō bhuvī Bhadrabāhuḥ payaḥ-payōdhāv iva pūrṇa-
chandraḥ ॥
Bhadrabāhur agrīmas samagra-buddhi-sampadā
śuddha-siddha-śāsanaṃ su-śabda-bandha-sundaraṃ
iddha-vṛitta-siddhir atra baddha-karma-bhīt tapō-
vṛiddhi-varddhita-prakīrttir uddadhē maharddhikaḥ ॥
yō Bhadrabāhuḥ śrutakēvalānāṃ munīśvarāṇāṃ iha paśchimō'pi
apaśchimō'bhūd vidushāṃ vinētā sarva-brutārttha-pratipādanēna ॥
tadya-śishyō'janī Chandraguptaḥ samagra-sīlānata-dēva-vṛiddhaḥ
vivēsa yat-tivra-tapaḥ-prabhāva-prabhūta-kīrttir bbbhuvanāntarāṇi ॥
tadya-vapśākarataḥ prasiddhād abhūd adōshā yati-ratna-mālā
babhu yad-antar-munivān munīndras sa Kuṇḍakundō dīta-chandā-da-
nḡaḥ ॥
abhūd Unāśvātī-muniḥ pavitrē vapśē tadyē sakalārttha-vēdi

sûtrikṛitaṃ yēna Jina-praṇitaṃ śāstrārthta-jātaṃ muni-puṅgavēna ||
 sa prāṇi-samprakṣhaṇa-sāvadhānō babhāra yōgi kila griddha-pakṣhān
 tadā prabhṛity ēva hudhā yam āhur āchāryya-śahdōttara-Griddhapin̄ch-
 chhaṇ ||

tasmād abhūḍ yōgi-kula-pradīpō Balākapiṇchchhaḥ sa tapō-maharddhīḥ
 yad-aṅga-saṃsparśana-mātratō'pi vāyur vviśhādīn amṛiti-chakāra ||
 Samantabhadrō'jani bhadrā-mūrttis tataḥ praṇētā Jina-śāsana-sya
 yadīya-vāg-vajra-kāṭhōra-pātaś chūṛṇul-chakāra prativādi-śailān ||
 śri-Pūjyapādō dhṛita-dharmma-rājyas tatō surādhiśvara-pūjya-pādah
 yadīya-vaīdushya-guṇān idānīṃ vadanti śāstrāṇi tad-uddhṛitāni ||
 dhṛita-viśva-buddhir ayam atra yōgihīḥ kṛita-kṛitya-bhāvam anubibhrad
 uchchakāḥ ||

Jinavad babhūva yad Anaṅga-chāpahṛit sa Jinēndrabuddhir iti sādhu-
 varṇnitaḥ ||

śri-Pūjyapāda-munir apratimaushadharddhir jīyād Vidēha-Jina-darśana-
 pūta-gātraḥ

yat-pāda-dhauta-jala-saṃsparśah prabhāvāt kāḷāyasam kila tadā kanaki-
 chakāra

tataḥ param śāstra-vidāṃ muninām agrēsarō'bhūḍ Akāṇka-sūriḥ
 mithyāndhakāṃ-sthagitākṣhīrthtāḥ prakāśitā yasya vachō-mayūkhāḥ ||
 tasmin gatē Svargga-bhuvam maharshau divah-patīn narttum iva pra-
 kṛiṣṭān

tad-anvayōdbhūta-muniśvarāṇām babhūvur ittham bhuvi saṅgha-bhēdāḥ ||
 sa yōgi-saṅghas chattraḥ prabhēdān Asādyā bhūyān aviruddha-vṛittān

babhāv ayam śri-hhagavān Jinēndras chatur-mukhāniva mithas samāni ||
 Dēva-Nandi-Simha-Sēna-saṅgha-bhēda-varttinām

dēsa-bhēdataḥ prahōdha-bhāji dēva-yōginām
 vṛittatas samastatō'viruddha-dharmma-sēvinām

madhyataḥ prasiddha ēsha Nandisaṅgha ity abhūḍ ||
 Nandisaṅghē sa Dēśiyagauḇ gachchhē cha Pustakē

Iṅulēsa-halir jīyān māṅgalī-kṛita-bhūtalāḥ ||
 tatra sarva-śartri-rakṣhā-kṛita-matir vjijitēndriyas

siddha-śāsana-varddhana-pratībhādhā-kṛti-kāḷāpakāḥ
 vīsruta-Srutakīrtti-hhaṭṭāraka-yatis samajāyata

prasphurad-vachanāmuritāṃsu-vināsitākṣhila-hṛit-tamāḥ ||
 kṛitvā vinēyān kṛita-kṛitya-vṛittin nidhāya tēshu śruta-bhāram uchchāḥ

sva-dēha-bhāram cha bhuvi praśāntas samādhi-bhēdēna divam sa bhējē ||
 gatē gagana-vāsasi tridivam atra yasyōchchhri (East face) tā

na vṛitta-guṇa-saṃhātir vṛāsati kēvalam tad-yaśaḥ
 ānanda-māda-Manmatha-praṇāmad-ngra-chāpōchchhalat-
 pratāpa-hati-kṛit-tapaś-charaṇa-bhēda-labdham bhūvi ॥
 śrī-Chārukīrti-munir apratīma-prabhāvas tasmād abhūn nija-yaśō-dhava-
 li-kṛitāśaḥ

yasyābhavat tapasi nishṭhuratōpaśāntiś chittē guṇē cha gurutā kṛīṣatā
 śarīrō ॥

yas tapō-vallibhir vṛellitāgla-drumō varttayānāṣa Sāra-trayaṃ bhūtalē
 yukti-śāstrādīkaṃ cha prakṛiṣṭāśayaś śabda-vidyāmbudhēr vṛiddhikrich-
 chandramāḥ ॥

yasya yōgīśīnaḥ pādāyōs sarvvadā saṃginim Indirāṃ paśyataś Śarigīṇaḥ
 chintayēvābhavat kṛīṣṇatā varshīṇaṇaḥ sanyathā nilatā kiṃ bhavēt tat-
 tanōḥ ॥

yēśhāṇi śarīrāśrayatō'pi vātō rujalā praśāntīm vitātāna tēśhāṇi

Ballāḷa-Rājōtthita-rōga-śāntir āsīt kilāitāt kimu bhēśhajēna ॥

munir munantīśā-balatō vichāritam saṃādhi-bhēdaṃ samavāpya satta
 māḥ

vihāya dēham vividhāpadām padam vivēśa divyam vapur iddha-vaibha-
 vaṃ ॥

astam āyāti tasmīn kṛitini yaryyampi nābhavishyat tadā Paṇḍita-yatis
 sōmaḥ

vastu mithyā-tama-stōma-pihitam sarvvam uttamair ity ayaṃ vaktṛibhir
 nṛpāghōśhi ॥

vibudha-jana-pālakaṃ ku-budha-mata-hāraṇam

vijīta-sakalēndriyam bhajata tam alam budhāḥ ॥

Dhavalasarōvara-nagara-Jināspadam asadṛīṣam ākṛita tad-uru-tapō-
 mahāḥ ॥

yat-pāda-dvayam ēva bhūpati-tatiś chakrē śīrō-bhūśhaṇam

yad-vākyāṃpitam ēva kōvida-kulam pītvā jijīvānīṣam

yat-kīrttyā vimalam bahhūva bhuvanam ratnākaraṇāvṛitam

yad-vidyā viśadichakāra bhuvanē śāstrārthta-jātam māhat !

kṛitvā tapas tīvram analpa-mēdhās sampādya puṇyāny anupaplutāni

tēśham phalasyānubhāvāya datta-chētā ivāpa tridivam sa yōgi ॥

tasmīn jātō bhūmni Siddhānta-yōgi prōdyad-vācā varddhayan siddha-
 śāstram

śuddhē vyōmni dvādaśātīmā karaughair jyadvat padma-vyōham unvidra-
 yan avaiḥ ॥

durvvādy-uktaṃ śāstra-jātam vivēki vācānēkāntārthta-sambhūtaya yaḥ

Indrō'sanyā mōgha-jalōtthaya bhū-vṛiddham bhūbhṛit-samhātīm vā
 bibhēda ॥

yadvat padāmbuja-natāvanipāla-maali-
ratnāmpśavō'niśau amunī vidadhus sarāgaṃ
tadvan na vastu na vadhūr nna cha vāstra-jātām
nō yauvvanāṃ na cha hālāṃ na cha bhāgyam iddhām ||
praviśya śāstrāmbudhim ēsha dhīrō jagrāha pūrvvaṃ sakalārthā-ratnaṃ
parō'samarthās tad-anupravēśād ēkaikam dvātra na sarvvaṃ Apuḥ ||
sāmpādyā śiṣhyān sa munīḥ prasiddhān adhyāpayāmāsa kuśāgra-buddhīn
jagat-pavitri-karāṇāya dharmma-pravarttanāyākhila-sampridē cha ||
kṛitvā bhaktīm tē gurōs sarvva-śāstram nītvā vatsaṃ kāmādhēnuṃ payō vā
svikṛityōchchais tat-pibantō'ti-puṣhītāḥ śaktīm svēśhām khyāpayāmāsur
iddhām ||

taditya-śiṣhyēshu vidāṃ-varēshu guṇair anēkaś Śrūtamunī-abbikhyāḥ
rarāja śailēshu samunnatēshu sa ratna-kūṭair iva Mandarādriḥ ||
kulēna śilēna guṇēna matyā śāstrēṇa rūpēṇa cha yōgya ēśhaḥ
vichāryya tam sūri-padaṃ sa nītvā kṛita-kriyāṃ svam gaṇayāṃchakāra ||
athaikadāchintayad ity anēnāḥ stbītiṃ samālōkyā nijāyushō'lpam
samarpya'chāsmīn sva-gaṇam samarthē tapas charishyāmi samādhi-yōg-
yam ||

vichāryya chaivam hṛidayē gaṇāgrāṇīr nīvēdayāmāsa vinēya-bāndhavaḥ
munis samāhūtya gaṇāgra-varttināṃ sva-putra (South face) mittham śrūta-
vṛitta-śālinam ||

mad-anvayād ēsha samāgatō'yaṃ gaṇō guṇānāṃ padam aśya rakshā
tvayāṅga madvat kriyatām itishṭam samarpayāmāsa gaṇī gaṇam svam ||
guru-viraha-samudayad-duḥkha-dānam tadityam mukham aguru-vachōbhis
sa prasannichakāra

sapadi vimalitābha-śliṣhṭa-pāṃsu-pratānam kim adhivasati yōshin-inanda-
phōtkāra-vātaiḥ ||

kṛiti-tati-hita-vṛittas satva-gūpti-pravṛittō jita-kumata-viśēshaś śōshitāśē-
sha-dōśhaḥ

jita-Ratipati-satvas tatva-vidyā-prabhutvas sukrīta-phala-vidbhēyam sō'-
gamad divya-bhūyam ||

gatē'tra tat-sūri-padaśrayō'yaṃ munīsvaras saṅgham avarddhayat tarām
guṇaiś cha śāstraiś charitair aninditaiḥ prachintayan tad-guru-pāda-paṅk-
ajam ||

prakṛitya kṛityam kṛita-saṅgha-rakshō vibhāya chākṛityam analpa-buddhīḥ
pravarddhayan dharmmam aninditam tad-gurūpadēśān saphalī-chakāra ||
akhaṇḍayad ayam munir vīmala-vāgbhīr aty-uddhatān
amanda-mada-saṅcharat-kumata-vādi-kōḷāhālān
bhramann-awara-bhūmihṛid-bhramita-vāridhi-prōchchalat-

tarāṅga-tati-vibhrama-grahaṇa-chāturibhir bhuvi ॥

kā tvaṃ kāmīni kathyatām Srutamunēḥ kīrtiḥ kim āgamyatē

Brahman mat-priya-sannibhō bhuvi budhas sammṛigyatō sarvvataḥ

nēndraḥ kiṃ sa cha gōtra-bhid Dhanapatīḥ kiṃ nāsty asau kinnaraḥ

Śeṣaḥ kutra gatas sa cha dvīrasanō Rudraḥ paśūnām patiḥ ॥

Vāg-dēvata-hṛīdaya-raṣijana-maṇḍanāni māndāra-pushpa-makaranda-rasō-
pamāni

ānanditākhila-jaṇāny amṛitaṃ vamaṇti karpēṣhu yasya vachanāni kavī-
varāṇām ॥

samanta-bhadrō'py a-Samantabhadraḥ śrī-pūjya-pādō'pi na Pūjyapādah
mayūra-piñchhō'py a-Mayūrapīñchhaś chitraṃ viruddhō'py aviruddha
ēshaḥ ॥

ēvaṃ Jiuēdrōdita-dharmmam uchchaiḥ prabhāvayantaṃ muni-vapśa-
dīpinam

adriśya-vṛityā Kalinā prayuktō vadhāya rōgas tam avāpa dūtavat ॥

yathā khalah prāpya mahānubhāvaṃ tam ēva paścāt kabali-karōti

tathā śanāis sō'yam anupraviśya vapur bbahādhe'pratibaddha-vīryyaḥ ॥

aṅgāny abhūvan sakriśāni yasya na cha vratāny adbhuta-vṛitta-bhājah

prakampam āpad vapur iddha-rōgan na chittam āvasyakam aty-pūrvvaṃ ॥

sa mōksha-nārggē ruchim ēsha dhīrō mudam cha dharmmē hṛīdayē pra-
śāntim

samādadhē tad-viparītakāriṇy asmin prasarpṇaty adhi-dēham uchchaiḥ ॥

aṅgēshu tasmin pravijrīmbhamāṇē niśchitya yōgi tad-asādhya-rūpatam

tatas samāgatya nijāgrajasya prapānya pādāv avadat kṛitāñjalīḥ ॥

dēva Paṇḍitēndra yōgi-rāja dharmma-vatsala

tvat-pada-prasādatas samastam ārjitaṃ mayā

sad-yaśah śrutam vrataṃ tapas cha puṇyam akshayaṃ

kiṃ mamātra varttita-kriyasya kalpa-kāṅkshīṇaḥ ॥

dēhatō vinātra kashṭam asti kiṃ jagat-trayē tasya rōga-pīḍitasya vāchyatā
na śabdataḥ

dēya ēva yōgatō vapur-vvisarjjana-kraṇas sādhu-varṅga-sarvva-kṛitya-
vēdinam vidam-vara ॥

vijñāpya kāryyam munir ittham artthyaṃ muhur mmuhur vvarayatō
gaṇīśāt

svikṛitya sallēkhanam ātmanānam samāhitō bhāvayati sma bhāvyaṃ ॥

udyaḍ-vipat-timi-timiṅgila-nakra-chakra-prōttuṅga-mṛitya-mṛiti-bhīma-
tarāṅga-bhāji

tivrājavāṣjava-payōnidhī-madhya-bhāgē kliśnāty ahar-nniśam ayaṃ pati-
tas sa jantuh ॥

idam khalu yad āṅgakaṃ gagaṇa-vāsasāṃ kēvalaṃ
 na hēyam asukhāspadaṃ nikhila-dēbabhājam api
 atō'sya munayaḥ paraṃ vigamanāya baddhāsayā
 yatanta iha santataṃ kathina-kāya-tāpādibhiḥ ॥
 ayam vishaya-saṁchayō visham aśēsha-dōshāspadaṃ
 spriśaj janijushāṃ ahō bahu-bhavēshu sammōhakrit
 ataḥ khalu vivēkinas tam apabhaya sarvvaṃ-sahā
 viśanti padaṃ akṣhayaṃ vividha-karma-bāny-utthitaṃ ॥
 uddipta-duḥkha-(*West face*) śikhi-saṅgatim āṅga-yashṭim tivrājavaṇjava-
 tapātapa-tāpa-taptam
 srak-chandanādi-vishayāmisha-taila-siktam kō vāvalambya bhuvi sañcha-
 rati prabuddhaḥ ॥
 srashṭuḥ stripām ēnasāṃ śriṣṭitāḥ kiṃ gātrasyādhō-bhūmi-śriṣṭyā cha
 kiṃ syāt
 putrādīnāṃ śatru-kāryyaṃ kim artthaṃ śriṣṭēr itthaṃ vyartthata Dhātur
 asit ॥
 idam hi bālyam bahu-duḥkha-bijam iyaṃ vayas-śrīr gghana-rāga-dāhā
 sa vṛiddhabhāvō'marshastra-sālā dasēyam āṅgasya vipat-phalaḥ hi ॥
 labdham mayā prāktana-janma-punyāt su-janma sad-gātram apārva-
 buddhiḥ
 sad-Āśrayaḥ śrī-Jina-dharmma-sēvā tatō vina mā cha paraḥ kriti kaḥ ॥
 itthaṃ vibhāvya sakalāṃ bhuvana-svarūpaṃ yōgi vinaśvaram iti praśa-
 maṃ dadhānaḥ
 arddhāvamlita-drig askhalitāntaraṅgaḥ paśyaṇ svarūpaṃ iti sō'rabhas
 samādhau ॥
 hṛidaya-kamala-madhyaḥ saiddham ādhyā rūpaṃ
 prasaraḍ-amṛita-kalpair minōla-mantrair prasīñchan
 muni-parishad-udīṛṇa-stōtra-ghōṣbais sahaiva
 Śrotamunir ayam āṅgaṃ svam vihaya praśantaḥ ॥
 agamād amṛita-kalpaṃ kalpaṃ alpkrītainā
 vigalita-parimōhas tatra bhōgāṅgakēshu
 vinanad-anara-kāntānanda-bishpāmbu-dhārā-
 patana-hṛita-rajō'ntar-ddhāma-sōpana-ranyam ॥
 yataṃ yātō tasmīn jagad ajani sūnyaṃ janibhṛtām
 manō mōha-dhivāntam gata-balam apūry apratihataṃ
 vyadṭpy udyach-ehhōkō nayana-jalam ushṇam virachayan
 viyōgah kiṃ kuryyād iha na mahatam dussahatarah ॥
 pādā yasya maha-munēr api na kair bhūbhṛich-ehhīrōbhīr dhṛitā
 vṛittam san na vidāpvarasya hṛidayam jagṛāha kasyāmalam

só'yaṃ śrī-muni-bhānuṃān vidhi-vaśād astayā prayātō mahān
 yūyaṃ tad-vidhiṃ ēva hanta tapasā hantūṃ yatadhvaṃ budhāḥ ॥
 yatra prayānti para-lōkam anindya-vṛittās sthānasya tasya paripūjanam
 ēva tēshāṃ
 ijjā bhavēd iti kṛitakṛita-punya-rāśēḥ sthēyād iyaṃ Śrītanūnēs suchiram
 nishadyā ॥
 ishū-śara-śikhi-vidhu-mita-Śaka-Paridhāvi-śarad-dvityagashādhē
 sita-navami-Vidhūdinēdaya-jushī sa-Viśākhē pratishṭhītēyaṃ iha ॥
 viltā-sakala-kriyaṃ vigata-rōdham aty-ūrijitāṃ
 vilāṅghita-tamas tulā-virahitāṃ vimuktāsayaṃ
 avāṇ-mauasa-gōcharam vijita-lōka-śakty agrimaṃ
 madīya-hṛidayō'nisāṃ vasatu dhāma divyaṃ mahat ॥
 prabandha-dhvaṇi-sambandhāt sad-rāgōtpādana-kṣhamā
 Maṅgarāja-kavēr vvaṇi Vāṇi-rināyatō tarāṃ ॥

259 (117).

On rock to the south of Kanchigubbi-doorway.

śrī Satūnya-sampvatsaradoḷu vibhāvada Āśvayaja-ba 7 miyoḷu tāṃ śrī-Sōmanā-
 thapurav enisida Koṅgaṇāḍiṅg adāṃ anādiya grāmaṃ ॥ a-grāmadalu śrīmat-Paṇḍita-
 dēvara śiṣhyaru Kāśyapa-gōtrada dvija-kula-sampannarū sēuabōva Sāyannanavarū
 avara madavalige Mahadēvigaḷa priya-putra Hiriyannanū śrī-Gummaṭanātha-svāmi-
 gaḷa dibya-śrī-padavanū daruśanavāgi parama-Jinēśvara-bhaktaru vara-guṇigaḷu
 mukti-pathavam paḍadarū ॥ śrī

260.

*On rock to the right of the second doorway while ascending the hill
 from the doorway named Akhaṇḍabāgilu.*

(In Nāgari characters.)

Sakē 1655 Āśvīja-vadi 7 . . . Khērāmāsā putra putra Makhisā śrī-
 saka Vānāpōsā gayā saphaḷa śrī ॥

261.

At the same place.

(In Nāgari characters.)

Sakē 1653 Āśvīja-vada 7 Khērāmāsā putra Hirāsachhā paṇḍitunakhā jātrā
 saphaḷa

At the same place.

(In Nāgari characters.)

Saké 1663 Āsvīja-vada 7 Khērāmāsā putra Dharamāsāchhā pautra Jāgā . . .
jātrā saphalā

At the same place.

(In Nāgari characters.)

Saké 1643 Pausa-vadi 12 Śukra-vārē Bhaṇḍevēda kīrtti-sahita Ugharavaḷa-jāti
Hīrasāha suta Hāsasā suta Chāgēbā Sōnābāī Rājāī Gōmāī Rādhaī Munnaī-sahita
jātrā saphalākari Kārajakara

On the right veranda of Akhaṇḍabāgilu.

Veya-nāma-saṁvatsarada Kārttika-suddha aṣṭami yi Guru-vāra

On the pedestal of Bhujabalīrāmi to the right of the same doorway.

svasti śrī Mūlasaṅgha-Dēśiyagaṇa-Pustakagachchha-śrī-Gaṇḍavimukta- sar-
ddhānta-dēvara guḍḍa Bharatēśvara-daṇḍanāyaka māḍisida

On the pedestal of Bharatēśvara to the west of the same doorway.

(Same as No. 265.)

On rock to the right of Akhaṇḍabāgilu.

svasti śrīman-mahā-pradhāna bhavya-jana-nidhānaṁ sēney-anākāga-rau-a-raṅga-
ntra-śrīman-M-riyāne-daṇḍanāthānūjam dāna-Bhānūjan-enisida Bharatamayya-da-
ṇḍanāyakan 1-Bharata-Bāhnbali-kēvaligala pratimegalurān 1-basadiḡalan 1-tirttha-
dvāra-pakṣha-śōbhārtthapū māḍisidan 1-raṅgada happaḷigeṇuman 1-mahā-sōpāna-
paṭṭiyunnaṁ rachisidan śrī-Gommatā-dēvara suttalu raṅgama happaḷigeṇam biḡiyi-
sidan antunū alladeyuni 1-Gaṇḍavādi-nādoḷ allēg-allēg eḷli nōrppadam

ka

prakāṣa-yaśō-vibhāv eḷba-
ttu-kanne-vasadigalan oṣeḍu jīrṇōḍḍhira-
prakaraman muḡḡan alau-
kika-dhīru māḍisidan eṣeṣe Bharata-chamūpū

Bharata-chamūpati-sute-su-
sthire Śāntala-dēvi Būchi-rājāṅgane tad-
vara-taneyam Maṛi . . .

. n osadu barayisidan idau ||

268 (113).

At the same place.

śrīmat-parama-gambhīra-syādvādānōgha-lāñchhauṇ
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samadhi-gata-pañcha-mabā-sabda mahā-maṇḍalāchāryyādi-prasastaya-virā-
jita-chilnāṇkṛitaruṇ visambōdhāvabōdhitaruṇ sakaḷa-viṇaḷa-kēvaḷa-jūṇa-nētra-
trayarūṇ ananta-jūṇa-darśana-vīryya-sukhātīnakaruṇ viditātma-saddbarimō-
ddhārakarūṇ ēkatva-bhāvanā-bhāvitātmarūṇ ubha-naya-samarthi-sakharūṇ tri-
daṇḍa-rahitarūṇ tri-śalya-nirākṛitarūṇ chatu-kashā-vināsakarūṇ chatu-vvidhav-
n-pasargga-giri-kandarādi-daireya-samanvitarūṇ pañcha-dasa-pramāda-vināsa-kart-
tugaḷuṇ pañchāchāra-vīryyāchāra-pravīṇaruṇ saḍu-daruṣanada bhēdābhēdigalūṇ
saṭu-karimma-sāraruṇ sapta-naya-niratarūṇ ashtāṅga-nimitta-kuśalarūṇ ashta-
vidha-jūṇāchāra-sampannaruṇ nava-vidha-brahmachariya-vinirṇunuktaruṇ daśa-
dharmīna-śarmīna-śāntaruṇ ēkādaśa-śrāvākāchāra-vupadēśa-bratāchāra-chāritrarūṇ
dvādaśa-tapa-niratarūṇ dvādaśāṅga-srūta-pravidhāna-sudhākararuṇ trayōdaśāchā-
ra-śīla-guṇa-dhairyyaṇam sampannaruṇ embata-nālku-laksha-jīva-bhēda-mārgga-
naruṇ sarvva-jīva-dayā-pararuṇ śrīmat-Koṇḍakundānvaya-gagana-utarttaṇḍaruṇ
viditōtāṇḍa-kushimamāṇḍaruṇ Dēśigaṇa-gajēndra-sindhāra-mada-dhārāvahlāsura-
ruṇ śrī-mahā-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvaya-śrīmat-tri-bhuvana-rā-
ja-guru-śrī-Bhānuachandra-siddhānta-chakravarttigalūṇ śrī-Sōmachandra-siddhānta-
chakravarttigalūṇ Chaturmukha-bhaṭṭāraka-dēvarūṇ śrī-Siṇhanandi-bhaṭṭāraka-
ryyarūṇ śrī-Śānti-bhaṭṭārakāchāryyarūṇ śrī-Śāntikīrtti ra . . bhaṭṭāraka-dēva-
ruṇ śrī-Kanakachandra-Maladhāri-dēvarūṇ śrī-Nēnichandra-Maladhāri-dēvarūṇ
chatu-saṅgha-śrī-sakala-gaṇa-sādhārṇa ḍa-dēva-dhāmāruṇ Kalīyuga-gaṇa-
dhāra-pañchāsata-munīndrarūṇ avara śiṣhyaru Gaurāśrī-kantiyarūṇ Sōmaśrī-kanti-
yarūṇ . . naśrī-kantiyarūṇ Dēvaśrī-kantiyarūṇ Kanakaśrī-kantiyāṇ śiṣhya . . yip-
patu-ṇṇu-taṇḍa-śiṣhyāṇ verasū Hēbanandi-saṇvatsarada Phālguṇa-sn 8 Bṛi-śrī-
Gommatā-dēvara tīrttha-nanda . . pañcha-kalyāṇa

269 (114).

On a stone leaning against the same rock.

svasti śrī Mōlasaṅgha-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvaya-śrī-Traivi-
dya-dēvara śiṣhyaru Padmāṇḍi-dēvaru Nāḷa-saṇvatsarada-Chaitra-sn 1 Sōma-
vāradāndu Nāka-śrī-manas-sarōjini-rāja-maṇḍal Adaru maṇḍala-mahā śrī ||

270.

On the big boulder to the north of the same rock.

śrīmatu Āsvaija-sudha 9 llo Bēgura gāineya Narasappa-saṭṭiyara maga Baiy-
aṇaru svāmi-darusanava mādi 1-kaṭṭe kaṭṭiy aravaṭige nilisidaru

271.

At the same place.

Sōmasēna-dēvara guḍḍa Gōpaya Baichakka

272.

At the same place.

... Bhuvanakirtti-dēvara śishya ... kirtti-dēvara nisidhi

273 (112).

At the same place.

śrī-Śāntikīrtti-dēvara śishyaru Hēmachandrakīrtti-dēvara nisiddhi || maṅgaḷa-
maha śrī

274 (111).

On the same boulder.

śrīmat-parama-gaṃbhīra-syādvādānūgha-lāñchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

śrī-Mūlasaṅgha-payah-payōdhi-varddhana-sudhakarāḥ śrī-Balātkaṛagana-ka-
mala-kalikā-kalāpa-vikachana-divākarāḥ .. Vanavā takīrttidēvāḥ tat-śishy-
āḥ rāya-bhūja-Sudāma āchāryya mahā-vādi-vādīśvara rāya-vādi-Pitāmaha sa-
kala-vidvaj-jana-chakravartti Dēvēndra-Viśalakīrtti-dēvāḥ tat-śishyāḥ bhāṭṭāraka-
śrī-Śubhakīrtti-dēvās tat-śishyāḥ Kalikā sarvvajña-bhāṭṭāraka-Dharmabhūsha-
ṇa-dēvāḥ tat-śishyās śrī-Amarakīrtti-āchāryyāḥ tat-śishyāḥ mālirvā .. ti-nṛpāṇam
prathamānala rasita .. nuta-pā yam ullāsaka ...
... Dēvaka chāryya-paṭṭa-vipulāyachala karana-mārttaṇḍa-
maṇḍalanam bhāṭṭāraka-Dharmabhūshaṇa-dēvanam tatvārthha-vārdhhi-
varddhana-himāṇṣunā .. Varddhamāna-svāminā kārītōham āchāryyāṇam
svasti Śaka-varsha 1295 Paridhāvi-samvatsara-Vaiśakha-suddha 3 Budha-vārē ||

275.

At the same place, in the first row on the top.

Vanavāsī-vasvā rada .. rā

276.

At the same place, in the fourth row.

Simhanandi-āchāryaru ||

277 (119).

*On rock to the west of the flight of steps leading down from Akhaṇḍabāgīlu.
(In Nāgari characters.)*

Saṃvat 1719 varshē Vaiśāṣha-sudī 7 Sōmē śrī-Kaṣṭhāsaṅghē Maṇḍitaṭagach-
chhē . . śrī-Rājakīrtiḥ | tat-paṭṭē bha || śrī-Lakṣmīsēnas tat-paṭṭē bha || śrī-Indra-
bhūṣaṇas tat-paṭṭē Śōśūva Ghēravāla-jāti Bōrakhaṇḍa-bāṭ-putra paṃ || bhā ||
Dhanāṭ tayō putra paṃ || Khāmphala Pūjanāṭ tayō putra paṃ || vana-jana || Paḍāṭ
sa-parivārē Gōmaṭa-śvānichā jātrā saphala

278.

To the right of the above.

(In Nāgari characters.)

Pātābāṭ Jagadāṭ paṇāsa jātrā saphala

279.

At the same place.

(In Nāgari characters.)

Pūjanāṭ-putra Paṇḍi pā

280.

At the same place, below the foot-prints.

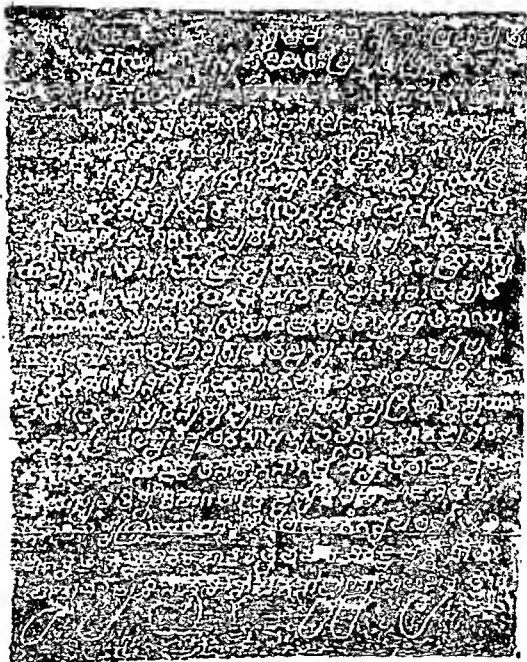
śrīmatu Āsvai-bahulaṃ 1 yalu Bhāragaveya Nāgappa-saṭhara maga Jinnayantu
Belugulada Chārukirtti-bhaṭara śrī-pādava kethisidaru śrī

281 (109).

On the Tyāgada Brahma-dēva pillar.

(North face.)

Brahmakshatra-kuḷodayāchaḷa-śirō-bhūṣhā-maṃṣir bbbhānman
Brahmakshatra-kuḷābdhi-varḍdhana-yaśō-rōchis sudhā-dīdhitīḥ
Brahmakshatra-kuḷākaraḷaḷa-bhava-śrī-hāra-vallī-maṃṣi
Brahmakshatra-kuḷāgni-chaṇḍa-pavanaś Chāvunḍa-Rājō'jani ||
kalpānta-kṣubhitābdhi-bhūṣhaṇa-balaṃ Pātāṇaṭṭānujaṃ
jētuṃ Vajrīla-dēvam udyata-bhujasyēndra-kṣitindrājñaya
patyus śrī-Jagadēkavira-nripatēr jjaitra-dvipasyāgratō
dhāvad-dantini yatra bhūganān alitāṅkaṃ inṛigāṅkavat |
asūn dantini danta-vajra-dalīta-dvīḥ-kumbhī-kumbhōpaḷe



Nº 281.

virôttap̄sa-purô-nishâdini ripu-vyâjâṅkuṣê cha tvayi
 syât kô nâma na gôcharaṇ prati-nripô mad-bâṇa-kṛishṇôraga-
 grâsasyêti Noḷamha-Râja-samarê yaḷ ślâghitaḷ svâminâ ḥ
 kbâtaḷ kshâra-payôdhir astu paridhiḷ ebâstu Trikûṭaṇ puri
 Laṅkâstu prati-nâyakô'stu cha Surârâtis tathâpi kshamê
 tam jêtum Jagadêkavira-nripatê tvaṭ-têjasêti kshapân
 nirvvyâḍham Raṇasiṅga-pârthhiva-raṇê yênrjjetam garjjitam ḥ
 virasyâsya raṇêshu bhûrishu vayan kaṇṭha-grahôtkanṭhaya
 taptâs samprati labdha-nirvvyiti-rasâs tvaṭ-khalga-dhârâmbhasâ
 kalpântam Raṇaṅgasiṅga-vijayi jivêti Nakâṅganâ
 glrvvâṇi-kṛita-râja-gandhakariṇê yasmâi vittṛpnâśishalḷ
 âkrashṭum bluja-vikramâd abhilashau Gaṅgâdbirâjya-śriyam
 yêṇâdau Chhaladâṅka-Gaṅga-nripatir vvyartthâbbilâshi-kṛitaḷ
 kṛitvâ vira-kapâḷa-ratna-chashakê vira-dvishâs kôṇitam
 pātum kautukinâs cha kôṇapa-gaṇalḷ pârṇṇâbbilâshi-kṛitaḷ ḥ

282 (110).

*On the same pillar.**(South face.)*

śri-Gommaṭa-Jinapâgrada châgada kambakke yakshanam madîsidaṇ
 dhi-gambhira-guṇâḍhyam bhôga-Purandaran enippa herggaḍe Kaṇṇam ḥ

283.

*On rock to the west of Odegal-basti.**(In Nâgari characters.)*

Chitâ manasa uvarâ māṇakara i-kara

284.

*At the same place.**(In Nâgari characters.)*

Sakê 1642 Vaisâsha-vadi 13 Bu Gaḍâsâ Dharmasâ Koṭṭasâ sô Mânikasâcha
 namaskâra ḥ *(In Kannaḍa characters)* Mânikasâ

285.

*At the same place.**(In Nâgari characters.)*

..... sâ pra kê 1642 . . . ka-vadi 13 Makhahtrâ
 jâtrâ saphalâ

286.

*At the same place.**(In Nāgari characters.)*

śrī-Kāṣṭhasaṅghē

287.

*At the same place.**(In Nāgai characters.)*

Śaka 1567 Pārthiva-nāma-samvatsarē Vaiśāṣa-māsē śukla-pakṣhē chaturdaśi-
divasē śrī-Kāṣṭhasaṅghē va Ghēravāla-jātīya-Gōṇāsā-gōtrē Savādī-Bāvusāryā Jāya-
nāi tayō putrau dvau prathama-putra Sannōjasāryā Yamāi tayō putrā yaru . . ma-
dhya-simā Saṅghavitryā . . Saṅghavitryārjunasita-grāmē sampranāmati dvitīya-pu-
tra Saṅghavi-pada Jīyāryā Tānāi tayō putrau dvau Viṭṭhamāryā Kamalājā-putra
Ēśōjā Padāji Saṅghavi dvitīya-putra Gēsājiti sampranāmati Hīrāsā Dharamāsā
Mādagaḍi

288.

*At the same place.**(In Nāgari characters.)*

Sakē 1574 Chaitra-sudhi 5 Ālghā ॥ Jagasa Vālvāntapusa tyāche bhāū Gōṇāsā
samasanī dharmā-vashṭājā

289.

*At the same place.**(In Nāgari characters.)*

Saka 1574 Chaitra-vada 10 paḥ Jināsā-suta Jinadāsa

290.

*At the same place.**(In Nāgari characters.)*

Chaitra-vadi 6 paup ॥ Saka 1574 sā ॥ Aḷisā jātrā saphaḷa

291.

*At the same place.**(In Nāgari characters.)*

śrī-Kāṣṭhasaṅgha-Mādavagaḍi 1577 Manamatha-nāma-saṁvatsarē Kārtika-
vadi 15 Hīrāsā-Ghunnāteḷhā putra Dharamāsā-Īrāl-putra Sānasā va Hīrāsā Vash-
tagaḍe-sā tapa damā kāghe jātrā saphaḷa mātāche jātrā

141

292.

At the same place.

(In Nāgari characters.)

Saké 1577 Manamatha-nāma-saṃvatsarē Kāratika-vadī Pāḍīva 1 Taḥchi mār-
amā Kālāvā mārāmā Jivāmā Jivāji pāhi Ghānayaḥi vānadikā Jāmakhēḍakara sātā
Kātmā karakā jātrā

293.

At the same place.

(In Nāgari characters.)

Saké 1674 Chai-vadī 6 Dhaghānsā Mānikasā jātrā saphaḷi

294.

At the same place.

(In Nāgari characters.)

1764 Surajana sāphaḷa

295.

At the same place.

(In Nāgari characters.)

Saké 1754 Chaitra-vadī 5 jātra kari saphaḷa

296.

At the same place.

(In Nāgari characters.)

Supujṣā Nēmāji Sāmaji sarata Yōgōi

297.

At the same place.

(In Nāgari characters.)

Saké 1640 Phālaguna-sudī 1 Gu Dēmāsā Mānikasā gavila .

(In Kannaḍa characters.)

Dēmāsā rajā

298.

At the same place.

(In Nāgari characters.)

Saké 1584 Vaisāsha-sudī 7 śrī-Kashtāsaṅghē Pitalā-gōtrē Lashasā-pu # Pīlāsā
Hīrāsā Rāmāsā jātrā saphala

· Ins.

313 (118).

In the Chauvisa-tirthakara-basti.

(In Nāgari characters.)

Võṃ nama siddhēbhyah Gōmaṭa-svāmīh Ādiśvarah Muḷḷanātkah chōvisa-tir-
thaṃkaraṃki paratīmāh Chārukiratti-paṇḍitah Dharamachandrah Baḷḷatakāra-
upadasāh Sakē 1570 Sarvadhāri-nāma-saṃvatsarah Vaiśākha-vadi 2 Sukura-vāra
Dēharāṅki pati Syahat . . . Gēravāḷḷah Yavarē-gōtrah Jināsah Dhivāsaka putrah
Sadāvanasah Vajhābūsah Valāmāsaka putrah Tākasa Manāsah Kamulapûrē Sātasā
Bhāsasā vada . . bhōpata rasē rāva

314.

Beneath the foot-prints on rock to the right of the doorway of the fort.

Jina-varmmana kaṅkhariya
dhvani kivi-vuge durjjanaṅge bhayaṇuṃ sujanaṅg
anurāgamum udaṣṣuṃ
ghana-nādadin entu haṃsegaṃ naviliṅgaṃ

315.

Over the above.

Koḷipake Maṇikya-dēvana guḍḍa Jina-varmma-jōgi kaṅkari-jagadāḷa Moraṇḍ-
ra Ādinātha nanō'stu

316.

On rock to the north-west of the same doorway.

śrīmat-rūvāri Bidigaḥ kammatāda sūḷ ērida muṭṭidara meyi jāyile peragagin

317.

At the same place.

para-nāri-putraka naṭṭara toḷtu keḷege kurppāta piṣuṇa-gaḍa-sarppa todaḷḍara
Bīva bāvana baṇṭa guṇḍa-chakra Jeḍḍugaṇi

318 (120).

On rock to the east of the flight of steps leading to Doḍḍa-beṭṭa.

Arakeṇya vīra Virapallava-rāyana makaiṃ Kede-Saṅkhara-nāyakaiṃ Bellu-
gōla gha . . yechcha beḷa-baḍigara beṭṭake ṃ

319.

*Beneath the foot-prints on rock to the south-west of the last Tōraṇa-gaṃba
over the same flight of steps.*

svasti śrī-Parābhava-saṃvatsarada Mārggaśira Aṣṭāmi Śukra-vāradandū Ko-
maracha-pāākana tannuṃ Maleḷa-Appāḍi-nāyaka illidū Chikka-beṭṭakk ecchehaḷ

At the same place.

(In Nāgari characters.)

Sakē 1566 Pārthi-nāma-saṁvatsarē Mēganēmāsā tasē māyī Jivāi Bhivajhā
Jēṭa-sudha 3

At the same place.

(In Nāgari characters.)

135 Jivā-Saṅgavī 135 Adu-Saṅgavichā Gōgāsā

At the same place.

(In Nāgari characters.)

bra ! Śāpasāji bra ! Ratnasāgara

At the same place.

(In Nāgari characters.)

Gudaghaṭi-pura . . Gōvinda Jivāpēti savaḍi sapha||

At the same place.

1562 śrīmatu Pārthi-saṁvatsarada Vaiśākha-suda pañcāmi Kamalaparada
Kamavovyenima Surapa Nagapana Valabha nama gōtra maga Jinapa Surapa igava-
ruṇ Chikhaṇada seṭi . .

At the same place.

Hālejana Masāneya katti biḍuvāra gaṇḍa voḍeyara heṇḍatiya gaṇḍa Boya-
seṭṭiya mada koḍa

At the same place.

śrīmatu Śālivāhana-Śaka-varuṣa 1603 Siddhārtthi-saṁvatsarada Māgha-ba-
hula 10 yallu Munigundada śimeya dēśa-kulakaraṇiyara makaḷu Vāṅka-Honnappay-
yana anuja Veṅkappaiyyana putra Siddappaina anuja Nāgappaiyyana punya-
striyarāda Banadāmbikeyarū bandu daruśanavādarū bhadrāṇ bhūyāt śrī ! Śrutasā-
gara-varnigala samēta yidē tithiyalli Māḍigāra Giḍagappa Nāgappana putra
Dānappa-seṭṭara punya-stri Nāgarvāna maiduna Bhishṭappanu daruśanav ādarū!

142

299.

At the same place.

(In Nāgari characters.)

Brahmarāṅga-Sāgara-paṃ || Jasavanta

300.

At the same place.

(In Nāgari characters.)

pa || Gōvindā mātha Gaṅgā

301.

At the same place.

(In Nāgari characters.)

Saṃvat 1719 varshē Vaiṣṇava-sudi 7 Chandrē śrī-Kāshṭhāsāṅghē paṇḍita

302.

At the same place.

(In Nāgari characters.)

Sakē 1568 sāvachharē Phālaguṇa-vadi 6 tadā sa putra Tri-
chhaka yāyasā avāra a Raghu chhā Tri-
chhaka

303.

At the same place.

(In Nāgari characters.)

Āmbbājikā Janmājikā tapa

304.

At the same place.

(In Nāgari characters.)

Māgha-sudi 6 Peḍeka trā ghaḍō jātrā saphalā

305.

At the same place.

(In Nāgari characters.)

Saṃvat 1666 Pārthiva-nāma-saṃvatsarē Māgha-sudi pādīva Māchā
putra Dhāvara jātrā saphalā

At the same place.

(In Nāgari characters.)

Sakē 1566 Parthi-nāma-saṁvatsarē Mēganēmāsā tasō māyī Jivāt Bhivajhā
Jēṭa-sudha 3

At the same place.

(In Nāgari characters.)

135 Jivā-Saṅgavi 135 Aḍu-Saṅgaviḥā Gōgāsā

At the same place.

(In Nāgari characters.)

bra || Śāpasāji bra || Ratnasāgara

At the same place.

(In Nāgari characters.)

Guḍaghaṭi-pura . . Gōvinda Jivāpōṭi savādī sapha||

At the same place.

1562 śrīmatu Partiva-saṁvatsarada Vaiśakha-suda pañchami Kamalaparada
Kamavovyenima Surapa Nagapana Valabha nama gōtra maga Jinapa Surapa igava-
ruṇ Chikhaṇada seṭi . .

At the same place.

Hālejana Masaṇeya kaṭṭi biḍuvara gaṇḍa voḍeyara heṇḍatiya gaṇḍa Boya-
seṭṭiya mada koḍa

At the same place.

śrīmatu Śālivāhana-Śaka-varuṣa 1602 Siddhārtthi-saṁvatsarada Māgha-ba-
huḷa 10 yallu Munigundada simeya dēsa-kulakaraṇiyara makaḷu Vāṅka-Honnappay-
yana anuja Venkappaiyyana putra Siddappaina anuja Nāgappaiyyana punya-
striyarāda Banadāmbikeyaru bandu daruṣanavādaru bhadrām bhūyāt śrī | Śrutasā-
gara-varnigala saṁēta yidē tithiyalli Māḍigūra Giḍagappa Nāgappana putra
Dānappa-seṭṭara punya-stri Nāgavvana maiduna Bhishṭappanu daruṣanav Adaru||

313 (118).

In the Chaurisa-tirthakara-basti.

(In Nāgari characters.)

Võṃ nama siddhēhiyaḥ Gōmaṇa-svāmīḥ Ādīśvaraḥ Muḥḥanāṭkaḥ chōvisa-tīr-
thaipkarāṇiki paratīmāḥ Chārūkratī-paṇḍitāḥ Dharamachandraḥ Ballātakāra-
upadasāḥ Sakē 1570 Sarvadhāri-nāma-saṃvatsaraḥ Vaiśākha-vadī 2 Sukura-vāra
Dēharāṇīki patī Syahat . . . Gēnviḥḥaḥ Yavarē-gōtraḥ Jmāsāḥ Dhīvāsākā putrah
Sadāvanasīḥ Vajhābāsāḥ Valāmāsākā putrah Takāsā Manāsāḥ Kamulapārē Satasā
Bhāsasā vada . . . bhōpata mēcē rāva

314.

Beneath the foot-prints on rock to the right of the doorway of the fort.

Jina-varmmana kaṅkhariya
dhvani kivi-vnge durjjanaṅge bhayannuṃ sujanaṅ
anurāgaṇuṃ udaṣṣuṃ
ghana-nādadin entu haṃsagaṇaṃ navilīṅgaṇaṃ

315.

Over the above.

Kolipāko Maṇikya-dēvana guḍḍa Jina-varmmana-jōgi kaṅkari-jagadāḥa Moramū-
ra Ādinātha namō'stu

316.

On rock to the north-west of the same doorway.

śrīmat-rāvāri Bīdigai kamaṇṭada sūḥ ērida muṭṭidara meyi jāyile peragagin

317.

At the same place.

para-nāri-putraka naṇṭara toḥṭu keḷeḷe kurppāta piṣuṇa-gaḍa-sarppa todaḍḍara
Biva bāvana baṇṭa guṇḍa-chakra Jēḍḍugaṇaṃ

318 (120).

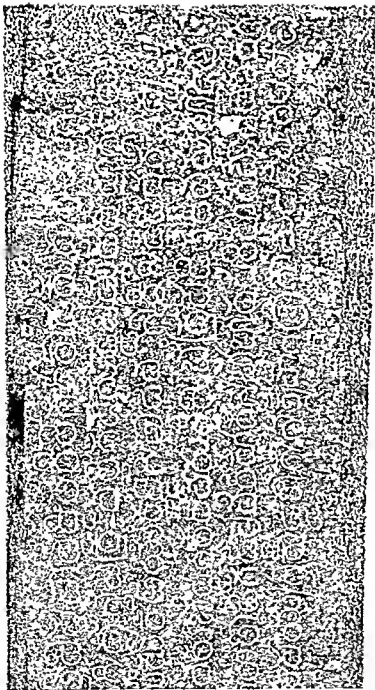
On rock to the east of the flight of steps leading to Doḍḍa-beṭṭa.

Arakereya vira Vīrapallava-rāyana makam Kede-Saṅkhara-nāyakaṃ Beḷlu-
gōla gha . . yechcha beḷa-baḍigara beṭake ||

319.

*Beneath the foot-prints on rock to the south-west of the last Tōraṇa-gamba
over the same flight of steps.*

svasti śrī-Parābhava-saṃvatsarada Mārggaśīra Aṣṭami Śukra-vāradandu Ko-
maracha-nāḷkana tanṃa Maleḷa-Appāḍi-nāyaka illidu Chikka-beṭṭakk echeha ||



Nº 326.

320.

On rock to the east of the same Tōraṇagamba.

gaḍiba-gaddege ka 40

321 (121).

On rock behind the Brahmādeva temple at the foot of the same hill.

Sidārti-sa ! Kārtika-suddha 2 ralu ! śrī-Brahma-dēvara maṭapavannu Hirisāli-
Giri-gauḍanā tamma Raṅgaiyana sēve !

322.

At the same place.

Vijayadhavaḷa

323.

On rock to the west of the same temple.

Jayadhavaḷa

324.

At the same place.

(In Nāgari characters.)

Sakē 1575 māsvā-Paṇḍava gōkēsvā-Sasnōjinvō saphaḷa jatrā

325.

On rock to the east of the same temple.

Māṇi-Vīrabhadraṇa paṇḍarada napā . . kana Bairava Vireva . . hiba . . .
na tana

326 (122).

On rock near Jigaṇekattē, behind Doḍḍa-beṭṭa.

svasti prasiddha-saiddhāntika-chakravarttigal trivishṭapāvēshṭita-kirttigal
Koṇḍakundānvaya-gagana-mārttaṇḍarum appa śrīman-Nayakīrtti-siddhānta-cha-
kravarttigala guḍḍa Bammadēva-heggaḍēva maga Nāgadēva-heggaḍē Nāgasam-
n-dran endu keṇeyan kaṭṭisi tōṭavan ikkisidaḍ avara śishyaru Bhānnkīrtti-siddhānta-
dēvaru Prabhāchandra-dēvaru Bhattāraka-dēvaru Nēmichandra-panḍita-dēvaru
Bālachandra-dēvara sannidhiyalu Nāgadēva-heggaḍēge ā-tōṭa gadde Avarehāḷa
sarbhā-bādhā-parihāravāgi varṣakke gadyāṇa 4 teruvantāgi makkaḷa makkaḷu par-
yyanta koṭṭa śāsanārthavāgi śrī-Gommaṭa-dēvara aṣṭa-vidhārchchanēge hiṭa
-datti !

INSCRIPTIONS IN THE TOWN.

327 (124).

At Akkanabasti, on a stone near the doorway.

śrīmat-parama-gambhīra-syādvādāmōgha-kūñchhanay
 jīyāt trailōkya-nāthasya śāsanāñ Jina-śāsanam ||
 bhadram bhūyāj Jinendrāṇāṃ śāsanāyāgha-nāśinē
 ku-tīrttha-dhvaṇṭa-saughāta-prabhēda-ghana-bhānavē ||
 svasti Śrī-janma-gēhaṃ nibhṛita-nirupamaṃrvāṇalōddāma-tējaṃ
 vistārantaḥ-kritōrvvitalam aṇaḷa-yaśaś-chandra-saṃbhūti-dhānaṃ
 vastu-brātōdbhava-sthānakam atīśaya-satvāvalambay gabhīraṃ
 prastutyaṃ nityam aṃbhōnidhi-nibham esaguṃ Hoysaḷōrvvīśa-vamśam ||
 aḍaḍoḷu Kaustubhad ond anarggbya-guṇamaṃ dōvēbhāḍ uddāma-sa-
 tvad agurbbaṃ himaraśmīy ujvaḷa-kaḷa-saṃpattiyam pārijā-
 tad udāratvada poṃpan orbbane nīāntaṃ tādī tān alte pu-
 tṭīdan udvējita-vīra-vairi Vinayādityāvaṇṭpālakaṃ ||

kaṃ || vinayaṃ budharaṃ rañjise
 ghana-tējaṃ vairi-balanian alarise negaḷdaṃ
 Vinayāditya-nṛipālakan
 anugata-nāmārtthan aṇaḷa-kīrtti-samarthhaṃ ||
 ā-Vinayādityana vadhu
 Bhāvōdbhava-mānta-dēvatā-sannibhe sad-
 bhāva-guṇa-bhavanam akbīḷa-ka-
 ḷa-vīlasite Keḷeyab-arasiy embaḷu pesariṃ ||
 ā-dāmpatige tanūbhavan
 ādaṃ Śacbigaṃ Surādhipatigaṃ munn ent
 ādaṃ Jayantan ante vī-
 śhāda-vidūrantaraṅgaṃ Eṇeyaṅga-nṛipaṃ ||
 ātaṃ Chāḷukya-bhūpālana balada bbujā-daṇḍam uddaṇḍa-bhūpa-
 brāta-prōttuṅga-bhūbhṛid-vidāḷana-kūḷīsaṃ vandi-sasyaughā-mēghaṃ
 śvētāmbhōjāta-dēva-dviradana-śarad-abhrēndu-kundāvadāta-
 khyāta-prōdyad-yaśaś-śrī-dhavaḷita-bhūvānaṃ dhīraṇ ēkāṅga-vīraṃ ||
 eṇeyan eḷeg enīsi negaḷd irdd
 Eṇeyaṅga-nṛipāḷa-tīḷakan āṅgane chalvīṅ-
 eṇevaṭṭu śīḷa-guṇadūṇ
 neraḍ Eḷhala-dēviy antu nōntarum oḷarē?
 ene negaḷd avar ilbarggaṃ

tanubhavar nnegaldar alte Ballāḷam Vi-
 shṇu-nṛipāḷakan Udayādi-
 tyan emba pesarindam akhila-vasudhā-taḷadoḷ ||
 avarol inadhiyaman āgiyūṃ bhuvanadoḷu pūrvāparāmbbōdbiy ey-
 duvinam kūḍe nimirechhuv ondu-nija-bābā-vikrama-kṛīḍey u-
 dbhavadind uttaman ādan uttama-guṇa-brātaika-dhāman dharā-
 dhava-chūḍāmaṇi Yādavābja-dīnapam śrī-Viṣṇu-bhūpāḷakam ||
 eḷeg eseṇa Kōyatūṛ tāt-
 Tāḷavanapuram ante Rāyarāyapuram ba-
 ḷaḷa baḷeda Viṣṇu-tējō-

jḷalanade bendavu baḷisbṭba-ripn-durggaṅgaḷ ||
 initam durggama-vairi-durgga-chayamam koḇḇam nijākshēpadind
 inibar bhhūparan ājiyol tavisidaṃ tann-astra-saṅghātadind
 inibargg ānatarg ittan nḍgha-padamaṃ kārūyadind endu tān
 anitam lekkade pēḷvoḇ Abjabhavanam vibbrāntan appam balam ||

kaṃ || Lakshmi-dēvi Khagādhipa-
 lakshmaṅ esedirdda Viṣṇug ent ante valam
 Lakshmi-dēvi lasan-mṛiga-
 lakshmanane Viṣṇug agra-satiyene negaḷdaḷ ||
 avargge Maṇōjauante sudati-jana-chittaman iḷkoḷalke sāl-
 avayava-śōbbeyind Atanuv emb abhidbānaman ānad āṅganā-
 nirahaman echchu muyvan aṇam ānade bīraran echchu yuddhadoḷ
 tavisuvon ādan ātmabavan apratimaṃ Narasiṃha-bhūbbujam ||
 paḇe-māt ēṃ handu kaḇḇaṅ amṛita-jaladhi tāṃ garbbadiṃ gaḇḇa-vātaṃ
 nudiv ātaṅ ennan embai praḷaya-samayadoḷ mēreyam mīri barppā-
 kaḇḇalannaṃ Kāḷasaṇṇaṃ mūḷida Kāḷikanaṇṇaṃ jagāntāḅḅiyannaṃ
 siḷilannaṃ siṃhadannaṃ Puraharan nri-gaṇṇannaṃ ī-Narasimham ||

tad-arddhāṅga-lakshmi ||

mṛidu-padey Échala-dēvi-
 sudatiye Narasiṃha-nṛipatiḅ anṇpama-saukhyā-
 prade patṭa-mahā-dēvi-
 padavige sale yōgyey āgi dhareyol negaḷdaḷ ||

vṛitta || lalanā-ḷḷege munnav entu Kusumāstraṃ puṭṭidom Viṣṇugam
 lalita-Śrī-vadhuvīṅgav ante Narasiṃha-kshōḇipāḷaṅgav É-
 chala-dēvi-vadhugaṃ parārṭtha-charitaṃ puṇyādhikaṃ puṭṭidom
 balavad-vairi-kuḷāntakam jaya-bhṇam Ballāḷa-bhūpāḷakam ||
 ripu-bhūpāḷēbha-simham ripu-nṛipa-naḷinānika-rāka-śaśāṅkam
 ripu-rājanyaugha-mēgha-prakara-nirasanoḇḇhūta-vāta-prapātam
 ripu-dhātṛiśāḇri-vajram ripu-nṛipati-tamas-stōma-vidhvampsanārkkam

ripu-prithivipāṇa-kāṇāṇaṇ udayisidaṃ Vira-Ballāḷa-Dēvaṃ ॥
 gata-llāṇaṇ Lāṇaṇ ālambita-balaḷa-bhayōgra-jvaraṇaṇ Gūrjaraṇaṇ san-
 dhṛita-sūḷaṇaṇ Gauḷaṇ uchchaḷiḷ-kara-dhṛita-viḷasat-pallavaṇaṇ Pallavaṇaṇ prō-
 jḷhita-chēḷaṇaṇ Cbōḷaṇaṇ ādaṇaṇ kadana-vadanadoḷu-bbēriyaṇaṇ poyse virā-
 bita-bhūbbrij-jāḷa-kāṇāṇaṇ atuḷa-balaṇaṇ Vira-Ballāḷa-Dēvaṇaṇ ॥
 bharadindaṇaṇ tanna dōr-ggarbbadin Oḷcy-araṇaṇaṇ kāydu kādalk aṇaṇaṇ nūṇḍ
 ire Ballāḷa-kshittīsaṇaṇ naḷadu baḷasiyūṇaṇ muttc sēṇā-gajēṇdrō-
 tkara-dantāghāta-saūchūṇnita-sikharadoḷ Uchchaṇgiyōḷ silkidāṇaṇ bhā-
 sura-kāntā-dēṣa-kōṣa-vraja-janaka-hayaughāṇvitaṇaṇ Pāṇḍya-bhūpaṇaṇ ॥
 chira-kāḷaṇaṇ ripugaḷg aśādhyāṇaṇ enisirdḍ Uchchaṇgiyāṇaṇ mutti dur-
 ddhara-tējō-nidhi dhūḷigōḷeyāṇaṇ koṇḍ ā-Kāṇa-Dēvāṇaṇi-
 śvaraṇaṇaṇ sand Oḷcyā-kshittīśvaraṇaṇ ā-bhaṇḍāramaṇaṇ striyaraṇaṇ
 turaga-vrātāṇuṇaṇaṇ samantu piḷidaṇaṇ Ballāḷa-bhūpāḷakaṇaṇ ॥

svasti samadhigata-paṇcha-mahā-śabda mahā-maṇḍalēśvaraṇaṇ Dvāravati-pura-
 varādhīśvaraṇaṇ ॥ Tuḷuva-baḷa-jaladhi-baḷavāṇaḷaṇaṇ dāyāda-dāvāṇaḷaṇaṇ Pāṇḍya-kuḷa-
 kamaḷa-vēdaṇḍa gaṇḍa-bhēruṇḍa maṇḍalika-hēṇṭekāṇaṇ Chōḷa-kaṭaka-sūrekāṇaṇ ॥
 saṇgrāma-Bhima ॥ kali-kāḷa-Kama ॥ sakāḷa-vandi-brinda-santarppaṇa-samagra-vita-
 raṇa-vinōḍa ॥ Vāsantika-dēvi-labḍha-vara-prasāda ॥ Yādava-kuḷāmbara-dyumaṇi ॥
 maṇḍalika-makuṭa-chūḷāmaṇi kadana-prachaṇḍa Malaparōḷ-gaṇḍa Śanivāra-siddhi
 giri-durgga-malla ॥ nāmādi-prasasti-sahitaṇaṇ śrīmat-Tribhuvanamalla Talakaḷu-
 Kōṅgu-Naṇḷi-Nōḷamhavāḷi-Banavase-Hānuṅgal-gōṇḍa bhuja-baḷa Vira-Gaṇḍa-
 pratāpa-Hoyṣaḷa-Vira-Ballāḷa-Dēvaṇaṇ dākshīṇa-maṇḍalaṇaṇaṇ duṣṭa-nigraha-śiṣṭa-
 pratipāḷana-pūrvakaṇaṇ suḷha-saṇkathā-vinōḍadiṇaṇ rājyaṇaṇ-geyyuttire tat-pāda-
 padmōpajivi ॥

tanag āraḍhyaṇaṇ Haraṇaṇ vikrama-bhuja-parighaṇaṇ Vira-Ballāḷa-Dēvā-
 vaṇipāḷaṇaṇ svāmi vibhrajita-vīmala-charitrōtkaraṇaṇ Śambhu-dēvaṇaṇ
 janakaṇaṇ śiṣṭēṣṭa-chintāmaṇi janani jagat-khyātey Akkavvey end and
 inisaṇaṇ śrī-Chandramaṇḷi-prabhuge samame kāḷēya-mantriśa-varggaṇaṇ ॥
 pati-bhaktaṇaṇ vara-mantra-śakti-yutaṇaṇ Indiraṇḍ entu bhāsvad-Bṛiḷha-
 spati mantriśvaraṇaṇ āḍan ante viḷasad-Ballāḷa-Dēvāṇaṇi-
 patig i-viśruta-Chandramaṇḷi-vibudhēṣaṇaṇ mantriya ādaṇaṇ samu-
 nnata-tējō-niḷayaṇaṇ virōdhi-sachivōṇmatṭēḷha-paṇḍāṇaṇaṇ ॥
 vara-tarkkāmbhuja-bhāskaraṇaṇ Bharata-śāstrāmbhōdhi-chandraṇaṇ samu-
 ddhura-sāhitya-lalāḷavāḷan esedaṇaṇ nāṇā-kāḷā-kōvidaṇaṇ
 sthira-mautraṇaṇ dvija-vaṇṣa-sōhḷitan aśēṣa-stutyaṇaṇ ndyad-yaṣaṇaṇ
 dhareyōḷ viśruta-Chandramaṇḷi-sachivaṇaṇ saujanya-jannāḷayaṇaṇ ॥

tad-arḍḍhāṇḍa-lakshmi ॥

ghana-bāḷa-bāḷaḷōṛmṇi-bhāsite mukha-vyākōṣa-paṇkēja-maṇ-
 ḷane dṛiṇ-mīna-viḷāse nabhi-vitātāvarttāṇke lāvaṇya-pa-

vana-vās-sambhrite Chandramauli-vadhuv i-śrī-Āchīyakkam jagaj-
jana-sampstutye kālāṅka-dūre nute Gaṅgā-dēvi tām allalē ||
svasty anavarata-vinamad-amara-manji-mālā-mīlita-chaḷana-naḷina-yugaḷa-bhaga-
vaḍ-Arhat-paramēśvara-snāta-gandhōḍaka-pavitrikṛitōttamaṅgeyum chatuṛ-vvidhā-
nūna-dāna-samuttuṅgeyum appa śrīmatu hiriya-herggaḍitīy Āchala-dēviy anvayav-
ent endōḍe ||

vara-kīrtti-dhavalitāśā-
dviradaugham Māsavaḍi-nāḍa vinūtam
parama-srāvakan amalam
dharāṇiyol i-Śiveya-nāyakam vibhuv esedaṁ ||
ātana satige sitāmbuja-
śtāṁsu-sarat-payōḍa-viśada-yaśas-śrī-
dhautā-dharātaleg akhila-vi-
nītege Chandavveg absleyar dōrey unṭē ||

tat-putra ||

Jinapati-pada-sarasiruha-
vinamad-bhṛūgam samasta-lalanānaṅgam
vinaya-nidhi viśva-dhātīyol
anupaman i-Bamma-dēva-heggaḍe negaḷdaṁ ||

tat-sahōdarap ||

gata-duritan amaḷa-charitam
vitarāṇa-santarpitākhiḷārtthi-prakarap
kshitiyol Baveya-nāyakan
ati-dhīram kalpa-vṛikshamaṁ gele vandam ||

tat-sahōdari ||

sarasiruha-vaḍane ghana-kuche
harinākshi madōṭka-kōkila-svane madavat-
kari-pati-gamane tanūdari
dhareyol Kāḷarve rūpin āgaram āḍaḷ ||

tat-sahōdari ||

dhareyol rūḍhiya Māsavaḍiy-arasam Hemmāḍi-dēvam guṇa-
karan ā-bhūpana chitta-vallabhe lasat-saubhāgye Gaṅgā-niśā-
kara-tārāchaḷa-tāra-hāra-śarad-ambhōḍa-sphurat-kīrtti-bhā-
surey app Āchala-dēvi viśva-bhuvana-prakhyātīyam tāḷdidaḷ ||

tat-sahōdarap ||

vara-vidvaj-jana-kalpa-bhūjan amaḷambhōrāśi-gambhīran u-
ddhura-darppa-pratinīyaka-prakara-tivra-dhvaṇta-saṅghāta-saṁ-
haraṇārkkam śarad-abhira-śubhira-viḷasat-kīrtty-aṅganā-vallabham
dhareyol Sōvaṇa-nāyakam negaḷdan udyad-dhairyya-śauryākaram ||

kaṃ ॥ Girisutege Jaluukannege
 Dharasuteg Attimabbeg anupama-guṇado|
 dorey eua int i-saka|ōr-
 vvareyo| Bāchavve ś|lavati sati nega|da| ॥

tat-putraṃ ॥

para-sainyāhi-vihaṅgaṃ ōrjjita-yaśas-saṅgaṃ Jinēndraṅghri-pa-
 dūa-rajō-bhriṅgaṃ udāra-tuṅgaṃ esedaṃ tann oppuv i-saḍ-guṇō-
 tkaradiṃ dēsiya-danḍanāyakan i|Abhiśṭṭarttha-saṇḍāyakam
 dhareyo| Bammeyā-nāyakam nikhi|a-dīnānathā-santrāyakam ॥

tad-vanito ॥

śatapatrēksaṃ Malli-śeṭṭi-vibbugaṃ niśśēsha-chāritra-bhā-
 siteg i-Māchave-Ṣeṭṭikavvegav anūnātūya-saundaryya-nir-
 jita-Chittōdbhava-kāntey udbhavisida| Dōchavve sat-kāntē tā-
 ra-tushārūpēsu-lasad-yaśō-dhava|itāśā-ohakroy i-dhāttriyo| ॥

Bammeyā-nāyakan-anujam ॥

Māraṃ Madanākāraṃ
 hāra-ksbīrābdhi-viśada-kīrtty-Adhāraṃ
 dhīraṃ dhareyo| nega|daṃ
 dūrikṛita-saka|a-durita-vima|āchāraṃ ॥

tad-anuje ॥

hariṇi-lōchane paṇkaḷānane ghana-śrōṇi stanābhōga-bhā-
 sure bimbādbare kōki|a-svane sugandha-śvāse chañchat-tanū-
 dari bhriṅgāva|ī-ni|a-kēśe ka|a-baṃsi-yāney i-kambu-kan-
 dharey app Āchala-dēvi Kantu-satiyaṃ saundaryyadind ēlipa| ॥

tad-anuje ॥

indū-mukhi mṛiga-vilōchane
 Mandaragiri-dhairyē tuṅga-kucha-yuge bhriṅgi-
 bṛinda-ṣiti-kēta-viśasite
 Chendavve vinūtey āda| akhi|ōrvvareyo| ॥

tad-anujam ॥

hāra-Hara-hāsa-himaruchi-
 tāra-giri-sphaṭika-saṅkha-śubhrāmburaha-
 kshtra-Surasindhu-śārada-
 ntrada-bhāsura-yaśō'bhirāmaṃ Kāmaṃ
 Sirigaṃ Vishnugav entu munnav Asamāstraṃ puṭṭidam Śambhugaṃ
 Girisāñjātegav entu Shaḍvadanam ādam putraṃ ant i|ga| i-
 dharāṇi-viśruta-Chandramaṇi-vibhugaṃ śrīty-Āohiyakkāṅgav u-
 ddhura-tējam guṇi Sōman udbhavisidaṃ nissīma-puṇyōdayam ॥
 vara-Lakṣmi-priya-vallabham vijaya-kānta-karṇanapūraṃ vibhā-

llāḷa-nṛipālakan dhareyum adbhīyum ullīnam eyde salvinam |
 tad-avanipan itta dattīyan
 adan Âchale Bāḷachandra-muni-rāja-śrī-
 pada-yugamaṃ pūjisi chatur-
 udadhivaram nimire kirtti Jinapatig itta |

antu dhārā-pūrvvakam mādi koṭṭa tad-grāma-sime | mūḍa Kembareya haḷlam |
 allim teṅka Meṭṭare | allim teṅka hiriya-heddāri | allim teṅka ālada-mara | allim
 teṅka Meliyajjan-obbe | allim teṅkal Aṅkada hāḷ-obbe | allim teṅka Nāgarakattakke
 hōda heddāri | allim paḍuva Kentattiya haḷlam | allim paḍuva mara-nelliya-guṇḍu |
 allim paḍuva Meṭṭare | allim paḍuva piriya-aṛeya kallatti | allim paḍuval Kāḍavada
 koḷa | allim paḍuva kallatti | allim paḍuva baṇḍi-dāriy-obbe | allim baḍagal ōṇiya
 dāri | allim baḍaga Dēvaṇana-kereya tāy-valla | allim baḍaga huṇiseya guṇḍu |
 allim baḍagal ālada guṇḍu | allim mūḍal obbe | allim mūḍa naṭṭa-guṇḍu | allim mū-
 ḍal Atteyaḷayanaguḍḍe | allim mūḍal ālada-mara | allim mūḍal Kembaraya haḷlam-
 am sime kūḍittu || sṭhāḷa-vṛitti || śrīkaraṇaḍa Kēṣiyaṇana tamma Bāchanana kaiyir
 māram koṇḍu Bekkana kiḷkereya Chāmagattamam biṭṭar adara sime | mūḍa
 Sāgara | teṅka Sāgara | paḍuva Hullagatta | baḍaga naṭṭa kal || hiriya Jakkiya-
 bbeya kereya tōṭa | Kētaṅgere | Gaṅgasamudrada kiḷēriya tōṭa | basadiya mundaṇa
 aṅgaḍi ippattu || nānā-dēsiyūṃ nāḍuṃ nagaramuṃ dēvar aṣṭa-vidhārchchanage
 biṭṭ-āya dāvasada hēriṅge baḷla 1 āḍakeya hēriṅge hāga 1 meḷasina hēriṅge hāga 1
 arisinada hēriṅge hāga 1 hattiya maḷavege hāge 1 streya maḷavege hoṅge viṣa 1
 eleya hēriṅge aru-nūru ||

dānam vā pālanam vātra dānāch chhrēyō'nupālanam
 dānāt Svarggam avāpnōti pālanād achyutam padam ||
 bahubhir vvasudhā dattā rājabbis Sagarādibhiḥ
 yasya yasya yadā bhūmis tasya tasya tadā phalam ||
 sva-dattam para-dattam vā yō harēti vasundharām
 shashṭir vvarsha-sahasraṇi viśiṭṭhāyām jāyatō krimiḥ ||

maṅgaḷa-mahā śrī śrī śrī ||

328 (125).

On the south wall facing the main entrance to the same basti.

Kṣayāhivaya-ku-vatsarō dvitaya-yukta-Vaiśākhaḷō
 Mahitanaya-vārakō yuta-balariksha-pakṣhētārō |
 pratāpa-nidhī-Dēva-rāṭ pralayam āpa hantāsamo
 chaturdaśa-dinō katham Pitripatō nivāryā gatiḥ ||

329 (126).

At the east angle of the same wall.

Tāraṇa-saṃvatsarada Bhādrapada-bahula-dāśamiyō Sōma-vāradalu Harihara-Rāya-
 nu svasthan ādanu ||

mav ent endade Gommatapurada mane-dere Akshaya-sampvatsara modalāgi āchan-drārka-tārambaram saluvant āgi haṇav-ondara modalinge eṇṭu-haṇavam tettu sukhav ipparu Tēligara gāṇav oḷagāgi aramaneya nyāyav-anyāya-māla-braya ēnu bandaḍam ā-sthaḷad āchāryyaru tāvē tettu nirṇayisuvaru okkala kāraṇa kathey illa i-śāsana-maryyādeyam mīridavaru dharmma-sthaḷava keḍisidavaru i-tirtthada nakharaṅgaḷoḷage obhar-ibbaru grāminigaḷ āgi āchāryyarige kauṭilya-buddhiyam kalisi vondak onda nenadu tolasātavam mādi hāga beḷeyan ālihi beḍikoḷliṇṇi endu āchāryyarige manam-goṭṭade avaru samaya-drōharu rāja-drōharu Baṇaṇjiga-pageyaru netta-gayaru kole-kavartteg oḍeyaru idan aridu nakharaṅgaḷu upēkshisidar ādade i-dharmmava nakharaṅgaḷe keḍisidavar allade āchāryyarum durjjanarum keḍisidavar alla nakharaṅgaḷa anumataṇṇ illade obbar-ibbaru grāminigaḷn āchāryyara maneyan akke aramaneyan akke hokkade samaya-drōharu mānya-mannaneyan pūrva-maryyāde naḍasuvaru i-maryyādeyam kiḍisidavaru Gaṅge-taḍiya kavileyam Brāhmaṇam konda pāpada hōharu ||

sva-dattam para-dattam vā yō harēti vasundharām
shashṭir vvarsha-sahasrāṇi viśṭāyam jāyatē krimiḥ ||

334 (129).

Inside the same basti, to the south.

uktam śrī-Mūlasaṅghē'smin Balātkāra-ga
. Śāstrasārakhya-śāstrakṛit ||
śrīmat-parama-gambhīra-syādvādamōgha-lāṅchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
namah Kumudachandrāya vidyā-viśada-mūrttayē
yasya vāk-chandrikā bhavya-kumudānanda-nandinē ||
namō namna-janānanda-syandinē Māghanandinē
jagat-prasiddha-siddhānta-vēdinē chit-pramōdinē ||
svasti Śrī-janma-gēham nibhrita-nirṇamauṇvānaḷōddāma-tējam
vistārantah-kritōṇvī-taḷam amaḷa-yaśas-chandra-sambhūti-dhāmam
vastu-brātōdbha[va]-sthānakam atisaya-satvāvaḷambam gabhīram
prastutim nityam ambhōnidhi-nibham esegum Hoysaḷōṇvīśa-vaipśam ||

svasti śrī jayābhyaṇḍayam Saka-varṣam 1205 neya Chitrabhānu-sampvatsara Śrī-vaṇa-su 10 Brīl dandu svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍaḷāchāry-
yarum āchāryya-varyyarum śrī-Mūlasaṅghada Ingaḷēśvara-Dēśiyagaṇāgraganyaru
rāja-gurugaḷum appa Nēmichandra-paṇḍita-dēvara śiṣhyaru Bāḷachandra-dēvaru
śrīman-mahā-maṇḍaḷāchāryyarum āchāryya-varyyarum Hoysaḷa-Rāja-rāja-guru-
gaḷum appa śrī-Māghanandi-siddhānta-chakravartigaḷa priya-guḍḍugaḷum appa-
śrī-Beḷugaḷa-tirtthada Balātkāra-gaṇāgraganyarum aganyā-puṇyaru appa sam-
asta-māyika-nagaraṅgaḷu Nakhara-Jinālayada Ādidēvara anṇita-paḍige Rācheyana-

halliya hola-vêreg olağâda Edavallageroya kelage pûrvva-datti modal-êriya tûtamun
amrita-padiya gadde . . . Araya bhûmiya sêruvege A-Balâchandra-dêvara kayyalu
samasta-mâpikya-nagarañğalu bişikopda valaya-şâsanada kramav ont endade
Raheyanahalliya Mallikârjjuua-dêvara dêva-dânada gadde horagagi A-gaddeyi
mûđalu naţta kallu! allin tenka hâşare-gallu! allin tenka Giđiganâlada guñduga-
lin mûđaya kiru-katţada gadde! nir-ott olağâda chatus-sime! A-kiru-katţada pađu-
vana kôđiyalu luţtu-guñdinali barada mukkođe hasube neţte allin tenka hiriya-
bettada tappala hâşare-gallu! allin mûđaya Dêvaşângeroya tenka kôđiya guñdi-
nali barada mukkođe hasube neţte A-keçe-nir otile sine! A-keçoya badagana-
kôđiya guñdinalli barada mukkođe hasube neţte int i-keçeyun kirn-kaşe volağâda
chatus-simeya gadde !

335 (130).

At the same place, north side.

śrīmat-parama-gambhīra-syādvādamōgha-lāṣelīhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
svasti Śrī-janma-gēhaṁ nibhṛita-nirupamaurvāna[ōddāma-tējam
vistārantah-kṛitōrvī-taḥ amala-yasāś-chandra-sambhūti-dhāman
vastu-vratōdbhava-sthānakam atisaya-satvāvalambam gabhīram
prastutam nityam amabhōnidhi-nibham esagun Hoysa[ōrvvīśa-vamśam ||
adarol kaustubhad ond anargghya-guṇamam dēvēbbad uddāma-sa-
tvad agurvam hīnaraśmī ujaśa-kaśa-sampattiyam pariśa-
tad udāratvada pempan orvane nitāntam tāḍi tān alte pu-
ṭṭidan udvējita-vīra-vairi Vinayādityāvanipālakam ||

ka || Vinayāditya-nripālana
tanubhavan Ereyaūga-bhūbbujam tat-tanayam
vinutam Vishnu-nripālana
jana-pati tad-apatyan esedan i-Narasimham ||

tat-putram ||
gata-līlam Lālan ālambita-bahalabbhayōgra-jvaram Gūrjjaram san-
dhṛita-śūlam Gaulan uchchail-kara-dhṛita-vilasat-pallavam Pallavam prō-
jjhita-chēlam Chōlan ādam kadana-vadanadoḥ bhēriyam poṣye vīra-
hita-bhūbbhrij-jāla-kālānalan atula-balam Vīra-Ballāla-Dēvam ||
chira-kālam ripugaḥ asādhyam enisrdd Uchchaṅgiyam mutti dur-
ddhara-tējō-nidhi dhūligōṭeyane koṇḍ ā-Kāma-dēvāvani-
śvaranam sand-Oḍeya-kṣhītīśvaranam ā-bhaṇḍāramam strīyaram
turaga-vrātamunam samantu piḍidam Ballāla-bhūpālakam ||

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvāravatī-pura-
varādhīśvara ! Tuḷuva-bāḷa-jaladhi-baḍavāṇaḷa ! dāyāda-dāvāṇaḷa ! Paṇḍya-kuḷa-
kamaḷa-vēdaṇḍa ! gaṇḍa-bhērūṇḍa ! maṇḍalika-bēṭekāra ! Chōḷa-kāṭaka-sūrekāra !
saṅgrāma-bhīma ! Kalikāḷa-Kāma ! sakāḷa-vandi-bṛinda-santarpaṇa-samagra-vita-
raṇa-vinōda ! Vāsantikā-dēvi-labdhā-vara-prasāda ! Yādava-kuḷāmbara-dyumani !
maṇḍalika-makuṭa-ohūdāmani kadana-prachanḍa Malaparol-gaṇḍa nāmādi-prasasti-
sahitaṁ śrīmat-Tribhuvana-malla Talakāḍu-Koṅgu-Naṅgali-Noṇambavāḍi-Bana-
vase-Hānuṅgal-Lokiguṇḍi-Kummaṭa-Erambaragey-oḷagāda samasta-dēśada nānā-
durggaṇḷaṇṇaṁ līlā-mātradiṁ sādhyam-māḍikonḍa bhujabāḷa-Vīra-Gaṅga pratāpa-
chakravartti Hoysaḷa-Vīra-Ballāḷa-Dēvar samasta-mahī-maṇḍalaṁ dushṭa-ni-
graha-śiṣṭa-pratipālana-pūrvvakam sukha-saṅkathā-vinōdadiṁ rājyam-geyyutt ire
tadiya-kara-taḷa-kalita-karāḷa-karavāḷa-dhārā-daḷana-nissapatnikṛita-chatur-payōd-
hi-parikhā-parita-prithuḷa-prithvi-taḷAntarvarttiynṁ śrīmad-dakṣiṇa-Kukkuṭēś-
vara-Jinādhinātha-pada-kuśēśayāḷaṅkṛitamun śrīmat-Kamaṭha-Pāśvādēvādi-
nānā-Jina-varāgāra-maṇḍitamun āppa śrīmad-Beḷgoḷa-tīrtthada śrīman-inahā-
maṇḍalāchāryar ent appar endade ||

bhaya-lōbha-dvaya-dūranam Madana-ghōra-dhvānta-tīhrāṇṣuvam

naya-nikṣhēpa-yuta-pramāṇa-parinirnitārttha-sandōhanam

nayanānandana-śānta-kānta-tauuvam siddhānta-chakrēśanam

Nayakīrtti-bratī-rājanam nenedoḍam pāpōtkaram piṅgugum ||

tach-chhishyar ! śrī-Dāmanandi-traividya-dēvarum ! śrī-Bhānukīrtti-siddhānta-
dēvarum ! śrī-Bāḷachandra-dēvarum ! śrī-Prabhāchandra-dēvarum ! śrī-Māghana-
ndi-bhaṭṭāraka-dēvarum ! śrī-mantravādi-Padmanandi-dēvarum ! śrī-Nēmichandra-
paṇḍita-dēvarum ! śrī Mūlasaṅghada Dēsiyagaṇada Pustakagachchhada śrī-Koṇ-
ḍakundānvaya-bhūṣaṇar appa śrīman-inahā-maṇḍalāchāryar śrīman-Nayakīrtti-
siddhānta-chakravarttiḷaḷa guḍḍam !

kṣhiti-taḷadol rājisidam

dhṛita-satyam negaḷda Nāga-dēvāmātyam

pratipālita-Jina-chaityam

kṛita-kṛityam Bomma-dēva-sachivāpatyam ||

tad-vanite ||

inudadiṁ paṭṭaṇa-sāmiy emba pesaram tādīrdda lakshmi-samā-
spadan app-i-guṇi Malli-seṭṭi-vibhugam lōkōttamāchāra-sam-
padeg i-Mācheve-seṭṭikavvegam anānōtsāhanam tādī pu-
ṭṭida Chandavve raṇāgra-gaṇye bhuvana-prakhyātiyam tādīdida ||

tat-putra ||

paramānandadin entu Nakapatigam Paulōmigaṇ puṭṭidoṇ
vara-saundaryya-Jayantan ante tuḷina-kṣhitrōda-kallōḷa-bhā-
sura-kīrtti-priya-Nāga-dēva-vibhugam Chandavvegam puṭṭidoṇ

sthiraṇ 1-paṭṭaṇa-sāmi viśva-viṇṭaṇ śrī-Malli-dēvaḥvayaṇ ḥ
 kshitiyoḥ viśruta-Bamma-dēva-vibhugaṇ Jōgavvegaṇ prōdbhavat-
 sutan 1-paṭṭaṇa-sāmiḡ ārijjita-yaśaṇḡ 1-Malli-dēvaṇḡam ū-
 rjiteḡ 1-Kāmala-dēviḡam janakan ambhōjāsyeḡ urvviṭṭaḡ-
 stuteḡ 1-Obandale-nāriḡ īsan eśeḡam śrī-Nāga-dēvōttamaṇ ḥ
 kāritē Vira-Ballāḷa-pattana-svāmināmnā

Nagēna Paṛśva-dēvāgrē nṛitya-raṅgaśma-kuṭṭimē ḥ

śrīman-Nayakīrtti-siddhanta-chakravarttiḡaḡe parōksha-vinayārtthavāḡimudḡijamu-
 maṇ nishidhiyumaṇ śrīmat-Kamaṭṭha-Paṛśva-dēvara basadiya mundaṇa kalu-kaṭ-
 tumāṇ nṛitya-raṅgamumaṇ māḡisida tad-anantara ḥ

śrī-Nagara-Jinālayamaṇ

śrī-niḷayaman amaḷa-guṇa-gaṇam māḡisidaṇ

śrī-Nāga-dēva-sachivaṇ

śrī-Nayakīrtti-vratīśa-pada-yuga-bhaktaṇ ḥ

taj-Jinālaya-pratipāḷakar appa nagaraṅgaḥ ḥ

dhareyoḥ Khaṇḡaḷi-Mūḷabhadra-viḷasad-vaipśōdbhavav sstyā-śan-
 cha-ratar ssiṃha-parākramānvitar anēkāmbhōdhi-vēḷā-purān-
 tara-nānā-vyavahāra-jāḷa-kuśaḷar vikhyāta-ratna-trayā-
 bharanar bBelgoḷa-tīrttha-vāsi-nagaraṅgaḥ rūḡbiyaṇ tāḷdidar ḥ

Saka-varsha 1118 neya Rakshasa-saṃvatsarada Jēśiṭṭha su 1 Bṛibavāradandu Na-
 gara-Jinālaynke Yaḡavalageṛeya modal-ēriya tōṭamup yāṇ-salage-gaddeyup Uḡu-
 kara-maneya mundaṇa keṛeya keḷagaṇa beddale koḷaga 10 Nagara-Jinālayada baḡa-
 gaṇa Kēti-seṭṭiya kēri ā-tenkana eraḡu mane ā-aṅgaḡi seḡey-akki gaṇa eraḡu ma-
 nege haṇa aydu ūriṅge maḷabiya haṇa māṛu ḥ

336 (131).

North of the inner door of the same basti.

svasti śrīmatu-Śaka-varshaṇ 1203 neya Pramāṭhi-saṃvatsarada Mārggaśira-su .
 Bri dandu śrī-Belugūḷa-tīrtthada samasta-nakharāṅgaḡiḡe Nakhara-Jinālayada pūjā-
 kāriḡaḷu oḡambāṭṭu barasida śāsanaḡa kṛunav ent endadeḥ Nakhara-Jinālayada
 Āḡidēvara dēva-dānada gadde beddalu elli ullāḡanu beḷada-kāḷadalu dēva [ra] ashṭa-
 vidhārchchane amṛitapaḡi-sahita śrīkāryavānu nakharāṅgaḷu niyāmisi koṭṭa paḡi-
 yaṇu kundaḡe naḡasuvevu ā-dēva-dānada gadde beddalanū ādhi kraya hāḷote gutage
 emma vaipśav āḡiyāḡi makkaḷu makkaḷn dappade āru māḡidaḡam rāja-drōhi samaya-
 drōhiḡaḥ endu voḡambāṭṭu barasida śāsana int appudakke avara voppa śrī-Gominaṭa-
 nātha ḥ śrī-Belugūḷa-tīrtthada Nakara-Jinālayada Āḡidēvara nityabhishēkake śrī-
 Hnligēṛeya Sōvanna aksha-baṇḡāravāḡi koṭṭa gadyāṇam ayidu-honniṅge hālu ba
 1 ḥ Sarvvadhāri-saṃvatsarada dvittiya-Bhāḡrapada-su 5 Briḥ śrī-Belugūḷa-tīrtthada
 Jinanāṭhapurada samasta-māṇikyā-nagaraṅgaḷn tammoḥ oḡambāṭṭu barasida

śāsanada kramav ent andode | Nagara-Jinālayada śrī-Ādidēvara jirnnōddharav upa-
karaṇa śrīkāryyakkeṇvū dhārā-pūrvvakam mādi āchandrārka-tārambaram saluvant-
āgi āy-eraṇu-pattānāda samasta-nakharāṅgaḷu sva-dēsi-para-dēsiyindam bandantaha
davāṇa-gadyāṇa-nūrakke gadyāṇam vondaṛōpādiya davāṇa Ādidēvarige saluvant-
āgi koṭṭa śāsanā yidaṛōle virahita-guptavan āru māḍidādam avana santāṇa nissan-
tāṇa aya dēva-drōhi rāja-drōhi samaya-drōhigaḷ endu voḍambattu barasida samasta-
nakaraṅgaḷ oppa śrī-Gommaṭa ||

337.

On the Śāntinātha image in Maṅgāyi-bāsti.

śrīmat-Paṇḍitāchāryya guḍḍi Dēvarāya-Mahārāyara rāṇi Bhīmā-dēvi māḍisida
Śāntinātha-svāmi śrī ||

338.

On the Vardhamāna image in the same bāsti.

śrī-Paṇḍita-dēvara guḍḍi Basatāyi māḍisida Vardhamāna-svāmi śrī ||

339.

On the second door-frame of the same bāsti.

śvasti śrī Mūlasaṅgha-Dēsiyagana-Pustakagachchha-Koṇḍakundānvaya śrī-
mad-Abhinava-Chārurikṛtti-paṇḍitāchāryyara śiṣhye samyaktva-chūḍāmaṇi rāya-
pātra-chūḍāmaṇi Beḷugulāda Maṅgāyi māḍisida Tribhuvanachūḍāmaṇiy emba
chaityālayakke maṅgaḷa-mahā śrī śrī śrī ||

340 (133).

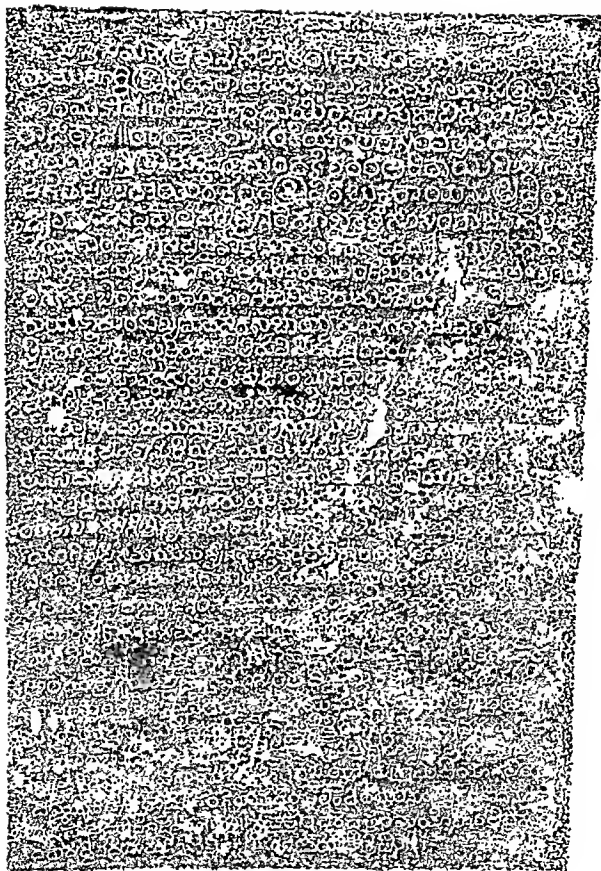
Right of the entrance to the same bāsti.

śrīmatu-Paṇḍita-dēvarugaḷa guḍḍagaḷāda Beḷugulāda nāda Chinna-goṇḍana maga
Nāga-goṇḍa Muttagaḍa Honnēnahalliya Kala-goṇḍan olaḡāda gaṇḍagaḷu Maṅgāyi
māḍisida bastige koṭṭa Doḍanakaṭṭe gadde beddalu yi-dharimmiakke aḷupidavarū
Vāraṇāsiyallu sahasra-kapileya konda pāpakke hōguvara maṅgaḷa-mahā śrī śrī śrī ||

341 (132).

Left of the entrance to the same bāsti.

śvasti śrī Mūlasaṅgha-Dēsiyagana-Pustakagachchha-Koṇḍakundānvayada śrīmad-
Abhinava-Chārurikṛtti-paṇḍitāchāryyara śiṣhyāḷu samyaktvady-anōka-guṇa-gaṇa-
bharaṇa-bhūṣhite rāya-pātra-chūḍāmaṇi Beḷugulāda Maṅgāyi māḍisida Tribhuva-
nachūḍāmaṇiy emba chaityālayakke maṅgaḷa-mahā śrī śrī śrī ||



342 (134).

On the south wall of the same basti.

śrīmat-parama-gambhīra-syādvādāmōgba-lāñcbbhanap
jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
tārāspārālakaughē sura-kṛita-sumanō-vṛishṭi-puṣhpāśayālī-
stōmāḥ kṛimanti dṛiha ja-dhara-paṭālī-dambhatō yasya mūrdhni
sō'yaṇi śrī-Guṇimaṭēśas tri-bhuvana-sarasī-rāṇjanē rājahamso
bhavya . . . ba-bhānūr bBelugūla-nagari sādhu jējyattiram ||

Nandana-saṁvatsarada Puṣya-śu 3 lū Gerasoppeya Hiriya-Āyyagaḷa śiṣhyaru Gum-
maṭaṇṇagaḷu Gummaṭaṇātbana sannidhiyalli bandu chikka-bettādalli chika-bastiya
kalla kaṭisi jirṇōddbāri baḍaga-rāgila basti mūru Maṅgāyi-basti vōndu hāge ayidu-
basti-jirṇōddbāra vōndu taṇḍakke ābāra-dāna ||

343 (135).

Below the above.

Vikāri-saṁvatsarada Śrāvana-śu 1 Gerasoppeya Śrīmati-avvegaḷu samastaru-gōsb-
ṭiya koṭu ga 4 ||

344 (136).

At Bhaṇḍāri-basti, on the first stone on the east side.

svāsti samasta-praśasti-sabitam ||

pāshaṇḍa-sāgara-mahā-baḍavāmukhāgni-Śrīraṅga-rāja-charanāmbuja-
mūla-dāsa

śrī-Viṣṇu-lōka-maṇi-inaṇṭapa-mārgga-dāyi Rāmānujō vijayatē yati-rāja-
rāja ||

Śaka-varsba 1290 neya Kilaka-saṁvatsarada Bhādrapada-śu 10 Bṛi svāsti śrīman-
mahā-maṇḍalēśvaram āri-rāya-vibhāḍa bhāshege tappuva rāyara gaṇḍa śrī-Vira-
Bukka-Rāyanu prithvi-rājyava māḍuva kālādalli Jainarigū bhaktarigū saṁvājav
ādalli Āneyagondi Hosapaṭṭaṇa Penugūṇḍe Kallebada-paṭṭaṇav olaḡāda samasta-
nāḍa bhavya-janaṅgaḷu ā-Bukka-Rāyaṅge bhaktaru māḍuva anyāyaṅgaḷanū binna-
ham-mādal āgi Kōvil-Tirumale-Perumāl-kōvil-Tirunārāyanapura-mukhyavāda sakaḷ-
āchāryyarū sakaḷa-samayigaḷū sakaḷa-sātvikarū mōṣṭikaru tirupapi-tiruviḍi-taṇṇi-
ravaru nālvatt-eṇṭu-janaṅgaḷu sāvanta-bōvakkāḷu Tirikula-Jāmbuva-kulav-olaḡāda
badineṇṭu-nāḍa Śrīvaishṇavara kaiyyalu Mahārāyanu Vaishṇava-darśanakkeḍ
Jaina-darśanakkeḍ bhēḍav illav endu Rāyanu Vaishṇavara kaiyyalu Jainara kai-
vididu koṭṭu yi-Jaina-darśanakke pūrvva-mariyāḍeyalu pañcha-mahā-vādyāṅgaḷū
kaḷaṣavu saluvuḍu Jaina-darśanakke bhaktara deseyinda hāni-vṛiddhiy ādarū Vais-
ṇava-hāni-vṛiddhiyāgi pālisuvāru yi-mariyāḍeyalu yallā-rājyadoḷag ullantaha

bastigaḷige Śrivaishṇavaru śāsanava naṭṭu pālisuvuru chandrārka-sthāyiy-āgi
 Vaishṇava-samayau Jaina-darśanava rakshisikonḍu baheu Vaishṇavarū Jainarū
 vondu bbēdavaḷi kāṇal āgaḍu śrī-Tirumaleya Tātayyaṅgaḷu samasta-rājyaḍa bha-
 vya-janaṅgaḷa anumataḍinda Beḷugulaḍa-tirtthaḍalli Vaishṇava-aṅga-rakshegōsuka
 samasta-rājyaḍoḷag uḷḷantaha Jainara baḷilu-gaṭṭaleyaḷi maṇe-manega varshakke 1
 haṇa koṭṭu āy-ettida honniṅge dēvara aṅga-rakshegey ippatt-āḷaṇṇ santaviṭṭu mik-
 ka honniṅge jīrṇa-Jinālayaṅgaḷige sotheyan ikūdu yi-mariyāḍeyalu chandrārkar
 uḷḷannaṁ tappaliyade varsha-varshakke koṭṭu kīrttiyaṇṇu puṇyavanu npārjjisikom-
 hudu yi-māḍida kaṭṭaleyaṇu āvan ohbanu mīḍiḍavanu rāja-drōhi saṅgha-saṁdāyak-
 ke drōhi tapasviy āḷali grāmiṇiy āḷali yi-dbarminava keḍsidar āḍaḍe Gaṅgeya taḍi-
 yalli kapileyaṇu Brāhmaṇaṇaṇu konda pāpadalli hōharu ||

ślō || sva-dattam para-dattam vā yō'harēti vasundharāṇ
 shasṭī-varsha-saḷasrāṇi viśṭāyaṇ jayatē krimi ||
(Subsequently added above.)

Kallehada Harvvi-seṭṭiya sn-putra Busuvi-seṭṭi Bukka-Rāyarige binnaham-
 māḍi Tirumaleya Tātayyaṅgaḷa bijayaṇ-gaisi tarandu jīrṇōddhārava māḍisidaru
 ubhaya-samayavū kūḍi Busuvi-seṭṭiyarige Saṅgha-nāyka-paṭṭava kaṭṭidaru ||

345 (137).

On the second stone, in the same place.

śrīmat-parama-gambhīra-syādvāḍāmōgha-lāṇchhanaṇ
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

bhadram astu Jina-śāsanāya

svasti śrī-janma-gēham nibhṛita-nirupamaurvāṇaḷōddāma-tējaṇ
 viśtārantaḷi-kṛitōrvvi-taḷam amaḷa-yasas-ohandra-saṁbhūti-dhamaṇ
 vastu-brātōdbhava-sṭhānakam atisāya-satvāvalambaṇ gabhṛitaṇ
 prastutyam nityam ambhōnidhi-nibhaṇ esegum Hoysaḷōrvviśa-vaṇśam ||
 adaroḷu kaustubhad onḍ-anargghya-guṇamaṇi dēvēbhad uddāma-sa-
 tvad agurvvaṇ hima-raśmīy ujaḷa-kaḷa-sampattiyam pārija-
 tad udāratvada pempan orrvane nitāntaṇ tāḷḍi tāṇ alē pn-
 ṭṭidan udvājita-vīra-vairi Vinayādityāvant-pāḷakaṇ ||

ka ||

vinayaṇ budharuṇ raūjise
 ghana-tējaṇ vairi-balaṇaṇ alalise negaḷḍam
 Vinayāditya-nṛipāḷakan
 anugata-nānārtthan amaḷa-kīrtti-saṁarttham ||
 A-Vinayādityana vadlu
 bhāvōdbhava-māntra-dēvata-saṁbibho sad-
 bhāva-guṇa-bhavanāṇ akhila-ka-
 ḷa-viḷasite Kelayab-arasiy enibale pesariṇ ||

ū-dampatige tanūbhavan
 ādāp Śāchigaṇ Surādhipatigaṇ muṇṇ ent
 ādāp Jayantan ante vi-
 shāda-vidūrāntaraṅgaṇ Ereyaṅga-nṛipaṇ. ||
 ātaṇ Chālukya-bhūpāṭana balada bhujā-danḍaṇ nḍaṇḍa-bhūpa-
 brāta-prōttuṅga-bhābhṛid-vidaṇa-kulīsaṇ vandi-sasyaṅgha-mēghaṇ
 svētāmbhōjāta-dēva-dviradana-sarad-abhrēndu-kundāvadāta-
 khyāta-prōdyad yaśaś-śrī-dhavaṇita-bhuvanāṇ dītrān ēkāṅga-vīraṇ ||
 Ereyaṇ eḷeg enisi negaḷdirdi
 Ereyaṅga-nṛipāḷa-tiḷakan aṅgaṇe cheḷvū-
 g eṇevāṭṭu śīla-guṇadīṇ
 neḷed Ēchala-dēviyantu nōntāraṇ oḷarē ||
 enē negaḷd avar irvārggaṇ
 tanūbhavar nūegaḷdar alte Bālāḷaṇ Vi-
 śhṇu-nṛipāḷakan Udayādi-
 tyāṇ emba pesarindaṇ akhūḷa-vasudhā-taḷadol ||

vṛi || avarēḷ madhyamaṇ āgiyūṇ bhuvanadol pūrvaḷparāmbhōḷiḷy e-
 ydūvinaṇ kūḍe nimūcheḷuv ondu nija-bāḷa-vikrama-kriḷey u-
 dbhavadind uttamaṇ ādan uttama-guṇa-vrātaika-dhāmāṇ dhavā-
 dhava-chūdāmaṇi Yādavābja-dīnapaṇ śrī-Viśhṇu-bhūpāḷakaṇ ||

ka || eḷeg eseḷa Kōyatūr-ttat-
 Taḷavanapurāṇ ante Rāyarāyapuraṇ ba-
 ḷvaḷa baḷeda Viśhṇu-tējō-
 jvaḷanada benduvu baḷiśṭhā-ripu-durggaṅgaḷ ||

vṛi || initaṇ durggama-vairi-durgga-chayamaṇi kopdaṇ niḷākshēpadind
 inibargg ānatargg ittan uḷgha-padaṇaṇi kāruṇyadind endu tān
 anitaṇ lekkade pēḷvōḷ Abjabbhavanuṇ vibhāntān appaṇ balān ||

ka || Lakshmi-dēvi Khagādhipa-
 lakshmaṅg esedirda Viśhṇuṅg ent ante vaḷaṇ
 Lakshmi-dēvi laṣan-niriga-
 lakshmiānane Viśhṇuṅg agra-satīy enē negaḷdal ||
 avarge maṇōjānante sudatt-jana-chittamaṇ iḷkōḷalke sālv.
 avayava-sōbbheyind Atanuv emb abhūḷhānāman ānad aṅgaṇ-
 nīvahanaṇ echeḷuṇ muṇṇvan aṇaṇ ānade bīraṇ echeḷu yuddhādōḷ
 tavīsuḷon ādan ātma-bhavan apratimaṇ Narasimha-bhūbhūjaṇ ||
 paḍe-māt ēṇi bandu kaṇḍaṅg amṛita-jalādhi tām garbbadīṇ gaṇḍa-vātam
 nuḷdiv ātaṅg ennaṇ embai pralaya-samayadol mēreyaṇi mīri baṇṇpā-
 kaḷalanāṇaṇ Kāḷanāṇaṇi mūḷida-Kūḷikanāṇaṇ yugāntāṅguṇiāṇaṇ

siḍilannaiṁ siṁhadanuaiṁ Puraharan uri-gaṇṇannan i-Nārasimhaiṁ ṽ
 ripu-sarppad-darppa-dāvānaḷa-bahaḷa-sikha-jāḷa-kāḷambuvāhaiṁ
 ripu-bhūpōdyat-pradīpa-prakara-paṭutara-sphāra-jhanjha-samīraiṁ
 ripu-nāgānika-tārksyaiṁ ripu-nriṇa-naḷiṁti-shaṇḍa-vēdaṇḍa-rūpaiṁ
 ripu-bhūhrid-bhūri-vajraiṁ ripu-uṇiṇa-māda-mātāṅga-siṁhaiṁ Nṛisimhaiṁṽ

svasti samadhigata-pañcha-mahā-śabḍa mābā-maṇḍalēsvara ṽ Dvāravatīpura-varā-
 dhīśvara ṽ Tuḷuva-baḷa-jaladhi-baḍavānaḷa ṽ dāyāda-dāvānaḷa ṽ Pāṇḍya-kuḷa-kamaḷa-
 vēdaṇḍa ṽ gaṇḍahērūṇḍa ṽ maṇḍalika-bēṇtekāra Chōḷa-kaṭaka-sūrekāra ṽ saṅgrāma-
 Bhīma ṽ Kali-kāla-Kāma ṽ sakala-vandi-brinda-santarppaṇa-samagra-vitarāṇa-vinō-
 ḍa ṽ Vāsantikā-dēvi-labḍha-vara-prasāda ṽ Yādava-kuḷāmbara-dyumaṇi ṽ maṇḍalika-
 makuṭa-chūḍamaṇi kadana-prachaṇḍa ṽ Malaparol-gaṇḍa ṽ nāmādi-prasasti-sahita
 śrīmat-Tribhuvana-malla Talakāḍṇ-Koṅgu-Nāṅgali-Noḷambavāḍi-Banavase-Hānu-
 ṇaḷi-gonḍa lhuja-baḷa-Vira-Gaṅga-pratāpa-Hoysaḷa-Nārasimha-Dēvar ṽ dakṣhiṇa-
 māhī-maṇḍalamaiṁ duṣṭa-nigraha-śiṣṭa-pratipāḷana-pūrvvakam sukha-saṅkathā-
 vinōḍadiṁ rājyaiṁ-geyyuttam ire tadīya-pitri-Viṣṇu-bhūpāḷa-pāda-padmōpajīvi ṽ

ā-negaḷda Nārasimha-dha-

rānāthaṅ Amara-patige Vāchaspativōḷ

tān esedan uchita-kāryya-vi-

dhāna-dharaiṁ mānya-mantri Huḷḷa-chainūpaiṁ ṽ

vṛi ṽ akaḷaṅkaiṁ pitri Vāji-vaiṇśa-tīḷakam śrī-Yaksha-rājaiṁ nijam-
 bike Lōkāmbike lōka-vandite suśīlāchāre daivan dīvi-
 śa-kadamba-stuta-pāda-paḍinan Aruḷhaiṁ nāthain Yādu-kṣhōṇipā-
 ḷaka-chūḍamaṇi Nārasimhaiṁ enal ē-pemp-uḷḷanō Huḷḷapaiṁ ṽ
 dhareyaiṁ geldirdā tūp-uḷḷanan nḍadhiyan ēn-eimba guṇp-uḷḷapaiṁ Man-
 darainaiṁ mārkkoḷva pemp-uḷḷanan amara-mahājātamaṇi mīḷka lōkō-
 ttaraiṁ app ārpp-uḷḷanaiṁ Puḷḷanan eṣeva Jinēndrāṅghri-paṇikōja-pūjō-
 tkaradol talpoiḍ alamp-uḷḷanan anukarisaḷ marttyan āvoṇi samartthaiṁ ṽ
 sunanas-santati-sēvitaiṁ guru-vachō-nirdīśiṣṭa-uttikramaiṁ
 samadārāti-baḷa-prabhēḍana-karaiṁ śrī-Jaina-pūjā-saṇḍā-
 ja-mahōtsāha-paraiṁ Purandarana pempaiṁ tāḷdi bhāṇḍāri-Hu-
 ḷḷaina-dāyāḍḍhipan iṇḍāḷpam mahiyōḷ uḍyad-vaibhava-bhrājitaṁ ṽ
 satataṁ prāṇi-vadhaiṁ vinōḍam anṇitāḷapaiṁ vachah-prauḍhi san-
 tatanaiṁ anyārtthamanaiṁ tīḷn koḷvule valaiṁ tējaiṁ para-strīyaroḷ
 rati saubhāgyam anūna-kāṅkshe matiy āyt ellarggaṇ ār ppōḷṭapar
 bhrata-ratna-prakarake śṭa-bhaṭar oḷ-gāḷi-uḷḷanaiṁ Huḷḷanaiṁ ṽ
 sthira-Jina-śaṇḍōḍḍharaiṁ ūḷiyōḷ ār ene Rāchanalla-bhū-
 vara-vara-mantri Rāyane baḷikke budha-stutan appa Viṣṇu-bhū-
 vara-vara-mantri Gaṅgagane matte baḷikke Nṛisimha-Dēva-bhū-
 vara-vara-mantri Huḷḷane peraṅg init uḷḷaḍe pōḷal āḍaḍē

Jina-gaditāgamārttha-vidar asta-samasta-bahir-prapañchar aty-
anupama-suddha-bhāva-niratar ggata-mūhar enippa Kukkuṭā-
sana-Maladhāri-dēvare jagad-gurugaḷ gurugaḷ nija-vratakk-
ene guṇa-gauravakke toṇey āro chaṇṇapati-Huḷḷa-rājanā ḷ
Jina-gēhōddharanaḷgaḷiṃ Jina-mahā-pūjā-samājaḷgaḷiṃ
Jina-yōgi-braja-dāuadiṇi Jina-pada-stōtra-kriyā-nisbḥeyiṃ
Jina-sat-puṇya-purāṇa-samśravaṇadiṃ santōshanaṇi tāḷdi bha-
vya-nutaṇi niechhalum inte poḷtu-gaḷevaṇi śrī-Huḷḷa-daṇḍādhipaṇi ḷ

ka ḷ nippaṭame jirṇṇaṇi ādudaṇ
Uppaṭṭāyana mahā-Jinēndrālayanaṇi
ni-pposatu māḍidaṇ karam
oppire Huḷḷaṇi manasvi Baṇkāpuraḷoḷ ḷ

mattain alliye ḷ

vṛi ḷ kalitanamunṇi viṭatvamunnaṇ uḷḷavan ādiyoḷ orvvan urvviyoḷ
Kaliviṭan enbaṇ ātana Jinaḷayanaṇi nere jirṇṇam ādudaṇ
kali sale dānadoḷ para-ma-saṅkhiyā-ramā-ratiyoḷ viṭaṇ vini-
śchalav enisirdā Huḷḷan adu ettiṣidaṇ Rajatātri-tuṅgamaṇi ḷ
priyadindaṇ Huḷḷa-sēnāpati Kopāṇa-mahā-tirttbadoḷ dhātriyaṇi vā-
rddhiyaṇi uḷḷanaṇi chatur-vviniṣati-Jina-muni-saṅghakke niśchintamāga-
kshaya-dānaṇi salva paṇḍiṇi bahu-kannakanna ā-kshētrajargg ittu sad-vṛi-
ttiyaṇi int i-lōkam ellaṇ pogale biḍisidaṇ puṇya-puṇjāika-dāmaṇi ḷ
ā-Kellaṇṇerey ādi tirttbam adu munnaṇ Gaṇḍariṇi nirmimitaṇ
lōka-prastutaṇi āytu kala-vāṣadiṇi nāmāvaśēśham balikk
ā-kalpa-sthiraṇi āge māḍisidaṇ i-bhāsvaj-Jināgāramaṇi
śrī-kāntaṇi tāḷadindaṇ eyde kaḷasaṇi śrī-Huḷḷa-daṇḍādhipaṇi ḷ

ka ḷ pañcha-mahā-rasatigaḷaṇi
pañcha-su kalyāṇa-vāñchheyiṇi Huḷḷa-chaṇṇa-
paṇi chaturam māḍisidaṇ
kāñchana-naga-dhairyyaṇi eśeva Kellaṇṇereyoḷ ḷ

ka ḷ Huḷḷa-chaṇṇaṇi guṇa-gaṇaṇi
uḷḷ-anitumaṇi āro nereye pogalaḷ nerevar
balladoḷ aḷed udadhya jāḷam
uḷḷ-anitumaṇi āro pavapiṣaḷ nerevaṇṇaṇi ḷ
saṃśita-sad-guṇaṇi sakala-bhavya-nutaṇi Jina-bhāṣitārttha-nis-
saṃśaya-buddhi Huḷḷa-pritana-pati karava-kunda-hamsa-śu-
bhraṇṣu-yaśam jagan-nutadol i-vara-Belguḷa-tirttbadoḷ chatur-
vviniṣati-tirtthakriṇi-niḷayamaṇi nere māḍisidaṇ dal int idaṇ ḷ

ka ḷ Gommatā-pura-bhūṣaṇaṇi idu
gommatam āyt ene samasta-parikara-sahitaṇ

sammadadiṃ Huḷḷa-chaṃṇa-
paṃ mādisidaṃ Jinōttamaḷayamaṃ idaṃ ||

vṛi || parisūtraṃ nṛitya-gēhaṃ pravipuḷa-vīlasat-paksha-désastha-saīla-
sthira-Jaināvāsa-yugmaṃ vividha-suvīdha-patrōllasād-bhāva-rūpō-
tkara-rājadvāra-harṃmyaṃ beras atuḷa-chaturvīpśa-tīrtthēsa-gēhaṃ
paripūrṇaṃ puṇya-puñja-pratīnaṃ esedud ty-andadiṃ Huḷḷanindaṃ ||
svasti śrī Mūlasaṅghaḍa Dēsiyagaṇaḍa Pustakagacchihhaḍa Koṇḍaknudaṇvaya-
bhūṣaṇaṇ appa śrī-Guṇachandra-siddhānta-dēvara śiṣhyar appa śrī-Nayakīrtti-
siddhānta-dēvar ent appar endode ||

vṛi || bhaya-mōha-dvaya-dūraṇaṃ maḍana-ghōra-dhvānta-tīvrāṇisuvaiṃ
naya-nikshēpa-yuta-praṇāṇa-parinirṇātīrttha-sandōhanaṃ
nayanānandana-sānta-kānta-taṇvaṃ siddhānta-chakrēsaṇaṃ
Nayakīrtti-brati-rājanāṃ nenedodaṃ pāpōtkaraṃ piṅgugaṃ ||
kṛita-dig-jaitrav idhaṃ barutte Narasiṃha-kshōṇipaṃ kaṇḍu san-
matiyiṃ Gommaṭa-Pārśvanātha-Jīnaraṃ matt i-chaturvīpśati-
pratīma-gēhamaṇ int ivarkke viṇataṃ prōtsāhiadiṃ biṭṭan a-
pratīmaḷaṇ Savanēraṇ ūraṇ ahhayaṃ kalpāntaraṃ salvināṃ ||
adarke Nayakīrtti-siddhānta-chakravarttigāḷaṃ mahā-maṇḍaḷāchāryyaraṇ āchāry-
yar mīnāḍi ||

vṛi || tavad-anchityade Nārasīṃha-nṛipaniṃ tāṃ pettudaṃ sad-guṇā-
rṇavaṇ i-Jaina-grīhaḷke māḍidaṇ ahaṇḍaṃ Huḷḷa-daṇḍādhīpaṃ
bhuvana-prastutaṇ opputirppa Savanēr emb ūraṇ ambhōdhiyup
raviyup chandranuṃ urvvarā-vaḷayamuṃ nilvannegaṃ salvināṃ ||
grāma-sūney ent endade mūḍaṇa-deseyol Savanēra-Bekkan-eḍeya sime karaḍiy-
are allim teṅka hiriy-obbeyiṃ pōgaḷu Būmbi-seṭṭiya kēreya kōḍiya kīḷ-bayalu allim
teṅka Barahāḷa kercy aehēhugaṭṭu mēreyāgi hiriy-obbeya basuriya teṅkaṇa kēmb-
areya huṇise teṅkaṇa deseyolu Bīḷattiya Savanēra eḍeya ereya dīneya huṇiseya
koḷa hiriy-āla allim haḍuvalu hiriy-obbeya seḷḷa-moraḍiya haḍuvaṇa Baḷḷeyakēreya
teṅkaṇa-kōḍiya Baḷariya bana allind atta Tārihaḍiya Kāliyamauakaṭṭada tāy-vaḷḷa
Jannavuraḍa hīriya-kēreya tāy-vaḷḷa sime haḍuvaṇa deseyol Jannavurakkap
Savanērīṅgaṃ sāgara-maryyāde Jannavūra Savanēra kērey-ōriya haḍuvaṇa hīriya-
huṇise sime badagaṇa-deseyol kakkina kōhu adara mūḍaṇa Bīrajjana kēre ā-kērey-
olage Savanēra Beduganahaḷḷiya haḍuve basuriya dōṇe allim mūḍal Ālajjana kum-
mari allim mūḍa chīḷḷadare sime i-sthaḷadiṇ āda dravyamaṇ illiy-āchāryyar i-
sthānaḍa basadigaḷa khaṇḍa-sphūṭita-jīrṇōddhārakkap dōvata-pōjegaṃ ravga-
bhōgakkap basadige be-a-keyva prajegaṃ rishi-saṇḍāyad āhāra-dāṇakkam salisu
vudu ||

idaṇ Avaṃ nija-kāḷadoḷ su-vidhiyup pāḷippa lōkōttamaṃ
viditaṃ nirumaḷa-puṇya-kīrtti-yugamaṃ tāṃ tāḷdugaṃ mattaṃ int-

idan āvaṃ kiḍip-ondu keṭṭa-hageyaṃ taṇḍ ātaṇ āḍuṃ gaḇhi-
ra-duraṇtō (*Stops here*)

346 (137).

On the right side of the same stone.

śrīmat-Supārśva-dēvaṃ
bhū-mahitaṃ mantri-Huḷḷa-Rājaṅgaṃ tad-
bhāmini-Padmāvatigaṃ
kshēmāyur-vvibhava-vṛiddhiyaṃ māḷk abhavaṃ ||
kamaṇṭyaṇana-hēma-tāmarasadiṃ nētrāsītāmbhōjadind
amaḷāṅga-dyuti-kāntiyiṃ kucha-rathāṅga-dvandvadiṃ Śrī-nivā-
saṃ enaḷu Padmala-dēvi rājisṇṭam irppaḷu Huḷḷa-Rajāntaraṇi-
ga-maṇḷaṃ ramiyippa padminiyavolu nitya-prasādaṣpadam ||
chala-bhāvaṃ nayanakke kārśyaṃ udarakk atyanta-rāgaṃ padau-
shṭha-lasat-pāpi-talakke karkkaṣate vakshōjakke kārshṇyaṃ kacha-
kk alasatvaṃ gatig allad illa hṛdayakk endandu Padmāvati-
lalanā-ratnada rūpa-śīla-guṇamaṃ pōlvannar āṛ kkānteyar ||
Uragēndra-kshīra-nīrākara-Rajataḡiri-śrī-sita-chchhatra-Gaṅgā-
Hara-hās-Airāvātēhha-sphaṭika-vṛishabha-śnubhrābhra-nīhāra-bhā-
mara-rāja-śvēta-paṇkēruha-Haḷadhara-Vak-chhaṇkha-hamsēndu-kundō-
tkara-chañchat-kirtti-kāntaṃ budha-jana-viṇutaṃ Bhānukirtti-vratindr-
aṃ ||
śrī-Nayakirtti-muṇṭśvara-
sūnu-śrī-Bhānukirtti-yatipatig ittaṃ
bhō-nntan app ā-Huḷḷapa-
sēnāpati dhārey-eṛedu Savaṇēṛ-āraṃ ||

347 (131).

On the left side of the same stone.

svasti śrī-jayābhyudayaś cha Saka-varuṣaṃ 1200 neya Babudhānya-saṃvat-
sarada Chaitra-su 1 Su | Bhaṇḍāriyayyana basadiya śrī-Dēvaravallabha-dē[va]rige
nityābhishēkakke akshaya-bhaṇḍāravāḡi śrīmanu-maha-maṇḍaḷachāriyaru Uda-
chandra-dēvara śishyaru Munichandra-dēvaru ga 2 pa 5 kkaṃ ha'u māna 2
śrīmatu-Chandraprabha-dēvara śishyaru Padmamaṇḍi-dēvaru koṭṭa pa 9 ha 4
śrīman-maha-maṇḍaḷachāriyaru Nēmichandra-dēvara tamma Sātappanavara maga
Padumannaṇavarn koṭṭa ga 1 pa 2 Munichandra-dēvara aliya Ādiyaṇṇaga 1 pa 21
Bammi-seṭṭiyaru tamma Pārisa-dēva ga 1 pa 21 Jannavurada sēnabōva Mādayya
ga 1 pa 21 ātana tamma Pārisa-dēvayya Siṅgaṇṇa pa 61 sēnabōva Padumannaṇana

maga Chikkaṇṇa ga pa 1 Bhāratīyakkana Nemmaveyakka pa 1 Aggappage ..
 śrīman-mahā-maṇḍalāchāriyaṃ rāja-gurugaḷuṃ appa śrī-Mūlasaṅghaḍa samu-
 dāyaṅgaḷ Durmmukhi-saṃvatsarada Āśhāḍha-su 5 Āḷ śrī-Gommaṭa-dēvar śrī-Kama-
 ṭha-Pāriśva-dēvaru Bhaṇḍāryyayana basadiyā śrī-Dēvaravallabha-dēvaru mukhya-
 vāda basadigaḷa dēva-dānada gadde heddalū sahita khāṇa abhyāgati kaṭaka-sēse
 basadi-manakshata yivu muntāgi yēnuvaṇṇuṃ kolliṇ endu biṭṭu śrī-Beluguḷa-tīrtth-
 ada samasta-māṇikya-nagaraṅgaḷu Kabbāhu-nātha-aṇṇaṇaḍa gauḍu-prajegaḷu mu-
 ntāgi śrī-Dēvaravallabha-dēvara Hāḍuvarahallige Sambhu-dēva anyāyavāgi maḷa-
 hrāyavāgi komba gadyāṇa aydanu ā-Dēvaravallabha-dēvara raṅga-bhōgake salu-
 udu ā-hallīya aṣṭa-bhōga-tēja-sāmya kiṇṇuḷa yēn ādodaṃ ā-Dēvaravallabha-
 dēvara raṅga-bhōgake salu

348.

*On a stone leaning against the southern wall of the enclosure
 of the same basti.*

..... chhananṇi śāsanāṇi
 .. parōksha yya .. dhhu nuḍi lāntaraka ..
 llāya-dēvaru tat-sishya jya .. dātā tat-sishya ..
 Abheyanandi siddhānti-dēvaru dēva
 .. dāhānti-dēvaru vachandra Surakīrtti-traivi
 chandra-bhaṭṭa Guṇachandra- bhaṭṭāraka
 bhaṭṭārakaru kaṭakā tra ta kamala
 praha dhyaṇa-kalpavriksha-Vāsupū .. ya śikshati .. ka śrī ...
 du yōgi-tiḷa dāṃ śrīmā tayātina-
 ka tat-pa veḷḷ śrī-kū yava tāya
 ramala m anvaṃyābhīdhāna abhinava-svāra cha chatu chakra-
 vartti mā ra t-prame
 gu
 ppa kkaṃ paḍi

349 (138).

On the west side of the same basti.

śrīmat-parama-gambhīra-syādvādamōgha-lāṅchhanāṇi
 jīyāt trailōkya-nāthasya śāsanāṇi Jina-śāsanāṇi |
 lhadraṇi bhūyāj Jinēndraṇāṇi śāsanāyāgha-nāśinē
 ku-tīrtthā-dhivānta-saṅghāta-prabhēda-ghana-bhānavā |

svasti Hoysaḷa-vaṇṣaya Yadu-mūḷaya yad-bhavaḷ
 kshatra-mauktika-santāṇaḷ prithvi-nāyaka-maṇḍanaṇ ॥
 śrī-dharmamābhyaṇḍayābja-shaṇḍa-taraṇiṣ saṇyaktva-chāḍāmaṇiḷ
 nutti-śrī-saraṇiḷ pratāpa-dharaṇiḷ ddānārtthi-chintāmaṇiḷ
 vaṇṣē Yādava-nāṇni mauktika-maṇiḷ jātō jugan-maṇḍanaḷ
 kshirābhdhāv iva kaustubhō'tra Vinayādityāvaṇṭpālakaḷ ॥

api cha ॥ Śrī-kānta-kāṇaṇṭya-kēḷi-kamaḷollāsāt su-nityōdayād
 darppāṇḍha-kshītīpāṇḍhakāra-haraṇād bhāyaḷ pratāpāṇvayāt
 dik-chakrākramaṇād viśhat-kṇaḷaya-pradhvaṇṣaṇād bhūtaḷō
 khyātō'nvarttha-nijakhyayaisha Vinayādityāvaṇṭpālakaḷ ॥
 Dhātṛā tri-ḷōkōdara-sāra-bhūtair aṇṣair mṇudā svasya vinimmitēva
 tasya priyā Kēḷiya-nāṇa-dēvi Manōja-rājya-prakṛitir bbabhūva ॥
 tayōr abhūd bhū-ṇṇta-bhūri-kṛttir parākramākṛānta-dig-ānta-bbūmiḷ
 tanūbhavaḷ kshatra-kūḷa-pradīpaḷ pratāpa-tuḷgōṇv Eḷeyaṇga-bhūpaḷ ॥
 vītarāṇa-latā-vasantaḷ pramada-rati-vārdhhi-tāraḷkā-kāntaḷ
 sākshāt samara-Kṛitāntō jayati chiraṇ bhūpa-makuṭa-maṇiḷ Eḷeyaṇgaḷ ॥

api cha ॥ śarad-aṇṇṛita-dyuti-kṛttir mManasija-mūrttir vvirōdhi-Kuru-Kapikētūḷ
 Kālī-kāla-jaladhi-sōtur jayati chiraṇ kshatra-maḷi-maṇiḷ Eḷeyaṇgaḷ ॥

api cha ॥ Jaya-lakshmi-kṛita-saṇgaḷ kṛita-ripu-bhaṇgaḷ praṇṇṇta-guṇa-tuṇgaḷ
 bhūri-pratāpa-raṇḍō jayati ebiraṇ nṛipa-tiṛṭṭa-maṇiḷ Eḷeyaṇgaḷ ॥

api cha ॥ Lakshmi-prēma-nidhir vvidagḍba-janātā-chāturyya-ebarechchā-vidhir
 vvira-śrī-naḷṇint-vikāsa-mibirō gāmbhīryya-ratnākaraḷ
 kṛttī-śrī-latikā-vasanta-samayas saundaryya-lakṣmimayas
 sa śrīmāṇ Eḷeyaṇga-tuṇga-nṛipatiḷ kail kair ṇṇa samvārṇṇyatē ॥

api cha ॥ kaś śaknōty Eḷeyaṇga-maṇḍalapatēr ddōr-vvikrama-kṛidanaṇ
 stōtṇm Māḷava-maṇḍaḷśvara-puṛṇm Dhārām adhākshīt kshāṇāt
 dōḷ-kaṇḍōḷa-karāḷa-Chōḷa-kāṭakaṇ drāk kāndīśikaṇ vyadhāṇ
 nirdḍhāmākṛita Chakragoṭṭam akarōd bhaṇgaṇ Kāḷiṇḷgasya cha ॥
 kāntā tasya Latāntabāṇa-lalanā lāvanya-puṇyōdayais
 saubhāgyasya cha vīśva-viśṇayakṛitaḷ pātri dharitri-bhṛitaḷ
 putrivad vilasat-kalāsu sakaḷāśv Ambhōjayōṇēr vvadhūr
 āstī Echala-nāma-puṇya-vaṇitā rājāḷ yaśās-śrī-sakhi ॥

api cha ॥ kuntāḷa-kadaḷi-kāntā prithu-kucha-kumbhā madālasā bhāti sadā
 Smara-samara-sajja-vijaya-mataṇḍōḍbhava-chāru-mūrttir Echala-dēvi ॥

api cha ॥ Sachiva Śakraṇ Janakātmaḷjēva Rāmaṇ Girindrasya sūtēva Śambhūṇ
 Padmēva Viṣṇuṇ madayaty ajasraṇ sāṇga-lakshmiḷ Eḷeyaṇga-bhū-
 paḷ ॥

Kausalyayā Daśarathō hṇvī Rāmachandraṇ śrī-Dēvakti-vaṇitayā Vasu-
 dēva-bhūpaḷ

Kṛishṇam Sacit-pramadayēva Jayantam Indrō Vishṇum tayā sa nṛpatir
jjanayāpabhāvaḥ ḥ

udayati Vishṇau tasminn anēśad ari-chakra-kulam iḍādhīpa-chandrō
adhikatara-śriyam abhajat kuvalāya-kulam aśvad amaḷa- dharmāmbhō-
dhiḥ ḥ

api cha ḥ nirdalīta-Kōyatūrō bhasmīkṛita-Kōṅga-Rāyarāyapurāḥ
ghaṭṭita-Ghaṭṭa-kavāḷaḥ kampita-Kāñchīpurāsa sa Vishṇu-nṛpāḷaḥ ḥ

api cha ḥ atulā-nija-baja-padāhati-dhūḷīkṛita-tad-Virāṭa-narapati-durggaḥ
vana-vāsita-Vanavāsō Vishṇu-nṛipas tarāḷitōru-Vallūrāḥ ḥ

api cha ḥ nija-sēnā-pada-dhūḷī-karddamita-Malaprahāriṇī-vārīḥ
Kāḷapāḷa-śōpītāmbu-nisāṭīkṛita-nija-karāsir avanipa-Vishṇuḥ ḥ

api cha ḥ Narasimha-varma-hhūbhūja-Sahasrabhūja-hhūja-Parasurāmō'pi
chitram Vishṇu-nṛpāḷasā śatakrītvō'py Aji-nihita-śatru-kshatrāḥ ḥ
Adiyana-prithu-śaurya-ryama-Rāhuś Cheṅgiri-girindra-hati-pavi-danḍ-
aḥ

Tajavanapura-lakshmitiḥ punar aharaj jayam iva ripōsa sa Vishṇu-
nṛpāḥ ḥ

api cha ḥ chakri-prēshita-Mājavēśvara-Jagaddōvādi-sainyārpnavam
ghūrṇantam sahasāpibat karatāḷauhatya mṛityu-prahhuḥ
prāk paśchād asināgrahīd iha mahim tat-Kṛishṇavēṇṇāvādhi
śri-Vishṇur hhhnja-danḍa-chārṇita-nitāntottuṅga-Tuṅgāchaḷaḥ ḥ

api cha ḥ Iruṅgōḷa-kshōṇṭipati-mṛiga-mṛigārātir atulāḥ
Kadamba-kshōṇṭīsa-kshitiruha-kūḷa-chehhēda-parasūḷ
nija-vyāpāraika-prakaṭita-lasach-chhauryya-mahimā
sa Vishṇuḥ prithvīśō na bhavati vachō-gōchāra-guṇaḥ ḥ
sākshāl Lakshmiḥ vipad-apagamē viśva-lōkasya nāmna
Lakshmi-dēvī viśada-yaśasā digdha-dik-chakra-bhittih
dripyad-vairi-kshitipa-Ditija-vrāta-vidhvamsa-Vishṇōḥ
Visṇōsa tasya prapaya-vasudhāstī sudhā-nirmmitāṅgiḥ ḥ
brahmāṇḍa-bhāṇḍa-bbaritāmāḷa-kīrtti-lakshmi-
kāntas tayōr ajani sūnur Ajātasatruḥ
prithvīsa-Pāṇḍu-Prithayōr iva Purpachāpō
Daityadvishat-Kamalayōr iva Nārasimhāḥ ḥ

api cha ḥ garbbam Barbbara muṇcha kāñchana-chayam Chōḷāsu rāṣīkuru
kshēmam bhikshaya Chēra chivara-mukhō dūrēṇa vijjāpaya
svam Gaudēti Nṛisimha-bhūri-nṛpatēr mmadhyē-sadas sarvvadā
durvvāras saratī dvvaniḥ parijanaḥ nirghāta-nirghōsha-jit ḥ

api cha ḥ śauryyam naisba Harēḥ paratra taranēr anyatra tējasvitam
dānitvam karipar paratra radhinām anyatra kīrttim radāt

rājyaṃ chandramasaṃ paratra viśhamāstratvaṃ cha Purpāyudhad
anyatrānya-janē manāk cha sabatē śrī-Narasimhō nṛipaḥ ᳚

api cha ᳚ sa bhujabaḷa-Vira-Gaṅga-pratāpa-Hoyaḷāpara-nāma᳚
pālayati chatus-samayam maryādām anubandhir ivāti-prityā
Chāgala-dēvi-ramaṇē Yādava-kuḷa-kamaḷa-vimala-mārttaṇḍa-śrīḥ ᳚
chhitvā dṛipta-virōdhi-vamśa-gaṇaṃ dig-jaitra-yātrā-vidhāv
āruhyōdaya-bhūdharaṃ ravir ivādriṃ dīpa-vartti-śrīyā
natvā dakṣiṇa-Kukkuṭēśvara-Jina-śrī-pāda-yugmaṃ nidhiṃ
rājyasyābhuyodayā kalpitam idam svasyātma-bhaṇḍāriṇā ᳚
sarvādābhikāriṇā kārya-vidhau Yōgandharāyaṇād
api daksbēṇa nṛtījā-gurūṇā cha Gurōr api ᳚
Lōkāmḷikā-tanōjēna Jakki-rājasya sāmūnā
jyāyāsā lōka-rakṣaika-lakṣmaṇāmarayōr api ᳚
Maladhāri-svāmi-pada-prōthita-mudā Vāji-vamśa-gaṇanūṣumatā
hima-ruchinā Gaṅga-mahī-nikhila-Jināgāra-dāna-tōyadhi-vihhavaḥ ᳚
dūrīkṛita-Kaḷi-syūta-nṛi-kalāṅkēna bhūyāsā
charitra-payasā kīrtti-dhavaḷīkṛita-diśālinā ᳚
tri-śakti-śakti-nirbhinnā-madavad-bhūri-vairiṇā
Hullapēna jagan-nāta-mantri-māṇikya-maṇḍalinā ᳚
chatur-vvimpasati-Jinēndra-śrī-nīlayam Maḷayāchalaṃ
sad-dharanma-chandanōdbhūtan dṛiṣṭvā nirmmapitam tataḥ ᳚
dvitīyam yasya samyaktva-chūḍāmaṇi-guṇākhyayā
Bhavyachūḍāmaṇi nāma tasmai prityādadāt tataḥ ᳚
dānārttham Bhavyachūḍāmaṇi-Jina-vasatan vāsinaṃ san-munīnāṃ
bhōgārttham chānu-jīrṇōddharanām iha Jinair aśṭa-vidhy-archchanār-
ttham

śrī-Pārśva-svāminā cha tṛi-jagad-adhipatēḥ Kukkuṭēśasya patyuh
puṇya-śrī-kanyakāyā vivahana-vidhayē mudrikām arppayan vā ᳚

ékāṣṭty-uttara-sahasra-Śaka-varshēśhu gatēśhu Pramādhī-samvatsarasya Pushya-
māsa-śuddha-Śukravāra-chaturddāśyam uttarāyana-sankrāntau śrī-Mūlasaṅgha-
Dēsiyagaṇa-Pustakagachchha-sambandhinām vidhāya ᳚

Narasimha-Himādri-tad-udhrita-kalasa-hrada-ka-Huḷla-kara-jibvikeyā
nata-dhārā Gaṅgāmḷuni sna chatur-vvimpasati-Jinēśa-pāda-sarasimadhyē ᳚
Savāṇēṇam adād bhūpatir aganita-Bali-Karṇa-nṛipati-Sibi-Khacharapatih
pragunīta-Kubēra-vihhavas tri-guṇīkṛita-simha-vikramō Narasimhah ᳚

atar pa[raṃ]grāma-simāhhidhāsyatē tatra pūrvvasyam diśi Savāṇēra Bekka-
na yaḍeya simē karaḍiy-are᳚ allim tenka hūiy-obbeyim pōgalu Bimbiseṭṭiya-kere-

ya kôḍiya kibbayalu! allip̄i teṅka Baraḥaḷa-kereya aelulingaṭṭu mōreyāgi hiri-
obbeya basuriya teṅkaya kembareya huṇise dakṣiṇasyāṇi diṣi Bīḷattiya Savanēra
yadeya ereya diṇeya huṇiseya koḷa hiriya-Āla! allip̄i haḍuvālu hiriya-obbeya seḷḷa mora-
ḍiya haḍuvāṇa Baḷḷeyakereya teṅkaya-kôḍiya Baḷariya bana allind̄i attā Taṇihaliya
Kaliyamanakaṭṭada t̄ay-valla Jannavurnda hiriya kereya t̄ay-valla s̄imeḷ paṣeli-
māyāṇi diṣi Jannavurakkāṇi Savanēriṅgaṇi sāgara-iwariyāḍe Jannavūra Savanēra
kerey-ēriya haḍuvāṇa hiriya-huṇise s̄imeḷ uttarasyāṇi diṣi kakkina kōhu adara mōḍa-
ṇa Bīrajjana-kerey ā-kereyolage Savanēra Beduganahaḷḷiya naḍuvo basuriya doṇe!
allip̄i mōḍal Āḷajjana kunnari allip̄i mōḍa eḷḷadage s̄imeḷ!

sāmānyō'yaṇi dharmma-sētur nrip̄iṇāṇi kālē kālē pāṇtyō bhavadbhiḥ
sarvān ētān bhāviṇaṇ pārtthivēndrān bhūyō bhūyō yāchatē Rāmaachand-
raḥ!

sva-dattāṇi para-dattāṇi vā yō harēta vasundharāṇi
shashṭip̄i varsha-sahasrāṇi viśṭhāyāṇi jāyatē kriṇiḥ!
na vishāṇi visham̄ ity āhur ddēva-svāṇi visham̄ nehyatē!
visham̄ ēkakināṇi haṇti dēva-svāṇi putra-pautrakāṇi!
śaraj-jyōtsnā-Lakṣmī-vapuṣhi bahalāḥ eḷḷandana-rasō
diśādhiśa-srīṇāṇi sphurad-uru-dukūlaika-vasanāṇi
trijōka-prāsada-prakaṭita-sudhā-dhāma viśadaṇi
yāśō yasya śrīmān sa jāyati chiraṇi Hullaṇa-vibhūḷi!
astu svasti chīrāya Hulla bhavatē śrī-Jaiṇa-ēḷḷāṇāṇi
bhavya-vyūha-sarōja-sḷaṇḍa-taraṇē gāmbhīryya-vārānnidhē
bhāsvad-viśva-kāḷavidhē Jīna-nuta-kṣītrābdhi-vīddhīndavē
svōdynt-kīrtti-sitāmbujōdara-lasad-vārāsi-var-bbindavē!

śrī-Gommaṭa-purāṇa tippē-sūṅkadallī aḍakeya hēriṅge 200 hasumbege ayvattu
uppu hē ge bisige 1 hasumbe gōphala 5 mēḷasu
hēriṅge baḷḷa 1 hasumbege māna 1 maṇipannāyadalli eḷeya
..... reḷa hāga 1 mēḷ-eḷe 200 gāṇa-dere initumaṇi tamina:sūṅkad
adhikāradandu chatur-vvimp̄sati-tīrtthakara pā
... pradhāna sarvvādhikāri hiriya-bhaṇḍāri Hullaṇyāṅgaḷu heggade Lakkayyaṅ-
gaḷu heggade A Hoysaḷa-Nārasi-
mha-Dēvana kayya beḷikonḍu biṭṭaru! ippatta-nālvāra mane-dere pa
..... t̄am̄ naḍidudē sad-vāṇi tanna pēḷd andadoḷ ā-
ṇnaḍadoḷ ade mārggam endade nadeḍu
.....

śaṣiyind̄i ambaram abjadiṇi tili-golaṇi nētraṅgaḷind̄i ānanāṇi
posa-māviṇi banam̄ Indranim̄ Tridivam̄ aśē
..... kīrtti-dēva-mnniyim̄ saiddhānta-chakrēśanind̄i

cesegunī śrī-Jina-dharmnam endade baḷikk o-vaṇṇipaṃ baṇṇipaṃ ॥
 tau labyā chaṇṇā-nāyakaḷ! śrī-Huḷlas Savaṇḍu-
 m oṇam adadād ācha ta-śrī-Naya
 ktyā mudā dhārā-pūrvvakam urvvara-stuti-bhṛi
 mma śrī
 śrī ॥

bhavyāmbhōruha-bhāskaras Surasarīn-nīhāravu
 kṛi nīḥ purārthya-ratnākaraḷ!
 siddhāntāmbudhi-varddhamāṃṛitakaraḷ Kandarppa-śaiḷāsanis
 sō'yaṃ viśruta-Bhānukṛtti-muni taṃ bhūtaḷ ॥

350.

At the same basti, on a pillar in the room to the right of the entrance.

Piṅgaḷa-sa ddha 5 lu Sa gaṇa-Pusta ndānvayada
 rtti-panḍitācha tarakalagu ra madavaḷige Ki ākipōra dana
 mi seṇṭiyara Beḷugulaḷe ba

351 (139).

In the cow-shed to the north of the Maṭha.

śrīmat-parama-gambhīra-syādvādmōgha-lāñchhanam
 jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥
 svasti śrī-Varddhamānasya varddhamānasya śāsanē
 śrī-Koṇḍakunda-nāmaḷbhōch chatur-aṅguḷa-chāraṇaḷ ॥
 tasyānvayē'jani khyātē vikhyātē Dēśikē gaṇē
 guṇi Dēvēndra-siddhānta-dēvō Dēvēndra-vanditaḷ ॥

avara santānadoḷ ॥

vṛi ॥ para-vādi-kṣhitibbrin-niśāta-kulīsam śrī-Mūlasaṅghābhja-sbaṭ-
 charaṇam Pustakagachebha-Dēsigagana-prakhyāta-yōgīśvara-
 bharaṇam Manmatha-bhaṭjanam jagadoḷ ādam kbyātan ādam Diva-
 karaṇandi-bratipam Jināgama-sndhāmbhōrāsi-tārādhipam ॥
 ant enal int enalk aṛiyen eyde jagat-traya-vandiyar appa pem-
 paṃ taḷedid̄dar embudane ballen ad allade samyamam chari-
 traṃ tapam emb iv attalaḷagam intn Divākaranandi-dēva-si-
 ddbāntigargg endad ondu rasanōktiyoḷ ān adan entu baṇṇipeṇ ॥

tat-śisbyar appa ॥

neṇeye tanuṭram iḱkidavol iṛda malan tīne meyyan ormmeyum
 tuṛisuvud illa nīdde vare maggalaṇ iḱkuvud illa baḷilaṃ

kiru terey embud ill ugalvud illa malaṅguvud ill Abhīndranup
neṛevane baṇṇisal guṇa-gaṇāvaliyam Maḷadhāri-dēvaram ||

avara śiṣhyar ||

vṛi || Kanṭu-madāpahar ssakaḷa-jīva-dayāpara-Jāina-mārgga-rā-
ddhānta-payōdhigaḷu visbaya-vairigaḷ nḍdhata-karma-bhañjanar
ssantata-bhavya-padma-dinakrit-prabharam Śubhachandra-dēva-si-
ddhānta-munīndraram pogalvud ambudhi-vēshṭita-bhūtri-bhūtaḷaṇḍ
int ivara gurugaḷ appa śrīmad-Divākaraṇandi-siddhānta-dēvaru ||

vṛi || ā-muni dīksheyam kuḍe samagra-tapō-nidhiy āgi dāna-chin-
tāmaṇiy āgi sad-guṇa-gaṇāgrāṇiy āgi dayā-dama-kṣamā-
śrī-mukha-lakṣmīy āgi vinayārṇava-chandrikey āgi santatam
Śrīmati-gantiyar nneḷaḷdar urvviyoḷ urvware kūrttu kīrttisalu ||
Śrīmati-gantiyar jīta-kāṣṭhigaḷ ugra-tapaṅgaḷindam int
1-mahiyoḷ pogarttege negarttege nōntu samādhiyimp jagat-
svāmiy enippa pempina Jinēdrana pāda-payōja-yugmanam
prēmāde chittadoḷ nilisi dēva-nivāsa-vibhūtiy eydidaḷu ||

Saka-varṣam 1041 neya Viḷambi-saṃvatsarada Paḷguṇa-śuddha-pañchami-
Budhavāradandu saṇnyasana-vidiyimp Śrīmati-gantiyar mṃmuḍipi dēva-lōkakke
sandar ||

agaṇitam ene chāru-tapam
pragunite guṇa-gaṇa-vibhūṣhaṇāṇkritey int
agaṇita-nīja-guruge nisi-
dhigeyam Māṇkabhe-gantiyar mṃmāḍisidar ||
karuṇaṇ prāṇi-gaṇaṅgaḷoḷ chatnrata-sampatti siddhāntadoḷ
paritōṣham guṇa-sēvya-bhavya-janadoḷ nirmatsaratvam muni-
śvararoḷ dhīrate ghōra-vīra-tapadoḷ kaygaṇmi poṇmal Divā-
karaṇandi-vrati pempan ēp tāḷedanō yōgīndra-brindaṅgaḷoḷ ||

352 (140).

On a copper-plate in the same Maṭha.

[Ia] śrī svasti śrī Śālivāhana-saka-varuṣa 1556 neya Bhāva-saṃvatsarada
Āśhāda-śudda 13 Stiravāra Brahma-yōgadallu śrīman-mahā-rājādhirāja rāja-para-
mēśvara ari-rāya-mastaka-śūla kṛaṇāgata-vajra-paḷjara para-nāri-sahōdara satya-
tyāga-parākrama-mudrā-mudrita bhuvana-vallabha suvarṇa-kalasa-stāpanāchāry-
ya śhaḍ-darmma-chakrēśvarar āda Maiyisūra-paṭṭapa-puravarādhīśvarar āda Chā-
ma-Rāju-Voderaiyanavaru dēvara Beḷugulāda Gumma [ṭa] nātha-svāmiyavara
archana-vṛittiya svāstiyann stānadavaru tamma tamma anupa [Ib] tyadind ā-vart-
aka-gurastarige adahu-bōgyaviy āgi koṭṭa aḍahu-gāraru babu-kāḷa anūbhavisi

baruttā yiralāgi Chāma-Rāja-Voḍeyar-aiyanavaru viehārisi* aḍahu-bōgyāviya anu-
bhavisi baruttā yidante varttaka-gurustaranu karoyisi | stānadavarigo nīvu koṭa-
ntha sālavanu tīrisi koḍisivu yendu hēlalāgi varttaka-gurustaru ādida mātu tāvu
stānadavarige koṭantha sālavu tamma tande-tāyigalige puṇyav āgaliy endu dhāra-
dattavāgi dhāreyanu yeradu koṭṭevu yendu samastaru aḍalāgi | stānadavarige
varttaka-gurustaru kaiyallu | Gummaṭa-nātha-svā[IIa]miya sannidhiyalli dēvaru-
guru-sākshiyāgi dhāreyanu yarisi a-chandrārka-stāyavāgi dēvata-sēveyanu mādi-
koṇḍu sukadalli yīharu endu biḍisi koṭṭa dharmā-śāsana munde Beluḡulada stān-
adavaru svāstiyānu avānān oḷbanu aḍahu-hiḍidantavaru aḍava koṭantavaru dharu-
śāva-dharmakko horagu stāva-mānyake kāruṇav illa | yishṭakku mīri aḍava koṭa-
ntavaru aḍava hiḍidantavarānu t-rāyjakke adhipatiy āgiddantha dhoregaḷu t-dēvara
dharmavanu pūrva-mērege naḍasal-uḷḷavaru || t-mērege naḍasal ariyade upōkshēya
doregalige Vāraṇasīyalli sahasra-[IIb]kapileyanu Brāhmaṇannu konda pāpakke
hōharu yendu baresi koṭṭa dharmā-śāsana maigala-mabā śrī śrī śrī

353.

Pūrnaiya's sanad in the possession of the same Maṭha.

Śukla-saṃvatsarada Phalguna ba 8 Budhavāradalu śrīmatu Pūrnaiya-
navaru Kikkēri Āmla Gavudaiyage barasi kaḷuhista kārya aḍagi sa .. da
keḷagaṇa Dharmastāḷadindā Komāra-beggaḍiyavaru Śravaṇabalaḡulakke dēvara
darnśanakke bandu yiddu hājirige bandu yiddu arike-māḍikoṇḍadu pūrvakke
Kṛishna-Rāja-Vaḍayaravaru Śravaṇabalaḡuladalli yiruva Chikka-Dēvarāya-
kālyāṇi-saṃpada dāna-śyāli-dharmakke Kikkēri-Tālūka Kabāḷu yamba grāma-
vannu naḍasikoṇḍu baruvante sannadu baraśi koṭṭuddu hājaru yidhe yāndu
tāndu tōrisidarindā kaṭṭe-māḍsi yidhittu yī-Kabāḷn-grāmada huṭṭuvali yīga gu
80 60 yambattu varahā yiruvadarindā Śravaṇabalaḡuladalli yiruva Chikka-
Dēvarāya-kālyāṇi-saṃpadalli naḍava dāna-śyāli-dharmakke Gomaṭēśvara-
pūjige Śravaṇabalaḡuladalli yiruva maṭada saṇnyāsi Chāraḱṛti-panḍitāchārya
maṭakke da vechchakke saḥā grāmvannu Pramōḍita-saṃvatsarada āraḃyā
grāma yivara tābē-māḍsi nēmmadi-gūḍi naḍasikoṇḍu baruvadū yī-grāmaddalli
pālu-būmi sāguvali māḍsikoṇḍu kere kaṭṭe kaṭṭisikoṇḍu grāmakke rājapattu tāndu
yēnu jāsti huṭṭuvali yivaru māḍikoṇḍāgyā sadari barada maṭada vechchakke dēvara
pūjige dāna-śyālige saḥā upayōgā-māḍikoḷuvadē horatu sarakārada taṇṭe māda-
kelasav illā sarāga-gūḍi naḍasikoṇḍu baruvadu tāriku 28 ne māhe Mārchi sāla 1810
ne yisavṭyalln* sadri barada mērige nadaisikoṇḍu barudu śrī* tājākalaṃ yī-sanna-
du daptarakke baraśi koṇḍu asala sannadunne hidakke koḍuvadn* ruju śrī* paiva-
staki Pāḡuna ba 10 Śukravāra stāḷa dākalu

* The portions between these marks are in big characters.

ಸರ್ವಾಧಾರಿ-ಸಂಘ | ಕೆ ಕೆ Brahma-setṭi-guttige
 ಸುವರ್ಣಾದಾಯಾ
 ವಾರಾ-ಹುಟ್ಟುವಾಳಿ
 ಕಬ್ಬು-ಗುಲಿ ೨
 ಹುಲ್ಲಿನಾ ಕಿರಿದಿ
 ಸಾಯಿರು ಪಾಠಾಡೆ

ಸರ್ವಾಧಾರಿ-ಸಂಘ |

ವಿರೋಧಿ-ಸಂಘ | ಕೆ ಕೆ Brahma-setṭi-guttige
 ಸಾದರಾ ತಪಸ್ತಿ
 ಬಾಜೆ-ಬಾಬು ಹಾಲ-ದಾಕಬಾ
 ಯಿದಿಗಾ-ಗುತ್ತಿಗೆ
 ಅಲೆ-ಸುಣ್ಣಾ
 ಜಾತಿ-ಮಾಪಿಯಾ
 ಗಾಣಿಗಾ
 ಹಾಜೂನಾ
 ಕುಂಬಾರಾ

ಸರ್ವಾಧಾರಿ-ಸಂಘ |

ವಿರೋಧಿ-ಸಂಘ |

ಅಂದಾ ಸಾಗುವಾಳಿ ಯಾಗತಾಕಾ ಸಾನು ಫಲ-ಫಲ |
 ಹೊಸಾಳ್ಳಿ-ಗ್ರಾಮಾ ಅಸಲಿ 1 ಕೆ ಬೆರಿಜು
 ಪಾಕಿ ವಾಜೆ ಜರಿ ಯಿಮಮತಿ ಕೊಪಿ
 ಜಾತಿ ಬೆರಿಜು
 ಬಾಜೆ-ಬಾಬು ಪಾಕಿ ಸಾಯಿರು-ಪಾಠಾಡೆ

ಸರ್ವಾಧಾರಿ-ಸಂಘ |

ಕೆ ಪಾಂಚಾ-ಸಾಲಿ ಹುಟ್ಟುವಾಳಿ
 ಪಾರ್ಥಿವಾ-ಸಂಘ | ಕೆ ಕೆ Dodḍe-gaṇḍana guttigi
 ಸುವರ್ಣಾದಾಯಾ
 ಬೆದ್ದಲು-ಕಾಂಡಾಯಾ
 ಬಾಜೆ-ಬಾಬು
 ಹೆಚ್ಚಿಹಿಗಿ

උච්ඡිලාලා හුලු හොඳු

උච්ඡිලාලා කාචාලි

උච්ඡිලාලා සායිරු

උච්ඡිලාලා

උච්ඡිලාලා Virōdhi-saṃ! kke Doḍḍe-gauḍana guttige

උච්ඡිලාලා suvarnādāya sākka mēre

උච්ඡිලාලා vārada huṭṭuvali

උච්ඡිලාලා bāje-bāba hulu hōṭṭu kharidi

උච්ඡිලාලා කාචාලි

උච්ඡිලාලා සායිරු

උච්ඡිලාලා

aindā sāguvali āgataḥka luksānu උච්ඡිලාලා

උච්ඡිලාලා Uttainahalli-grāma asali 1 kato 1 ke saha

bērijju උච්ඡිලාලා

ke sāguvali paṭcha-sālu

උච්ඡිලාලා Parthiva-saṃ! kke savāra kachēri risāladāra Kēsarasīṅgagē jahagtru
huṭṭuvali kāṇav illa

උච්ඡිලාලා Vyaya-saṃ! kke amāni huṭṭuvali

උච්ඡිලාලා suvarnādāya

උච්ඡිලාලා beddalu-kandāya

උච්ඡිලාලා bāje-bāba

උච්ඡිලාලා hechehige

උච්ඡිලාලා śyānāya

උච්ඡිලාලා terige

උච්ඡිලාලා hōge meṇasīge

උච්ඡිලාලා halasu

උච්ඡිලාලා teṅgu

උච්ඡිලාලා jāti-kūṭa

උච්ඡිලාලා kāla bāḍige

උච්ඡිලාලා huṇṣe-mara

උච්ඡිලාලා sārāyi

උච්ඡිලාලා

උච්ඡිලාලා bāḍiytu kandāya

āda bagye yi-dēvasthānagaḷige varshamprati dāgadōji āgatakkaddu māḍisatakka bagye sahā Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
shṇa-Rāja-Vaḍayaravara putrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-sa-
masta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśavataṃsa-Karṇāṭaka-janapada-sam-
pad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-sampsthāna-madhya-dēdīpyamāna-
vikala-kālānidhi-kula-kramāgata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-ma-
hārāja-chakravarti-maṇḍalānnbhūta-divya-ratna-sinhāsana-rūdha śrīmad-rājādhi-
rāja rāja-paramēśvara prauḍha-pratāpāpratima-vīra-narapati birud-ent-embara ga-
ṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakraṅkuśa-kuṭhāra-
makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharaṇivarāha-Hanūmad-Garuḍa-ka-
ṇṭhīravādy-anēka-birudāṅkita-rāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍayaravaru sarva-
mānyavāgi appaṇe-koḍisidhēvey āda-kāraṇa yi-grāmagaḷannū yi-Vikṛiti-saṃvat-
saradārabhya maṭhāda havālu-māḍikoṭṭu nirupādhika-sarvamānyavāgi naḍasikoṇḍu
baruvante tāluku majakūra amīlago sannadu appaṇe-koḍisidhītagi sadari sannadina
mēre yi-mūru-grāmagaḷa yalle chatus-simā-vaḷagaṇa gadde beḍḍalu mane-haṇa
kempu-nūlu uppina mōle yṭchalu-pairu puravarga yēru-kāṇike nāma-kāṇike guru-
kāṇike kāṇike bēḍike kabbiṇaḍa pōmmu āle-pōmmu hatti-pōmmu mārga-karagaḷaḍi
suṅka pōmmu jāti-kūṭa samayāchāra hullu-haṇa ebarādāya horādāya sige maḍḍi pa-
taṅga poppaḷi giḍa-gāvalu brāhmaṇa-nivēśana śūdra-nivēśana soppina tōṭa tippe-haḷḷa
śrīgandha horatāda maraḷaḷi phala-vṛiksha maddika muntāda ā-sakala-svānyavann
rūhisikoḷḷuttā Śravaṇaḷagaḷa-grāmadalli nereyuvā sante-suṅkada huṭṭuvāliyann
tegaḍukoḷḷuttā yi-aivajinalli dēvara sēvege upayōga-māḍikoḷḷuttā haruvadu yi-grā-
magāḷalli bosadāgi kere kaṭṭe kālve aṇe muntāgi kaṭṭisi bāje-bābu muntāgi yāva
bābinalli yēnu bechchu-huṭṭuvāli māḍikoṇḍāgyū sadari dēvara sēve muntāddakke
npayōga-māḍikoḷḷuvadu yambadāgi Śravaṇaḷagaḷada Chārukirṭti-paṇḍitācbarra
maṭhakke Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
shṇa-Rāja-Vaḍayaravara putrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-
samasta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśavataṃsa-Karṇāṭaka-janapada-
sāmpad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-sampsthāna-madhya-dēdīpyamāna-
vikala-kālānidhi-kula-kramāgata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-
mahārāja-chakravarti-maṇḍalānnbhūta-divya-ratna-sinhāsana-rūdha śrīmad-rājā-
dhirāja rāja-paramēśvara prauḍha-pratāpāpratima-vīra-narapati birud-ent-embara
gaṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakraṅkuśa-
kuṭhāra-makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharaṇivarāha-Hanūmad-
Garuḍa-kaṇṭhīravādy-anēka-birudāṅkita-rāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍaya-
ravaru Baḷagaḷada dēvasthānagaḷa paḍitara dipārādhane rathōtsava varshamprati
āgataḷa dāgadōji-kelasāda bagye sahā haresi koṭṭa sarvamānya-grāma-sādhana
sahī ||

āda bagye yi-dēvasthānagaḷige varshamprati dāgadōji āgatakkaddu māḍisatakka
 bagye sahā Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
 shṇa-Rāja-Vaḍayaravara paunrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-sa-
 mastā-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṁsa-Karṇāṭaka-janapada-sam-
 pad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-saṁsthāna-madhya-dēdīpyamāna-
 vikāla-kālānidhi-kula-kramāgata-Rāja-kṣhitipāla-pramukha-nikhila-rājādhirāja-ma-
 hārāja-chakravartī-maṇḍalānubhūta-divya-ratna-siphāsanārūḍha śrīmad-rājādhi-
 rāja rāja-paramēśvara prauḍha-pratāpapratiṁa-vīra-narapati hirud-ent-embara ga-
 ṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakraṅkuṣa-kuṭhāra-
 makara-matsya-śarabha-sālva-gaṇḍabhērūḇa-Dharaṇīvarāha-Hanūmad-Garuḍa-ka-
 ṇṭhīravādy-anēka-hirudāṅkītarāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍayaravarū sarva-
 mānyavāgi appaṇe-koḍisidhēvey āda-kāraṇa yi-grāmagaḷannū yi-Vikṛiti-saṁvat-
 saradārabhya maṭhāda havālu-māḍikoṭṭu nirupādḥika-sarvamānyavāgi naḍasikoṇḍu
 baruvante tāluku majakūra āmīlage sannadu appaṇe-koḍisidhūtāgi sadari sannadina
 mēre yi-mūru-grāmagaḷa yalle ebatus-sūma-valagaṇa gadde beddalu mane-baṇa
 kempu-nūlu uppina mōle yichalu-pairu puravarga yēru-kāṇike nāma-kāṇike guru-
 kāṇike kāṇike bēḍike kabhināda pōmmu āle-pōmmu hatti-pōmmu mārga-karagaṇaḍi
 suṅka pōmmu jāti-kūṭa samayāchāra hūllu-haṇa charādāya horādāya sige maḍḍi pa-
 taṅga poppali giḍa-gāvalu brāhmaṇa-nivēsana śādra-nivēsana soppina tōṭa tippe-haḷḷa
 śrīgandha horatāda maravaḷi phala-vṛikṣa maddika muntāda ā-sakala-svāmyavannu
 rūhisikolluttā Śravaṇabēḷagaḷa-grāmādalli nereyūva sante-suṅkada huṭṭuvaliyannu
 tegadukolluttā yi-aivajinalli dēvara sēvege upayōga-māḍikolluttā baruvadu yi-grā-
 magaḷalli hosadāgi kere kaṭṭe kālve aye muntāgi kaṭṭisi bāje-bāhu muntāgi yāva
 bābinalli yēnu bechēbu-huṭṭuvali māḍikouḍāgyū sadari dēvara sēve muntāddakke
 upayōga-māḍikolluvadu yaṁbadāgi Śravaṇabēḷagaḷada Chārūkīrti-paṇḍitāchāra
 maṭhākke Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
 shṇa-Rāja-Vaḍayaravara paunrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-
 samastā-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṁsa-Karṇāṭaka-janapada-
 saṁpad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-saṁsthāna-madhya-dēdīpyamā-
 nāvīkālā-kālānidhi-kula-kramāgata-Rāja-kṣhitipāla-pramukha-nikhila-rājādhirāja-
 mahārāja-chakravartī-maṇḍalānubhūta-divya-ratna-siphāsanārūḍha śrīmad-rāja-
 dhīrāja rāja-paramēśvara prauḍha-pratāpapratiṁa-vīra-narapati birud-ent-embara
 gaṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakraṅkuṣa-
 kuṭhāra-makara-matsya-śarabha-sālva-gaṇḍabhērūḇa-Dharaṇīvarāha-Hanūmad-
 Garuḍa-kaṇṭhīravādy-anēka-hirudāṅkītarāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍaya-
 ravaru Bēḷagaḷada dēvasthānagaḷa paḍitara dipārādhane rathōtsava varshamprati
 āgataḷa dāgadōji-kelasāda haḷḷe sahā haṛeṣi kōṭṭa sarvamānya-grāma-sādhana
 sahī ||

āditya-chandrāv anilō'nalaś cha dyaur bhūmir āpō hridayam Yamaś cha¹
 ahaś cha rātriś cha ubhiś cha sandhyē dharmaś cha jānāti narasya
 vṛttaiṃ ॥

sva-dattād dviguṇaiṃ puṇyaiṃ para-dattānupālanaṃ |
 para-dattāpahārēṇa sva-dattaṃ nishphalaṃ bhavēt ॥
 sva-dattā putrikā dbātri pitṛi-dattā sahōdari |
 anya-dattā tu mātā syād dattānābhūmim parityajēt ॥
 sva-dattāṃ para-dattāṃ vā yō harēta vasundharāṃ |
 shashṭiṃ varsha-sahasraṇi viśṭhāyāṃ jāyatē krimiḥ
 mad-vaipśajāḥ para-mahipati-vaipśajā vā yē bhūmipās satatam ujjala-
 dharma-chittāḥ |
 mad-dharmāṃ ēva satatam paripālayanti tat-pāda-padma-yugaḷaṃ śīrasā
 namāmi ॥

ba tārikha 9 né māhe Āgishta san 1830 ne yisavi khatta aramane Subarāya
 munashi hajūru puranūru * sadari apape-koḍisiruva mērige asali-grāma mūru
 dākhalī-grāma yaraḍu kero vandu kaṭe mūrakke saha jāri yināmatī sivāyi sāliya-
 nā Kanṭhirāyi vambhainūru-aruvat-aru varahālu byāḷe bēriju uḷḷa yi-grāma-
 gaḷannu nimma havālu-māḍikonḍu dēvasthānagaḷa dipārādhane paḍitara utsava
 muntāgi nirupādhika-sarvamānyavāgi naḍasikonḍu baruvadu ruju Śrī-Kṛishṇa*
 (Seal here).

355.

On the back of the prabhārāḷi of Anantanāthasvāmi in the same Maṭha.
 (Grantha and Tamil characters.)

śrīmad-Anantanāthāya namaḥ

ashta-saptaty-adhikāt sapta-śatōttara-sahasrakād guṇitē |
 Śāltvāhana-śaka-nṛipa-sampvatsarakē samāyatē ॥ 1 ॥
 ēkāna-vipśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē |
 śrī-Varddhamāna-Jinapati-mōksha-gatābdē cha sañjātē ॥ 2 ॥
 ēka-nyūna-śatārddhāt Prabhavādi-gatābdakē saṅguṇitē |
 ēvaṃ pravartamānē Nāḷa-nāmābdē samāyatē ॥ 3 ॥
 Mīnē māsi sitē pakshē pūrṇimāyān tithau punaḥ
 Avāk-Kāśiti vikhyāta-Belṅḷē nagarē varē ॥ 4 ॥
 Bhaṇḍāra-śrī-Jaina-gēhē śrī-vihārōtsavāya cha |
 ājavañjava-nāśāya sva-svarūpōpalabdhayē ॥ 5 ॥
 śrī-Chārūkirtti-guru-rāḍ-antēvāsītvaṃ tyushāṃ |
 manōratha-sampiddhyai Sanmatīśāgara-varṇināṃ ॥ 6 ॥

* The portions between these marks may be His Highness' own hand-writing.

Dharaṇendra-śāstrīṇā śuabhat-Kumbhakōṇaṃ upēyushā |
Anantanātha-bimbhō'yaṃ sthāpitas san pratishṭhitah || 7 ||
śrī-pāñcha-gurubhyō namaḥ

356.

At the same place, on the back of the prabhāvalī of Gommaṭṭēvara.
(Grantha and Tamil characters.)

śrī śrī-Gōmaṭṭēśāya namaḥ aśṭya-adhika-sapta-śatōttara-sahasra-saṅgūṇita-Śāli-
vāhana-śaka-varshē ēka-viṇśaty-adhika-pāñcha-śatōttara-dvi-sahasra-pramita-śrī-
mahati Mahāvira-Varddhamāna-tīrtthaṅkara-mōksha-gatābdō ēka-pāñchāśad-
gūṇita-Prabhavādi-samvatsarē sati pravartamāna-Kāḷayukti-nāma-samvatsarē dak-
ṣhiṇāyanē grishma-kālē Āśhāḍha-śukla-pūṇimāyāṃ śubha-titan śrī-Dakṣhiṇa-Kāśi-
nīrviśēsha-śrīmad-Belguḷa-Bhaṇḍāra-śrī-Jina-chaityaḷayē nitya-pūjā-śrī-vihāra-
mahētsavārtthaṃ śrīnātha-Chārūkīrtti-paṇḍitāchāryya-varyyāgrāntēvāsi-śrī-Sa-
matisāgara-varuṇāṃ abhishṭa-saṃsiddhyarthaṃ śrīmad-Gōmaṭṭēśvara-svāmi-prati-
kīrtir iyaṃ śrī-Taṇjaparim adhivasadbhyaṃ Gōpāla-Ādinātha-śrāvakaḥhyaṃ prati-
shṭa-pūvakam sthāpita || bhadrāṃ bhūyāt ||

357.

At the same place, on the back of the Navadēvatā image.
(Grantha and Tamil characters.)

śrī-Śālivāhana-śakābdāḥ 1780 Prabhavādi-gatābdāḥ 51 | śellānira Kāḷayukti-
nāma-samvatsara Āśhāḍha-suddha-pūṇimā-tithiyil śrīmad-Belguḷamaṭṭhētil śrī-
man-nitya-pūjā-nimittam śrīmat-Pāñcha-Paramēśṭhi-pratibimbam ānada Taṇja-
nagaram Perumāḷ-śrāvakarāl śeyvitta ubhayaṃ || varddhatuṃ nitya-maṅgalam

358.

At the same place, on the back of the Gaṇadhara image.
(Grantha and Tamil characters.)

Vṛishabhasēna-gaṇadharan Bharatēśvara-chakravartti Gautama-gaṇadharan
Srēṇika-mahā-maṇḍalēśvaran (In Kaṇṇada characters) Kaḷasadaḷḷ iruva Padumaṇi-
yana dharmma

359.

At the same place, on the back of the Pañcha-Paramēśṭhi image.
(Grantha and Tamil characters.)

Belguḷa-maṭṭattukku Mannārkōvil Śinnu-mudaliyār peṇṣādi Padmavantiyammāḷ
ubhayaṃ śubham

360.

At the same place, on the back of the Chaturviṃśati-tirthakara image.

(Grantha and Tamil characters.)

svasti śrī Belguḷa-maṭhasya Tachchûrû-Ajjikâ-dharmah

361.

At the same place, on the back of the prabhâvali of Ananta-tirthakara.

(Grantha and Tamil characters.)

śrī-Śālivāhana-śakābdāḥ 1780 śrīmat-paścīma-tīrtthaṅkara-mōksha-gatāb-
dāḥ 2521 Prahavādi-gatābdāḥ 51 । śēllāninṛa Kālayukti-nāma-sampvatsara-Āshā-
ḍa-śuddha-pūrṇimā-tithiyil śrīmat-Belguḷa-nagara-Bhaṇḍāra-Jinālayattil Ananta-
vṛitōdyāpanā-nimittam śrī-Vṛishabhādy-Ananta-tīrtthakara-paryyanta-chaturdaśa-
Jina-pratibimbam ānadu Taiṇjanagaram Śattiram Appāvu-śrāvakarāi śeyvitta
uhhayam varddhatām nitya-maṅgalam ॥

362 (142).

To north of samādhi-maṅṭapa on the rock north of Tāvarekere.

śrī-Saka-varusha 1565 neya

śrīmāch-Charusukirtti-paṇḍita-yatīḥ Sōbhānu-sampvatsarē
māsē Pushya-chaturdāśī-tithi-varē krishṇē su-pakshē mahān
madhyāhnē vara-Mūla-bhē cha karāṇē Bhārgavya-vārē Dhṛivē ।
yōgē Svargga-puram jagāma matiman traividya-chakrēsvaram ॥

śrī

363.

On rock in front of Chandrayya's field north of Bōlare.

śrī-Chāmuṇḍa-Rāyana bastiya sine

364.

On rock in front of the Halasinabādi entrance.

śrī-Nagara-Jinālayada kere.

365.

*On the top portion of the 3rd pillar in the lower row in the maṅṭapa
north of Kalyāṇi.*

śrī-Chikka-Dēva-Rājendra-mahā-svāmiyavara kalyāṇi

366.

On rock in Sayyad Sab's back-yard behind the Hindustani School.

svasti śrīman-mahā-maṇḍalēśvaram tṛibhuvana-malla Talakāḍu-goṇḍa bhujā-
bāla-Vīra-Gaṅga-Vishpūvarddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarabhi-
vṛiddhi-pravarddhamānam ā-chandrārka

(Stops here.)

367.

Below a Jina figure on a boulder south of Jakki-kāṭṭe.

śrīmat-parama-gambhīra-syādvādāmōgha-lāūchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
śrī-Mūlasaṅghada Dēśiyagapada Pustakagachebhada Śubhachandra-siddhānta-
dēvara guḍḍi daṇḍanāyaka-Gaṅga-Rājan attige daṇḍanāyaka-Boppa-dēvana tāyi
Jakkamavve Mōkshatilakaman nōntu nōmbare Nayanada-dēvara māḍisi pratish-
ṭheya māḍisidaru maṅgala-mahā śrī śrī

368.

On another boulder at the same place.

svasti śrīmat-Subhachandra-siddhānti-dēvara guḍḍam śrīmanu-mahā-pracha-
ṇḍa-daṇḍanāyaka Gaṅgapayyagal attige Śubhachandra-dēvara guḍḍi Jakkamavve
keṛeya kāṭṭisi Nayanada-dēvara māḍisidaru maṅgala-mahā śrī śrī

369.

On rock west of Javaranakāṭṭe.

Puttasāmi-Chennanana kolada mārga

370.

On another rock at the same place.

Chennanana kolada mārga

371.

On rock east of Channanana's pond.

Puttasāmi-saṭṭara maga Chennanana bālu-goḷa

372.

At the same place.

Chennanana amṛita-goḷa

373.

At the same place.

Chennanana Gaṅga-Bāvanī koḷa

374.

At the same place.

śrī-Puṭṭasāmi-saṭṭara makaḷu Chikanana tamma Chennanana adi-tartada koḷa jaya jaya

375 (123).

On rock in Channanṇa's grove.

Puṭṭasāmi-saṭṭara śrī-Dēvīrammana maga Chennanṇana maṇṭṭapa ādi-tirttada koḷav idu hālu-golanōv idu amṛta-golanōv idu Gaṅge-nadiyō! Tuṅgabadiyōv idu Maṅgaḷa-Gauureyōv idu Rundavanavōv idu sraṅgāra-tōṭavōl ayi ayiyā ayi ayiyē vaḷe tirtta vaḷe tirtta jayā jayā jayā jaya

376.

On a boulder (kōḍugallu) in Chikka-Ijjaya's field, south of the village.

(The top portion is worn out.)

śrī-Gommaṭa-dēvar aṣṭa-vidhārchanege . . . hiriya . . . yikūla da .
 . . . lajana Kayi-kantiya ja biṭṭa dattiya śrīman-mahā . . . chāryyaru
 Hiriya-Nayakīrtti-dēvaru Chikka-Nayakīrtti-dēvaru ā-chandrārkkā-tāraṃbararu
 salisutt iharu maṅgaḷa-mahā śrī śrī śrī Kshaya-saṃvatsarada Chaita-sudha 7
 Ā! śrīman-mahā-maṅgaḷa-chāryyaru Hiriya-Nayakīrtti-dēvara sishyaru Cha-
 ndra-dēvara sut-ālayada chaturvīpśa-tīrtha-karige riya kayyalu
 sāsanada sārige

(rest effaced).

377 (143).

In Bādvāra-Basavayya's field, east of the village.

svasti śrīmat-Taḷakāḍu-goṇḍa-bhujabala-Vīra-Gaṅga-Poysala-Dēvaru hiriya-
 daṇḍa-nāyakaru rājye uttarōttarav āge śrī-Gōmaṭṭēsvāra-dēvaru halada daseya ha-
 laja kaṇḍu challadiṇ chuladaṅka-Rāva Hēḍe-jya Gavare-seṭṭiya magaru Beṭṭi-
 seṭṭiya Rāvaḃeya magaru Machi-seṭṭi Jakki-seṭṭi-makkaḷu Madi-seṭṭi Machi-
 seṭṭi maḍalāda yivaru tale-hoge nḍakita vatsarada Chaitra . . .
 daṇḍu . .

ADJACENT VILLAGES.

378.

At Jinanāthapura, on the jambs of the outer entrance to Śāntiśvara-basti.

(Left side, south face.)

svasti śrī Jaganaṇa . . baḷiya Punaḱālara magam Jūnikavana tammam Cbōḷa-
Permaḱiyara maḡulārada gaṇḱa . . Sāvitara-dēva . . sa unga ri . .
. la larau aḱi raṇ kādi konḱu
jāla . . nḱra Gaṅgara bḱḱina uram kacheyare bhu . . semara surigela kaḷagam enitu
ri yisi jasakke

(Left side, west face.)

kabandada ni . . tanna mommakkaḷa . . gasu siḱil ta . . maḷ tuḷida . . g
ēkanta goḷ mari satta leṅkara anda pakinemba si giṅge
. ra sā ra pari guḷ tabba . . ka lallade

(Right side, north face.)

Gaṅgarapa Jina-tirṱṱbada bā ḷtaḷ agra-gaṇṇanu űga Chōḷa-sa . . paḱav
avarige ḷ . . sandan āga nilega jana ḷdata lu yavan aḷpa Chanda-
ma gu dāgi yadiṇ Jina-pōjeyan eyde maḱḱidamḷ laḡa cbitra . .
. tanaga bida la sa na di maha-sanyasanam gayy anippa . .
tanna dina baran eṇaya ta sanu

(Right side, west face.)

. śramar ida Bema Kāma sale rāda sanyāsanadi dirana ma . .
pa neṭṭ andavad i . . saṅga ni jar ville Baleha gāvigal ātma yentaḷ chitta
. kuḱ edeyan iri moda tide

379.

In the same basti, on the south-west pillar of the raṅga-maṇṭapa.

(North face.)

śrī śubham astuḷ

svasti sadbhudaya-Śalivāhana-saka-varuṣa 1553 Prajōtpatya-saṃvatsarada
Paḷḡuṇa-sudha 3 lu Kammamenya-Lōhita-gōṭrada Narla-Mali-seṭṭi maga Paḷeda
Padumaṇṇanu yi-basti pratishṭe jīrnōḱāra māḱḱidaru maṅgaḷa-mahā śrī śrī śrī

380.

On the pedestal of Śāntīśvara in the same basti.

svasti śrī Mūlasaṅgha-Dēsiyagaṇa-Postakagachchhada Koṇḍakundānvaya
Kollāpurada Sāvantana basadiya pratibaddhada śrī-Māghanandi-siddhānta-dēvara
śishyaru Śubhachandra-traividya-dēvara śishyar appa Sāgarapaṇḍi-siddhānta-
dēvarige Vasudhaika-bāndhava śrīkaraṇada Rēchimayya-daṇḍanāyaku Śānti-
nātha-dēvara pratishṭheyam mādi dhāra-pūrvvakam koṭṭaru ||

381.

On two mukkoḍe-stones at the sides of the entrance to the same basti.

Saṅgama-dēvana koḍagiya mane

382.

At the same village, on rock in Śivanaije-gauḍa's back-yard.

śrīmatu Trikaḷa-yōgigaḷu maṭha modalol irddaru śrī-Mūlasaṅghada Abhaya-
dēvaru nāma . . de tam mukshi-padava . . ra idda ||

383.

At the same village, on the legs of the image inside Aregallu-basti.

svasti śrī vijayābhyaḍaya-Śālivāhana-śaka-varuṣa 1812 neya Virōdhi-nāma-
sarpvatsarada Vaiśākha-bahṇa-pañchamiyallu śrīmad-Belguḷa-nivāsiy āgidda Mēru-
giri-gōtrajar āda śrī-Bujabalaiyyanavarige niśrēya-sukhābhyaḍaya-prāptyarthav-
āgi pratishṭheyam mādisidaṇ ||

384 (144).

To the right of the doorway of the same basti.

śrīmat-parama-gambhīra-syādvādamōgha-lāuchhanam
jyāt traiḷōkya-nāthasya śāsanam Jina-śāsanam ||
bhadrām astu Jina-śāsanāya saippadyatām pratividhāna-hētavē
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ||

svasti samasta-bhuvanāśraya śrī-prithvi-vallabha mahā-rājādhirāja paramē-
śvara parama-lhaṭṭārakam Satyaśraya-kula-tīlakam Chāḷukyaābharanam śrīmat-Tri-
bhuvanānalla-Dēvara rājyam uttarōttarābhivridhi-pravarddhamānam ā-chandr-
ārka-tāramharuṇi saluttam iro ||

Vinayāditya-nripaḷam

jana-vinutam Poysaḷambarānvaya-dinapam

Manu-mārggan enisi negaḷdam ||

vana-nidhi-parivṛita-samasta-dhātṛi-taḷadoḷ ||

tat-putra ||

Eṛeyāṅga-Poysalaṁ ta-
 lṭ areyaṭṭi virōdhi-bhūparam dhurad-eḍeyol
 taṛisandu geldu virakk
 erevaṭṭ āgirdu sukhade rājyam-geydam ||
 ā-negaḷd-Eṛaga-nṛipāḷana
 sūnu bṛihad-vairi-marddanam sakaḷa-dhari-
 tri-nāthan artthi-janata-
 Kāninaṁ dharege negaḷda Ballāḷa-nṛipam ||

ātana tamma ||

Kōṅg-ēḷup Maley-ēḷuma-
 n aṅgayg aḷavaḍisi Lokkiguṇḍivaram dē-
 sāṅgaḷan iḷkṇḷi-goṇḍa nṛi-
 siṅgaṇ ṣṛi-Viṣṇuvarddhanōrvvipāḷam ||

svasti samadhiyata-paūcha-mahā-śabda mahā-maṇḍalēśvaram Dvānāvati-pura-
 varādhiśvaram Yādava-kuḷāmbara-dynamaṇi saṁyakta-chūḍāmaṇi Malaparol-gaṇḍa
 rāja-mārttaṇḍa Talakāḍu Kōṅgu Naṅgali Koyatūr tTereyūr Uchchangi Taleyūr
 pPombuchham end ivu-modalāge palavu-durggaḷaṇi koṇḍu Gangavaḍi-tombatt-
 aṛuśāsiraṁ pratipālisi sukhadiṇ rājyam-geyyutt ire tat-pāda-padmaṇḍalvigaḷ ||
 vṛi |

Jina-dharmaṇḍraṇi Nāgavarumaṇa sutam ṣṛi-Māramayyaṇi jag-
 d-vinṭam tat-sutan Ēchi-Rājan amaḷam Kaṇḍinya-śad-gōtran a-
 tana chittōtsave Pōchikabbe avargg att-utsāhadiṇ puṭṭidar
 [. . .] bBamma-chamūpan emban adhaṭam ṣṛi-Gaṅga-daṇḍadhupam |

antu ||

adaṭ ārpp unnati satyam aṇṇu chāḷam āyup saucham audāryam a-
 ṇṇu diṭam tannale ninduv emba guṇa-saṅghātaṅgaḷam tāḷḍi lō-
 kada vandi-prakaraṅgaḷam taṇipi kaḷ kēnārthiy end ittu chā-
 gada peṇṇiṇḍame Gaṅga-Rājan esedaṁ viśvaṁbhara-bhāgaḍol ||
 Talakāḍam seḷad ante Kōṅgaṇ olaḷkoḍ ā-Baṇ . . yaṇ tāḷḍi dōr-
 bbaḷadiṇ Cheṇṅiriyaṇ kaḷalchi Narasiṅgaṇ antakāvāsamaṇi
 niḷayaṇ-māḍi nimirchebi Viṣṇu-nṛipaṇ ānyānārggaḍiṇ Gaṅga-maṇ-
 ḷaḷamaṇi koṇḍan arāti-yōtha-nṛiga-siṅgaṇ Gaṅga-daṇḍadhupam |

ātana piri-anna ||

vyāpita-dig-valaya-yaśa-
 kṛi-pati vitaraya-vinōda-pati dhana-pati vi-
 dyā-patiy enippa Bamma-cha-
 mūpati Jina-pati-padaḷbja-bhūṇṅaṇ anindyaṇ |

Ins.

ātana sati ||

parama-śrī-Jinan āptam
gurugaḷu śrī-Bhānukīrtti-dēvar lakshmi-
karan enippa Bamma-dēvane
purushan enalu Bāgaṇahbe paḍedaḷe jasamaṇ ||

kaṇ ||

ā-satige puṇyavatige vi-
ḷasada kaṇi sakaḷa-bhavya-sēvyam garbbhā-
vāsin udayisidaṇ sasi-
bhāsuratara-kīrttiy Ēcha-daṇḍādhipaṇ ||

vī ||

mādisidaṇ Jinēndra-bhavanaṅgaḷan ā-Kopaṇādi-tīrtthadalu
rūḍhiyin ēlge-vett eseva Beḷgoḷadalu bahu-chitra-bhittiyim
nōḍidaraṇ manaṅgoḷipuv embinaṇ Ēcha-chamūpan artthi kai-
gūḍe dharitri koṇḍu konedaḍe jaṣam nalidaḍe illeyim ||

antu dāna-vinōdanuṇ Jina-dharmmaḥhyudaya-pramōdanuṇ āgi pala-kāla
sukhadal iṇḍu haḷika sanyāsana-vidhiyim śarīramāṇ biṭṭu Sura-lōka-nivāsiy
ādan itta ||

vī ||

malav aty-uddhata-dēśa-kaṇṭakaraṇ ātand otti beṇkoṇḍu dō-
r-bhaladiṇ Koṅgaran otti vairi-nriparaṇ bennaṭṭi tūḷd (ōvisutt) anya-maṇ-
ḷamaṇ tat-patigeye māḍi jagadoḷu birakke tān int ugun-
daley ādaṇ kali Gaṅgan agra-tanayaṇ śrī-Boppa-daṇḍādhipaṇ ||

svasti samadhiyata-paṇṇa-mahā-śabda maha-sāmantādhipati maha-pracha-
ṇḍa-daṇḍanāyaka vairi-bhaya-dāyaka drōha-gharaṭṭa saṅgrāma-jattalaṭṭa | haya-
Vatsarājam | kāntā-manōja | gōtra-pavitra | budha-jana-mitraṇ | śrīmatu-Boppa-
dēva-daṇḍanāyakam | tamm aṇṇan appa Ēchi-Rāja-daṇḍanāyakaṅge parōksha-
vinayaṇ nisidhigeyaṇ nilisi ātana mādisida basadige | khaṇḍa-sphuṭitakkav āhāra-
dānakkaṇ | Gaṅgasamudradalu 10 khaṇḍuga gadeyuṇ hūvina-tōṭamaṇ basadiya
mūḍaṇa kiṇu-gereyuṇ | Belkana-keṇeya berddaleyuṇ tamma gurugaḷ appa śrī-Māla-
saṅghada Dēsigagaṇada Pustakagachchhada śrīmatu-Subhachandra-siddhānta-
dēvara śiṣhyar appa Mādha[va]chandra-dēvargge dhāra-pūrvakaṇ māḍi koṭṭa
datti ||

ślō ||

sva-dattāṇ para-dattāṇ vā yō harēta vasundharāṇ |
shashṭir vvarsha-sahasraṇi viṣṭāyāṇ jāyatē krimiḥ ||
Sītā-kāntige Rukmiṇi-

g átata-yeśan Êvi-Râjan arddhâṅganey ê-
 mâto dore sari samam tope
 bhûtaḷadoḷag Êchikabbe ka rūpiṃ ||
 dānadoḷ abhimānadoḷ i-
 māninig eṇey illa satiya
 kēnartthiy endu kuḍuvaḷe
 dānaman Êchabbey Attimabbarasiyavol ||

intu parama- rāja-daṇḍanāyana daṇḍanāyakiti śrīmatu-Śubhachandra-
 siddhānta-dēvara guḍḍi Êchikabbeyum tamm atte Bāgaṇabbeyum śāsanamam
 ṇīlīsi mahā-pūjeyam māḍi mahā-dānam geydu teṅgina-tōṇṭavam biṭṭar maṅḡala
 śrī ||

385.

At the same village, on a rock near the tank.

Sādhāraṇa-sampvatsarada Śrāvaṇa su 1¹ Â¹ śrīman-mahā-maṇḍaḷāchāryyaruṃ
 rāja-gurugaḷum appa Hiriya-Nayakīrtti-dēvara siśyaru Nayakīrtti-dēvaru tamma
 gurugaḷu Bekkanalu māḍisida basadiya Chenna-Pārisvadēvara ashta-vidhārchanege
 Hiriya-Jakkiyamveya-keṛeya hindana nandana-banadoḷage gade salage kha 2 . .
 rrvakam māḍi koṭṭaru maṅḡala-mahā śrī śrī śrī

386.

At the same village, on a rock near Kālē-gauḍa's wet land.

. si śrī bhana
 gire māḍi
 dra-bratiya muni-rājarinda viḷu
 bharadinda samādhi mum nāḍum prabhu-brātamum
 nered int ellarum irddu koṭṭar amaḷāmbhō-rāsiyum Mēru-bhū-
 dharamum chandranum arkanum vasudheyum nīlvannegaṃ salvinaṃ ||
 int i-dharmamam kiḍisidavaru Gaṅgeya tādīyal ekkōṭi-muntudrarum kavileyum
 Brāhmaṇarumam konda brahmattiyalu hōharu¹

387.

At the same village, on a stony mound in Kālē-gauḍa's land.

śrīmatu-Siṅgyapa-nāyakara komarana nirūpadinda Bekkana Guruvapa Sōvapan
 oḷagāda prabhugaḷu Chāmūṇḍa-Rāyana bastige samarpisida śrī

*At the same village, on a rock below a waved-leaved fig-tree
to the south-west.*

śrī-Vishṇuvardhana-Dēvara hiriya-ḍaṇḍanāyaka Gaṅgapayya Svāmīdrôha-gha-
raṭṭa śrī-Belugulada tirttadalu Jinanāthapurava mādi ya . . stayasa radalu
. ha-gharaṭṭan emba kolaga jagajav-āḍida
. Vishṇuvarddhana-Dēvara ko parihāra || Drôhagharatṭan
echcha kôlu

*At the same village, on a samādhi-maṭṭapa in a field to the
north-west of Śāntinātha-basti.*

Om namaḥ siddhēbhyah! svasti śrīman-mahā-maṇḍalāchāryyarum rāja-guruga!
enipa Belikumbada śrī-Nēmichandra-panḍita-dēvar ent appar enc ||
vri ||

parama-Jinēśvarāgama-vichāra-viśārādan ātma-saḍgunō-
tkara-paripūrṇan unnata-sukhārthi vinēya-janōtpala-priyam
nirupama-nitya-kirtti-dhavalikṛita n endu lōkam ā-
ḍaripudu sūri nidhi-chandramanam muni-Nēmichandranu ||

avara priya-śiṣhyar appa śrīmad-Bālachandra-dēvara tanayana svarūpa-nirūpa
. nantappana vāgviḷāsav ārppam tanpāna
sachcharitra gadolu || jana-Jīna-maṇi niḥā kam niyave na rū-
pa-yauvana-guṇa-sampattiyind ātam vattigu bhuvana-bhūṣaṇa-Bāla-
chandra ruhaka la dya bahala-chadu gaja-rāja tibra-jvarō . .
. karkkaśaḥ pratikā ṛiya Saka-varshada 1136 noya Śrīmukha-sam-
vatsarada Kārttika-śudha 5 Sō' prabhāta-samayadoḥ saṇyasana-samanvitam ||
kam ||

pañcha-namaskāra nana
sañchalisaḍ ent oppudu sakaḷa

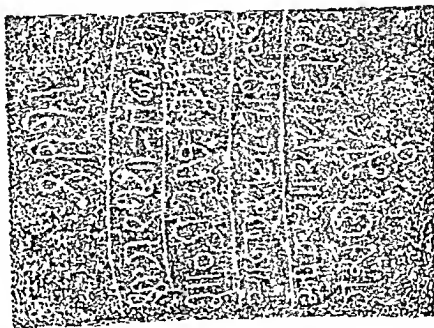
. badu g Aruba

. ra Divija-vadhuge vallabhan ādāp ||

. yamma sādāraka
. ya yallarup || antu dēvara dhi yara dahana-stānadoḥ parōksha nimi-
ttav āgi Bairōjanip māḍisida Bāla-chandra-dēvara maga na śilā-kūṭap ||
māta śīla-brata guṇa da vibbava bhūṭala-
doḥ Kālabbeyo Sītege Rugminige Ratige sari dore sama v enisid ā-mahā-
sati kshayi stānāman aride Bhava-samvatsarada Jēṣṭha-ba
dvi' niśāntadoḥ sallēkhana-vidhiyimp samādhiya paḍeda Svargga-prāptey āḍalu ||
śrī Śāntināthaya



№ 394.



№ 206

At Jinnénahalli (same hobli), on a stone in Yañṇappa's hay-yard.

śrī Śaka-varsha 1596 Pramādtcha-samvatsarada Vaiśākha-bahula 11 yalli
Samudrādīśvara-svāmiyavara nitya-samārādhane nityōtsaha koḷa-tōṭa-maṇṭapada
sēvege Puṭasāmi-seṭṭiyara maga Chennapanu biṭṭa Jinneyanahalliya-grāma
maṅgala-mahā śrī śrī śrī

At the same village, on a rock on the bund to the west of Ālatti-kaṭṭe.

śrī-Chāmuṇḍa-Rāyana bastiya simel śrī

*At Hālumattigaṭṭa (same hobli), on a stone to the right of the entrance
to Mallēśvara temple.*

(Top portion effaced.)

rusa vika varu .. Saṅkaṇṇage koḍagi-tōṭa dā silā-
sasana ka-raṇa-vi kana Saṅkaṇṇagavū Chikka-Saṅkaṇṇa
. pra na harakoṭa koḍaga lā-sasana maṅgala-mahā śrī
śrī

On a pillar in front of the same temple.

De ya-nāyakana maga Mādeya-nāyaka mādisida Nandi

At Kabbāḷu (same hobli), on a stone in Choṭṭitimma's field west of Amma temple.

svasti Satyavākya-Permunanaḍigala paṭṭhaṇṇigaṭṭ-ida padinaydu-varīśadandu
Māṭiyara-Būvayyana maganū Bidiyāta tuṇṇayan ikkisi kādi sattu divan ērid a-
seṭṭhittiya magala gaṇḍa kkaḷgavu vaḷag and ikkaḷga pa pokka bāl
segevu

At Kaṇṭhirāyapura (same hobli), on a rock to the north of Bairappa's field.

śrīmatu-Paṇḍita-dēvaruḷa guḍḍuḷaḷu Beḷuḷuḷada-nāḍa Chennapa-gauṇḍana
maga Naga-goṇḍa Muttagada-Honna liya Kalla-goṇḍa Bair-goṇḍan oḷaḷaḍa
gauḍuḷaḷu Maṅḷayi mādisida bastige koṭṭa Voḍḍara-kaṭṭeya gadde bedḍalu yi-dhar-
tṭamakke tapidavaru Vāraṇāsiyalu hasra-kapileya konda pāpake hōha
ḷa-mahā śrī śrī śrī

At the same village, on a stone under a chujjalu (Helicteres isora) tree in Bommanṇa's field and also on a rock to the west of Holagere-Javara's field.

śrī-Chāmuṇḍa-Rāyana basti sime

At Sāṇenahalli (same hobli), on a stone in Karivôbe-gauḍa's field to the north-west of the village.

śrīmat-parama-gambbira-syādvādāmôgha-lāñchhanam
jyāt-traiḷôkya-nāthasya śāsanam Jina-śāsanam ||
bhadram astu Jina-śāsanāya sampadyatam prati-vidhāna-hêtavê
anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanê paṭṭiyasê ||

namaḥ siddhêbhyaḥ || namô Vitarāgāya || namô Aruhantānam ||

svasti śrī-Konḍakundākhyê vikhyâtê Dêśikê gaṇê

Sirphanandi-munīndrasya Gaṅga-rājya-vinirmmitam ||

svasti samadhigata-paūcha-mahā-śahda mahā-maṇḍalêśvaram Dvāravati-pura-
varādhiśvaram Yādava-kuḷāmbara-dyumaṇi samyaktva-çhūḍāmaṇi Malaparol-
gaṇḍādy-anêka-nāmāvaḷi-samājankritar appa śrīman-mahā . . . lēśvara Tribhuvana-
malla Talakāḍu-goṇḍa bhujā-haḷa-Vira-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dēvara
vijaya . . . m uttarôttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāraṇ salu-
tam ire tat-pāda-padmôpajivi ||

vritta . .

janatādbāran udāran anya-vanitā-dūram Vachas-sundari-
ghana vṛitta-stana-hāran ugra-rapa-dhiram Māra pai
janakaṇ tān ene Mākapabhe vihudha-prakhyāte dharmma-prayu-
kte nikāmatta-charitre tāy enal i mahā-dhanyanô ||

kanda ||

vittrasta-maḷam bndha-jana-
nitram dvija-kuḷa-pavitran Êcham jagadoḷu
pā kuḷa-kanda-gha-
nitram Kauṇḍinya-gôtran amaḷa-charitram ||
Manu-charitan Êchigānkana
maneyoḷu mu . . . na samôhamum budha-janamum
Jina-pūjane Jina-vandane
Jina-mahimēgaḷ āva kalamum sô gūṇ

kaṇ ||

uttama-guṇa-tati vanitā-
vṛittiyan oḷakonḍud endu jagam ellam kaiy-

ettuvinaṃ amaḷa-gṇṇa-sam-

pattige jagadoḷage Pōchikabbeye nōntaḷu ||

ant inisiḍ Echi-Rājana Pōchikabbeya putran akhiḷa-tīrthakara-parama-
dēva-parama-charitākarnnanōḍirṇṇa-vipuḷa-puḷaka-parikaḷita-vārabāṇanuv asama-
samara-rasa-rasika-ripu-nṛipa kaḷāpāvalēpa-lōpa-lōlupa-kripāṇanuv āhārābhaya-bha-
ishajya-śāstra-dāna-vinōdanuṃ sakaḷa-lōka-śōkāpanōdanuṃ ||

vṛitta ||

vajraṃ Vajrabhṛitō haḷaṃ Haḷabhṛitaś chakraṃ tathā Chakriṇaś
śaktiś Śaktidharasya Gāṇḍiva-dhanur Gāṇḍivakōḍaṇḍinaḥ
yas tadvad vitanōti Vishṇu-nṛipatēś kāryyaṃ kathāṃ māḍriśair
Gaṅgō Gaṅga-taraṅga-raṇḍita-yaśō-rāśis sa varṇnyō bhavēt ||

int enipa śrīman-mahā-pradhānaṃ daṇḍanāyakaṃ Drōha-gharaṭṭaṃ Gaṅga-
Rājaṃ Chōlana sāmantaṃ Adiyamaṃ ghaṭṭadiṃ mēḷāda Gaṅgavāḍi-nāḍa gaḍiya
Taḷakāḍa biḍinoḷu padiy-ippant irḍḍu Chōlaṃ koṭṭa nāḍaṃ kuḍade kāḍi koḷḷim ene
vijigishu-vṛittiyindam etti baḷam eraduṃ sārchchidalli ||

vṛitta ||

ittana bhūmi-bhagadoḷ ad anyar ad ēke bhavat-pratāpa-sam-
pattiya varṇana-vidhige Gaṅga-chamūpa jigishu-vṛittiyind
ettida ninna kayya niśitāsiya tau-mone benna bāran e-
ttutt ire pōgi Kaṇchi gurīy appinam oḍida Dāman eydanē ||
kadanadoḷ andu ninna taravāriya hārige meyyan oḍḷal ā-
rade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-
hida sudati-kadambad eḷde pavvane pōgire pulle-vechchu-ve-
chchidapan aharnniṣaṃ Tiguḷa-Dāman araṇya-śaraṇya-vṛittiyim ||
enitānuṃ bavaraṇḍaḷoḷu paḷabaram beṅkoṇḍa gaṇḍindam o-
v-enisuttaṃ Taḷakāḍoḷ innevaram iḷḍ iḷaḷn karaṃ Gaṅga-Rā-
jana khaḷgāhatig aḷki yuddha-vidhiyoḷ benn-ittu nāy unṇad o-
ḍinal unḍ irḍapan attā Śayva-śamiyoḷ sāmanta-Dāmōdaraṃ ||

emhinam onde meyyoḷ avayavadin cyḍi mūdaliśi dhṛiti-giḍisi beṅkoṇḍu mattaṃ
Naraśiṅga-varṇma mōḍal-āge ghaṭṭadiṃ mēḷāda Chōlana sāmantar ellaraṃ beṅko-
ṇḍu nāḍ Adud ellaman ēka-chchhatrad unḍige sādhyāṃ-māḍi kuḍe kritajūa-Vishṇu-
nṛipati mechchi mechchideṃ bēḍikoḷḷim ene ||
kanda ||

avanipan enag ittapan en-
d avar-ivara-voḷ uḷida-vastuvaṃ bēḍade bhā-
bhuvanaṃ baṇṇise Gōvin-
da-vāḍiyaṃ bēḍida Jinārchchana-lubha ||
gommaṭam enc muṇi-samudā-

yaṃ manadoḷ mechchi mechchi bichchaḷisuttuṃ

Gommaṭa-dēvara pūjega a-

daṃ mudadiṃ biṭṭaṃ alte dhirōdātaṃ ||

ādiya āgirppuḍ Ārīhata-samayakke Mūlasaṅghaṃ Koṇḍakundaṇvayaṃ

bādu vēḍ adaṃ baḷayipuḍ alliye Dēsigagaṇada Pustakagachchada

bōdha-vibhavaḍa Kukkuṭāsana-Maladhāri-dēvara sisīya enipa pempī-
g ādaṃ eṣaḍ irppa Śubhachandra-siddhānta-dēvara guḍḍaṃ Gaṅga-chamū-
pati ||

Gaṅgavāḍiya basadigaḷ enit olaṃ anitumaṃ tāṇ eyde posayisidaṃ

Gaṅgavāḍiya Gommaṭa-dēvargge suttālayamaṇ eyde māḍisidaṃ

Gaṅgavāḍiya Tigulaṇa heūkoṇḍu Vira-Gaṅgaṅge nimirebchi koṭṭaṃ

Gaṅga-Rājan ā-munnina Gaṅgara Rāyaūgaṇi nūrmmaḍi dhanyaṇ altē ||

antu bēḍikoṇḍu śrī-Pārśva-dēvara pūjegaṃ Kukkuṭēśvara-dēvarggaṃ biṭṭaṃ
Saka-varshaṃ 1041 neya Viḷamhi-saṃvatsarada Phalguna-śuddha dasami Bri-
havarādanda Śubhachandra-siddhānti-dēvara kālaṃ karebchi biṭṭa dattiya Gōvinda-
vāḍige māḍaṇa-stime tśājūa-ḍiseya ereya ko . . Tōṇṭigereya niruha kKellahanaballiga
hōḍa baṭṭeya dībeya sāraṇa hulumaḍiya gaḍi teṅkalu Arhanahalliyindā . . māḍipura-
kkaṃ Hiriya-dēvara beṭṭakkaṃ hōḍa hebbaṭṭeye gaḍi haḍuvalu Hiriya . . . haḷḷa Na-
jugere Bekkaṇa anipa . . . haḍakalu Gaṅgasamudrakke Chalyada haḍuvaṇa dīṇeyiṃ
paḍuvalu gaḍi yint i-chatus-stimeyaṃ pūrvvi . . . Bekkana . . nūṃ pratyadbi-
vāsada . . paḍu Gommaṭapurada paṭṭaṇa-svāmi Malli-seṭṭiyaru . . . seṭṭi
Gaṇḍanārāyaṇa-seṭṭiyuṃ mukhyav āda nakara-samūhamuṇi irḍḍu māḍida māry-
yāḍe yint i-dharmmamamaṃ pratipāḷisuvargge mahā-puṇyaṃ akkuṃ ||
vṛittaṃ ||

priyadind int idan eyde kāva purushargg āyuṃ mahā-śrīyuṃ a-

kkey idan kāyade kāyva pāpige Kurukshétrorvviyoḷu Vāraṇā-

śīyoḷ ekkōṭi-munindraraṃ kavileyuṃ vēḍaḷiyaruṃ kondud on-

d āyasam sārggum enutte sārīdapuḍ i-śaḷḷaksharaṃ santataṃ ||

biruda-rūvāri-mukha-tiḷakaṃ Gaṅgachāri khaṇḍarīsidaṃ ||

398.

At the same village, on a rock in Puṭṭē-gauḍa's wet field.

. . risi-dēvage biṭṭa dattiya gaddeya unaḍetti Kavi-seṭṭiyuṃ ma-
danā biṭṭa gade salage ondu koḷaga

399.

At the same village, on the pedestal of the broken image in the ruined basti.

śrī-Vṛishabha-svāmi

śrī-Mūlasaṅgada Dēśigaṇada Postakagachchhada śrī-Subhachandra-siddh-
 ān[ta]-dēvara guḍḍi Jakkiyavve-dandanāyakiti Sahaḥi ta dēvarge
 pratishteyam māḍi Jakkiyave dara maga Payamagada sa
 chunareya darāḍiya yalu salage heddale koḷagam 5
 Gōvindapāḍiya koḷaga 1 bedale kanduga

401.

śrī-vijayābhūdaya . . . Śālivahana-śaka-varsha 1595 ne Parridhāvi-samvat-sarada Kārtika-su 10 lu Maisūra da Dēva-Raj-ayana-varu . . . nīje ga channa . . praje . . . Brāhmarrige anna-satrakke biṭa grāma Rāgibom-menahaliya svāmryava biṭa dārmma

402.

(One side of the stone is broken.)

śvasti śrīma bhuvana-malla Talakāḍu-Koṇ
 ... ḍi-Banavāse-gopḍa bhujā-bala-Vira-Gaṇ la-Dēvara vijaya-rājyaṁ
 uttarōttara nam ā-chandrārka-tārambaram salutta
 .. na Bimmayanahalliyalu Halagereya vunda Hoysala-setṭiya
 magam Rābiganaha kāra-setṭi Madi-gavudana magam Malla-gav-
 uḍa gavuḍannuṁ¹ avara-basavagam Binnāchāriya ma
 riyam Kiṭiya-Basavāchāri saṁsāra-bhittaṁ ā... ya keṛeyam kaṭṭisi dēvayavam mā-
 ḍisi tanna tāne tapaśviy āgi dharṁmamam pratipīlisi ātana tanṁmaṁ
 Cbandāchāri Atana magam Hoysa... chāri Kunṇāchāri Adalāchāri Bibbāchāri
 Mādāchāri † Saka-varsha 1092 neya Kālayukta-saṁvatsarada Āsvaya-suddha padīva
 Soma-varādaṁ A-dēvara śānta-nivēdyakkam Malla-gavuḍannuṁ avara māva Bi-
 cha-gavuḍannuṁ muntāgi biṭṭar ā-keṛeya kelagana gadde nāl-gaṇḍuga-bittu beddale

khaṇḍaga ondu int i-dharmamam naḍaisidavarge Kurukshêtra-Vāraṇāsiyalu sāsi-
ra-kavileyam veda-pāragarge dānam-gottā phalam akku ||

sva-dattam para-dattam vā yō harēti vaśundharā
shashtir vvarsha-sahasrāṇi viśhṭāyam jāyatē kṛimi ||

Maulāchāriyam ātan aliya Kātāchāriyam i-dēvaram māḍidaru

403.

At Hīṇḍalahaḷli (same hōbli), on a rock in Nanjē-gauḍa's field.. . . .

yī-hola-gaḍege tapidare tamma tāya Vāraṇasil āke . . śrī

404.

At Hirēbeḷti (same hōbli), on a stone to the right of the Īśvara temple.

śrī svasti śrīmatu-Sarvvajitu Karttiga . . dḍha 1 lu marada . .
ji . . vara rapa baru samaraṅgadoḷu sa ida baleva . . .
tu . . tanna makkaḷu Makamale-dēvake Pennappa . . ya . . .
. ya i-tuṇuva m kū ma hu nanū Sargastaru
māḍi parōksha-vineyārttav āgisida bīragalu maṅgaḷa-mahā śrī śrī śrī śrī

405.

At Vaḍḍarahaḷli (same hōbli), on a viragal in front of the Īśvara temple.

Āṅgira-saṃvatsarada Phaluguna-su 1 Ā svasti samasta-prasasti-sahitam Voḍa-
rahaḷiya Chēcha-gavudana maga Kēta-gavudann Turakara huyḷuyilali kādi
Svarggastan ādan āgi ātana makkaḷu Ālappa Bayireyaṅgaḷu etisida bīragalu

406.

At the same village, on a stone lying to the right of the Māraniṃā temple.

Sāryari-saṃvatsarada Śrāvana-śu 1 lū śrīmanu-Nūguhaḷiya Dāsapa-Nāyakara
komāra Tirumalarāja-Nāyakarū¹ Dāsapa-Nāyākari . . punyav āgali . . du Kikēriya
siha ḍa Gaṅgapa-dēva tamm ayana suyina . . v āgi koṭa Dāsapura Hiri-Tirum:
alarājaya yidake tapidōnu Kāṣili tamu tande tāyi konda pātākake hōharū ||

407.

At Suṇḍahaḷli (same hōbli), on a stone in Lingē-gauḍa's back-yard.

. saṃvatsarada Mārggaśira-śu 10 Briha-vāra n-mahā-
maṇḍaḷāchāryyaru Nēmichandra-paṇḍita-dēvaru paṭṭana-śvāmi Naga-
dēva-heggaḍevum Kēṇcha-gauḍanum na maga Māra-gauḍa kereyam
kaṭṭidan aley endu āta hārisuvud illa tā teruva aydu haṇavina do . .
. beddāle haḍuvana Mutteri-sṃc ātana ma payyanta saluvan-
t āgi koṭa pataḷe aḷḷidava kavileya konda ||

CHIKKA BETTA.

408.

On rock to the south of Pārśvanātha-basti, to the south of No. 3.
Namō'stu

409.

At the same place, to the east of No. 6.
Śriratta

410.

At the same place, to the west of No. 16.
Sindayya

411.

At the same place, to the west of No. 52.
..... giṅgha kunda Gangara-baṇṭa ṛgada naṇṭa

412.

On rock at the back of Kattale-basti.
Chandayya

413.

On rock in front of Chandranātha-basti, to the east of the Balī-piṭha.
..... Chāmuṇḍayya

414.

At the same place, to the north-west of No. 413.
Seṭṭapaiya

415.

On rock to the north-west of the same basti, at a distance of about 6 feet.
Sivamārana-basadi

416.

Above the foot-prints to the west of the same basti.

Basaha

417.

On rock in front of Supārśvandtha-basti.

śrī-Vaijaya

418.

At the same place.

śrī-Jakkayya

419.

At the same place.

śrī-Kaḍuga

420.

At the same place.

..... chanamā

....

421.

On rock to the right of Chāmunḍarāya-basti, below No. 92.

mahā-maṇḍa . . śva . .

422.

At the same place, to the north of No. 93.

śrī-Bāsa

423.

At the same place, to the east of No. 422.

Basavayya

424.

At the same place, to the east of No. 111.

śrī-Māra

425.

At the same place, below No. 424.

Naraṇayya

426.

At the same place, to the north of No. 113.

. . . . rasapa Vama ya nishidhige

427.

On rock to the east of Eraṇḍakatṭe-basti, to the south of No. 126.

Kagāttara

428.

On rock near the steps of Gandharāṇa-basti, to the north-west of No. 133.

śrīnātu-Ravichandra-dēvara pāda

429.

On rock in front of Tērina-basti, to the north of No. 134.

. . . . svareda Badra . . nar ageda kola

430.

On rock behind Śāntiśvara-basti, to the north-east of No. 144.

śrīmat-kammaṇa-Chanda-āchāriga

431.

On rock in front of Iruve-Brahmadēva shrine.

Vabōjanū

432.

At the same place, below No. 154.

Melapayya

433.

At the same place, to the east of No. 153.

śrī-Prithuva

434.

At the same place, to the north of No. 431, above the Jina figure.

Chandrāditaṃ

435.

At the same place, by the side of No. 434.

Nāgavarmanāṃ baredaṃ

436.

At the same place, to the north-east of No. 435.

.. nigarajeyana tapśavatra-gaṇḍa

437.

At the same place, to the north-east of No. 432.

Pulīyaṇṇa

438.

At the same place, below No. 437.

Saulāyṣa

439.

At the same place, to the north-east of No. 438.

Kṣavayya

440.

At the same place, to the north of No. 439.

namō'stu

441.

At the same place, below No. 440.

śrī-Ēchayyaṃ virōdhi-nishṭhuraṃ

442.

At the same place, to the east of No. 441.

Bāsa

443.

On rock to the south of the door inside Kañchinadoṇe on the same hill.
 muru-kallam Kadamba tarisi . . .

444.

On rock near the eastern entrance to the enclosure on the same hill.
 Jinana ḍoṇe

445.

On rock to the west of Lakki-doṇe, outside the enclosure.
on the same hill.

śri-Jina-mārggan niti-saupannan Sarppa-chūḷāmaṇi

446.

At the same place, above No. 445.
 śri-Biddarayya

447.

At the same place, to the north of 446.
 śriṃad- Akacheyam

448.

At the same place, below No. 447.
 śri-para-veṇḍir annan Īsarayya

449.

At the same place, to the north-west of No. 448.
 śri-kavi-Ratna.

450.

At the same place, to the north-east of No. 449.
 śri-Machayya

451.

At the same place, below No. 450.
 śri-Chanapausa

452.

At the same place, to the north of No. 451.

śrī-Nāgati-āḍana dāṇḍe

453.

At the same place, below No. 451.

śrī-Bāsan annana dāṇḍe

454.

At the same place, to the north of No. 453.

śrī-Rājana chātṭa

455.

At the same place, to the south-east of No. 452.

śrī-baḍavara-baṇṭaṃ

456.

At the same place, to the north of No. 455.

śrī-Nāgavarṃma

457.

At the same place, below No. 456.

śrī-Vatsarājya Bāḍḍityaṃ

458.

At the same place, to the north-west of No. 449.

śrīmat-Malegollāda Aritṭanēmi-paṇḍitar para-samaya-dhvaṃsaka

459.

At the same place, below No. 458.

śrī-baḍavara-baṇṭaṃ

460.

At the same place, to the south-east of No. 459.

śrī-Nāgayyaṃ

452.

At the same place, to the north of No. 451.

śrī-Nāgati-āḍana daṇḍe

453.

At the same place, below No. 451.

śrī-Bāsan annana daṇḍe

454.

At the same place, to the north of No. 453.

śrī-Rājana chaṭṭa

455.

At the same place, to the south-east of No. 452.

śrī-baḍavara-baṭṭaṃ

456.

At the same place, to the north of No. 455.

śrī-Nāgavarṃma

457.

At the same place, below No. 456.

śrī-Vatsarājyaṃ Bīṣṭḍityaṃ

458.

At the same place, to the north-west of No. 449.

śrīmat-Malegolḷada Ariṭṭanḍini-paṇḍitar para-samaya-dhvamsaka

459.

At the same place, below No. 458.

śrī-baḍavara-baṭṭaṃ

460.

At the same place, to the south-east of No. 459.

śrī-Nāganyayaṃ

461.

At the same place, to the north of No. 460.

śrī-Dēchayya

462.

At the same place, to the north of No. 461.

śrī-Sindayya

463.

At the same place, to the south-east of No. 462.

śrī-Gōvanayya byiḷa-Chaturmukam

464.

At the same place, to the north of No. 463.

śrī . . givarṃṃam bāvasi maḷa ti-mārttaṇḍam

465.

*At the same place, to the west of No. 464.*śrī-Majadhāri-dēvar-ayyan appa śrī-Nayanandi-vimuktara guḍḍam Madhuvay-
yam dēvaram bandisidam ||

vidhu-Vidhuhara-hāsa-payōm-

budhi-phēna-viyaccharāchalōpama-yaśan abby-

adhikātara-bhaktiyindam

Madhuvam band illi dēvaram bandisidam ||

466.

*At the same place, below No. 465.*Kannabbarasiya tamna Cbāvayyanam Dammaḍayyanam Nāgavarmananum
band illi dēvaram bandisidar ||

467.

*At the same place, to the north-west of No. 466.*śrī sanda Belgoḷadale nindu . . ḍane vittu Andamārayya manadal Aggaḷa-dēvar
embaram kAṇba baḡeyindam | śrī-perggede-Rētayyana vēde Saṅkayya

468.

At the same place, below No. 467.

śrīnat-Eḡeyapa-gāmuṇḍanu Maddayyanu band illi vrata-konḍar

469.

At the same place.

śrī-Pulikkalayya

470.

At the same place, to the north of No. 469.

śrī-Kaūchayya

471.

At the same place, to the north of No. 470.

śrīman Enagaṃ kriyada dēva basada

472.

At the same place, to the north of No. 471.

śrī-Mārasingayya

473.

At the same place, below No. 470.

Kattayya

474.

At the same place, to the east of No. 472.

Pulichōrayyaṃ maha-dhvajad ōja . . maṇi-vitānad ōja-tējaṃ

475.

At the same place, below No. 445.

śrī-Kopaṇa-tīrtthada

DODDA BETTA.

476.

On a bell to the left of the door in front of Gômaṭeśvara.

Ôṃ namô sidyēbya || śrī-Gômaṭeśa prasana Dharaṇappā-sūja || Hubballi sma-
raṇārtha chiṃ ! Mātappā arpaṇa Hubballi

477.

On the left side of the image of Guḷakāyaji on the same hill.

śrī-Malli-seṭṭiya magalāda Ra . . yigala nisidhi

478.

*On rock near the maṇḍapa to the west of the doṇe
on the same hill.*

kāla . . kara . . ha . . la neruvāda . . . | amara . . rage . . chale . . kasa . . ya
gaḍe-gauḍagaṇi . . . naṇṭara paṇṇa . . na bāna rida yugala na
chanda . . ppam Keūcha-gauḍa garu yaṅka dhāra-ya
. da

479.

*Above the carving of Chakrabhīmanakōṭe to the right of the first
Tōraṇa-gamba on the same hill.*

Panditayya .

THE VILLAGE.

480.

*On the back of the prabhāvali of the image of Vardhamāna-svāmi
in the Maṭha at Śravaṇa-Belgola.*

(Grantha and Tamil characters.)

śri-Vardhamānāya namaḥ || Śālivāhana-śakābdah 1780 śrimat-pāścima
tirthaṅkara-mōksha-gatābdah 2521 Prabhavādi-gatābdah 51 l śellāninga Kālayukti-
nāma-saṃvatsara-Āshāḍha-śuddha-pūnima-tithiyil śrīmad-Belgu-maṭhattil nitya-
pūjā-nimittanāga śri-Saṃmatisāgara-varaigaludaiya abhiṣṭa-siddhyartham
śri-Vira-Vardhamāna-svāmi-pratibimbam Kaūchi-dēsam Sēṇṇiyambakkam Appā-
sāmiyāl beyvitta ubhayam ēdhata nitya-maṅgalam

481.

On the prabhāvali of the image of Chandranātha-svāmi in the same Maṭha.

(Grantha characters.)

śri-Chandranāthāya namaḥ ||

aṣṭa-saptatī-adhikāt sapta-śatōttara-sahasrakād guṇitē
Śālivāhana-śaka-nṛipa-saṃvatsarakē samāyātē ||
ekāṇṇa-viṃśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē
śri-Vardhamāna-Jina-pati-mōksha-gatābdē cha saṅjātē ||
eka-nyūna-śatārḍhāt Prabhavādi-gatābdakō cha saṅguṇitē
ēvam pravarttamānē Nāḷa-nāmābdē samāyātē ||
Minē māsi sitē pakṣhē pūrnimāyan tithau punah
Avāk-Kāṣṭi vikhyāta-Belgole nagarē maṭhē ||
śri-Chārukirṭti-gururād-antēvāsitvam tynshāp
mauōratha-saṃpiddhyai Saṃmatisāgara-varaṇam ||
Kumbhakōṇa-purasthā śri-Nekkā śivākti śubhā
sthāpayāmāsa sad-bimbam Chandranātha-Jinēnam ||
pratishṭhā-pūrvakan nitya-pūjāya svōpalābhaya
pañcha-saṃsāra-kāntāra-dahanāya śivāya cha ||

bhadram bhūyāt

*On the back of the prabhavali of the image of Nēminātha-svāmi in the same Maṭha.
(Grantha characters.)*

śrī-Nēmināthāya namaḥ

ashta-saptaty-adhikāt sapta-satōttara-sahasrakād guṇitē¹
 Śālivāhana-śaka-nripa-samvatsarakē samāyatē¹
 ēkāṇṇa-vimśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē²
 śrī-Varddhamaṇa-Jina-pati-mōksha-gatābdē cha sanjātē³
 ēka-nyūna-satārddhāt Prabhavādi-gatābdakē cha saṅguṇitē⁴
 evaṃ pravarttamānē Nāḷa-nāmābdē samāyatē⁵
 Mīnē māsi sitē pakshē paunṇamāsyān titthau punaḥ⁶
 Avāk-Kāṣṭhi vikhyāta-Belguḷe nagarē varē⁷
 Bhaṇḍāra-śrī-Jaina-gēhē śrī-vihārōtsavāya cha⁸
 ananta-bhava-dāvāgni-samanāya śivāya cha⁹
 śrī-Chārukīrtti-guru-rāḍ-antēvāsitvaṃ tyushāṃ¹⁰
 manōratna-saṃpiddhyai Saṃmatisāgara-varṇināṃ¹¹
 Śāttanna-śrēṣṭhina śumbbat-Kṇumbhakōnam upēyushā¹²
 śrī-Nēminātha-bimbō'yaṃ sthāpitā sa pratisṭhitā¹³

*At the same village, on the back of the Śitalānātha image in
Pandit Dōrbali-śāstri's house.
(In Nāgarī characters.)*

saṃ¹ 1576 va² śā³ 1441 pra⁴ kara⁵ pra⁶ ku⁷ sahita Pau⁸ māśē⁹ śrī-ṇa¹⁰ Jñā
 Sōnisiha-bhāryā Dharmmaī-nāmnā putra sō¹¹ Siṅghāriyā śrēyōba¹² vi¹³ māśē¹⁴ ān¹⁵
 pa¹⁶ 6¹⁷ Sōmē¹⁸ śrī-Śitalānātha-bimbāṃ¹⁹ kārītaṃ²⁰ pra²¹ śrī²² vī²³ ta pāpa²⁴ śrī-Vīla-
 sāṃuskṛibhiḥ

*At the same village, on the pedestal of a Jina image in
Garagaṭṭe Vijayarājayya's house.*

śrīmad-Dēvaṇandi-bbaṭṭārakara guḍḍi Malabhe Kaḍasatavādiya Tīrtthada-
 basadige koṭṭaḥ

*At the same village, on the pedestal of a Jina image
in Garagaṭṭe Chandrayya's house.*

śrīmat-Kannabe-kantiyaru Kaḷasatavādiya Tīrtthada-hasadige koṭṭar

486.

At the same village, on rock to the east of Jakkikaṭṭe.

Mallishēṇa

487.

At the same place, to the east of No. 486.

Viraṇṇa

488.

At the same village, on rock to the east of Channanṇa's pond.

Chikaṇana taṁma Chennanṇana koḷa

489.

At the same place.

Puṭasāmi-Chennanṇana maṇṭapa koḷa tōṭa

490.

At the same place.

Chikaṇana ta Chennanṇana koḷa

491.

At the same village on rock to the left of the steps leading to the small hill.

śrī-Raṇadhira

492.

On the same hill, on a rock below the big rock to the east of Lakkidōṇe.

sāsira-gadyāṇa

493.

On a rock above Jalada-guṇḍi on the way to Jīnanāthapura.

Hal-orati

494.

On a rock to the north of the same Jalada-guṇḍi.

śrī-Jīnanāthapurada śimc

On the large hill, on a stone slab to the north-west outside the inner enclosure.

Virôdhikrutu-saṃvatsarada Jêṣṭha-śudha 10 śrī-mūlasaṅgha-dēsigana-pustaka-gacchha-Koṇḍakundānvayada śrīmadā Abhinava-Paṇḍitācāryyara śiṣhya saṃm-yakta-chūdāmaṇi enisida ā-bhavyôttamanu Talehada Nāgisetṭhiya suputra Pāiseṭi śrī-Gummaṭanātha-svāmiya pūjege sampageya marana balisamarpsida paladinda Jinēśvarana charaṇa-smaraṇāntaḥkaraṇaṇu sukha-samādbiyinda sugatī prāptan ādudakke maṅgaḷa-mahā śrī śrī śrī

At the same place, on a rock to the south of No. 495

svasti śrīmatu Jinasini-bhaṭāraka-paṭṭāchāryyārū Kollāpuradavarū (davarū) saṅga saḥavāgi Raudri-saṃvatsarada Vaisākha-sudda 10 sakravāra-dina daruṣanava māḍidarū|| si . . . da koṭṭa

At the bottom of the eastern pillar in front of the maṅṭapa to the right of
Gōmaṭṭēvara.

(North face).

. . . śrī-Vyaya-saṃvatsarada Māgha-śudda 13 neya trayōdasīyalu ōja-kula . .
laseṭṭi Padmāvati-vajra-kachā. ka . . . mappā nāṭu aṇu-mandi ke . . tha . .
. dake da

At the base of the middle pillar in front of the same maṅṭapa.

(North face).

śrī-Vyaya-saṃvatsarada Māgha-śudha 13 neya trayōdasīyalu Kiriya-kālana-sitīyara aliyindiru seṭṭi Nēmana-seṭṭiyara maga seṭṭi Braṇmāya-seṭṭi Gommaṭa-nāthana pādada munde tasā . . . yau āgi kambaya didanu||

In the same maṅṭapa, on the west pillar.

(East face).

. . . subham astu ! Vikrama-nāma-saṃva rājya . . .
.

(North face).

saka na nami ra ði chalu lu . . .

500.

On the car at the Têrina-maṇḍapa to the right of the Matha.

Śalivāhana-śaka 1802 ne Vikrama-nāma-samvatsarada Māgha-śuddha 5 lu
Virajēndrapyaṭeyall iruva Rāyaṇna-śeṭra attige Jinnamana śēvaritta॥

TRANSLATIONS.

INSCRIPTIONS ON CHANDRAGIRI OR CHIKKABETTA.

I.

Date about A. D. 600.

Success! Be it well. Victory has been achieved by the venerable Vardhamāna, the establisher of the glorious holy faith and the embodiment of the nectar of happiness resulting from the perfection attained; who has acquired supreme honor in the world by his inconceivable greatness and has attained the great position of an *Arhatī* by the abundance of his religious merit which procured for him the name *Tirthakrit* (or Tirthankara); and the singular power of whose range of knowledge pervades things movable or immovable, having their support in both the universe and the non-universe.¹ And after him², victorious today in holy *Viśālā*³ is his doctrine, beneficial to the world, guileless and refuting hostile creeds.

Now indeed, after the sun Mahāvira—who had risen to elevate the whole world and who had shone with a thousand brilliant rays, his 'virtues, which caused the blooming of the lotuses, the blessed people', nourished in the lake of the supreme Jaina doctrine which was an abode of pre-eminent virtues—had completely set, Bhadrabāhu-svāmi,—of a lineage rendered illustrious by a succession of great men who came in regular descent from the venerable supreme *ṛishi* Gantama-ganadhara, his immediate disciple Lōbhārya, Jambu, Vishṇudēva, Aparājita, Gōvardhana, Bhadrabāhu, Viśākha, Prōshthila, Krittikārya, Jayanāma, Siddhārtha, Dhritishēṇa, Buddhila, and other teachers,—who was acquainted with the true nature of the eight-fold great omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayani a calamity lasting for a period of twelve years, the entire *saṅgha* (or community) set out from the North to the South, and reached by degrees a country counting many hundreds of villages and filled with happy people, wealth, gold, grain, and herds of cows, buffaloes, goats and sheep.

¹ *Ālōka* or space has two divisions—(1) the universe (*lōka*) and (2) the non-universe or the beyond (*alōka*). *Outlines of Jainism*, p. 22

² Tat in *tadanu* refers to Vardhamāna.

³ Probably *Vaiśālī*.

⁴ *Bhārya-jana*, a term used by the Jains to denote their own sect.

Then, separating himself from the *saṅgha*¹, an *dchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *saṁādhi*², the goal of penance associated with right conduct³, on this high-peaked mountain—which forms an ornament to the earth and bears the name Kaṭavapra⁴, with rocks dark as a mass of great water-laden clouds and variegated with the embellishment of masses of the flowers and fruits of various choice trees, and with extensive lowlands, valleys, ravines, great caverns and inaccessible places filled with herds of boars, panthers, tigers, bears, hyenas, snakes and deer—bade farewell to, and dismissed, the *saṅgha* in its entirety, and, in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*saṁādhi*)⁵.

And in course of time seven hundred *ṛishis* or saints (similarly) accomplished (*saṁādhi*)⁶.

Victorious be the doctrine of Jīna!

.2 (15)⁷:

Date about A. D. 650.

Having, by means of groves surpassing Nandana⁸, caused the outer hill to render the directions yellow by its rice plants interspersed with red water-lilies swarming with buzzing bees; teaching the knowledge of Bhagavat, an ocean yielding the wealth of mercy to all creatures; the chief of the virtuous, born to the virtuous Kanakasēna, having accomplished⁹ (*saṁādhi*) on the summit of the hill¹⁰—Alas! the illustrious Baladēva-muni, having forsaken the outer hill and betaken himself to the accomplishment of *saṁādhi*, again departed to the world of *Siddhas* (or perfected beings).

¹ *Atah-tasmāt* = *saṅghāt*. The ablative is here used in the sense of separation, *saṅghād viśiṣhya* according to the grammatical dictum *lyab-lōpē pañchamī*.

² This word is not used in the sense of mere concentration of the mind; it conveys the additional sense of a religious vow known as *sallekhaṇā*, according to which the Jains starved themselves to death. This is clearly indicated by the expression *saṁādhi-maraṇē prayatitavyam*. Cp. also Ravisheṣāchārya's *Padmācharita*, II, 187—tē *saṁādhiṁ samāsādyā kṛitā dēha-visarjanam*.

³ *Sucharita* = *samyak-chāritra*, one of the three jewels.

⁴ This appears as Kaṭvappu or Kaṭbappu in the Kannada inscriptions.

⁵ *Ārādhitavyam* does not convey any idea of worship here; it is used in the same sense as *ārādhyitum* in the expression *saṁādhiṁ ārādhyitum* occurring above, only the object of the verb is left out as it can be easily supplied.

⁶ *Ārādhitam* is here used in an active sense and stands for *ārādhitavat*, the object *saṁādhiṁ* being understood as in the previous sentence. This sentence makes it clear that the inscription is not a synchronous record. It was put on the stone long after Prabhāchandra's death.

⁷ The figures in brackets represent the numbers of the inscriptions in the old edition.

⁸ Indra's grove.

⁹ See note 5 above.

¹⁰ The stanza has no finite verb.

3.

Date about A. D. 950.

Śrīdēva's feet. Vamani

4.

Date about A. D. 900.

Mallisēna-bhatāra's lay disciple Cihāreṅgayya bowed to the holy place.

5 (12).

Date about A. D. 700.

Tirthada-goravadigal¹ (or the guru of the *tirtha* or holy place), having observed the vow, [ended his life].

6 (11).

Date about A. D. 700.

Ujjikkal-goravadigal (or the guru of Ujjikkal), having observed the vow, ended his life.

7 (10).

Date about A. D. 700.

?Dhaṇṇekuttārōvi-guravi², [female] disciple of Pērumālu-guravadigal, . . . ended her life.

8 (9).

Date about A. D. 700.

Gupasēna-guravar of Kottāra, disciple of Mōni-guravar of Agali, having observed the vow, ended his life³.

9 (6).

Date about A. D. 700.

Pānapa-bhatāra of Neḍubore, having observed the vow, ended his life.

10.

Date about A. D. 800.

Śrīdhara (name of a visitor).

¹Gorava or gurava is a *taḍbhava* form of the Sanskrit word *guru*, and *gali*, meaning 'foot', is used in an honorific sense like the word *pada* in Sanskrit.

²Guravi is the feminine of *gurava*.

³Maḍippida. Maḍipu or maḍippu is the causative form of *maḍi*, to end.

11.

Date about A. D. 650.

..... A great *āchārya*, accompanied by many disciples, [came] to the South. Queen? *Kampitā*¹, by the virtues of pre-eminent movable and immovable objects, made with lamps, incense and sandal. Even king *Diṇḍika* was present there as a witness. Having left the whole group (*gaṇa*) consisting of the four castes and having given up food, etc., and even the body, the *āchārya* *Arishṭanēmi*, mounting, on the *Kaṭavapra* hill here, the lofty elephant of pure meditation² on the self, attained perfection, honored by *Siddhas* and *Vidyādhara*s.

12 (3).

Date about A. D. 700.

Having uprooted the tree of sin, having smote the mountain of ignorance, having out asunder the silly but firm king of false doctrine, and having trampled on the five scent elephants (the five senses), the lord of heavenly learning named *Charitaśrī*, having, on (the hill named) *Kaḷbappu* praised by the gods and sages, observed the vows of a *muni*, attained happiness.

13.

Date about A. D. 700.

Free from the dark stain of desire and hatred, a pure-souled warrior, a *ṛishi* or sage of supreme glory of *Vēgār*, *Sarvajña-bhaṭṭāraka*, on the summit of strewn with pure flowers, ascended the high heaven.

14.

Date about A. D. 800.

Arishṭanēmi-dēva, having attained the period of liberation, [ended his life] at the holy place *Kaḷbappu*.

15.

Date about A. D. 800.

Be it well. The epitaph of *Mahāvīra* *Āldura-tammaḍigaḷ* who by *sanyasana*³.

¹*Kampitā* is also capable of being taken as an attribute of *dēva* in the sense of trembling; but it is more likely that it is a proper name here.

²According to the Jainas meditation is of four kinds, namely, *dr̥ṣṭi-dhyāna*, *raudra-dhyāna*, *dharma-dhyāna* and *śūdra-dhyāna*. The last, which leads to liberation, is the one mentioned here. *Ar̥ṣṭi-raudra-dharma-śūdra-dhyāna*. *Parā mokṣa-kēta*. (*Tatvārtha-sūtra*, IX, 28-29.)

³*Sanyasana* here does not mean mere renunciation of the world; it conveys the sense of abstinence from food, fasting as a form of suicide, and is more or less synonymous with *sallekhaṇa* and *samadhī*. See page 2, footnote 2.

16.

Date about A. D. 950.

(Fragment.)

. the tree with undiminished

17 (4).

Date about A. D. 700.

. , having observed the vow, ended his life.

18 (5).

Date about A. D. 700.

Be it well. Jambu-nāygir, having observed the vow at the holy place, ended her life.

19.

Date about A. D. 700.

Be it well. The epitaph of Kittire : : ya, disciple of the *bhaṭṭānaka*, the *tanmaḍi* or guru of? Thittagapāna.

20 (2).

Date about A. D. 700.

Nāgamati-gantiyar¹, female disciple of Mōni-guravadiga² of Chittār in Adeyare-nāḍu², having observed the vow for three months, ended her life.

21.

Date about A. D. 700.

Having come from Madhurā of the southern region and been bitten by a snake owing to a curse, Akshuyākirti, while those? acquainted with the symptoms were in doubt as to how he will fare, emerged from the ocean of? suffering (*tuntaka*), and, having observed the vow with devotion on this great mountain, became a participator in the happiness of the world of gods delightful to the eye and the mind.

Written by Pallavāchāri.

22.

Date about A. D. 700.

O maiden, hear of him of Kaṭantūr who, having ascended the holy mountain

¹*Kanti*, or, by euphony in a compound, *gant*, was the designation of a Jaina nun.

²Probably identical with Adeyara-rāṣṭra named in a grant of the Pallava king Nandivarman (*Ind. Ant.*, VIII, 168).

Kaṭavapra, engaged himself for one hundred and eight years in the practice of severe penance which was as difficult as walking on the sharp edge of a sword or on fire, or passing over the great fangs of a cobra. The great guru accomplished *saṁādhi*, and, having observed the vow, attained perfection.

23.

Date about A. D. 700.

Obeisance. Be it well. Obeisance to the *sūri*¹ named Guṇadēva by whom versed in the sciences and who, having on the famous mountain Kalvāp practised the twelve kinds of penance² and completely accomplished (*saṁādhi*), attained the abode of gods.

24 (7).

Date about A. D. 700.

Baladēva-guravaḍigaḷ, disciple of Dharmasēna-guravaḍigaḷ of Veḷṇāda of Kittūr, having observed the vow of *saṁyāsana*³, ended his life.

25 (8).

Date about A. D. 700.

Ugrasēna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanūr, having observed the vow of *saṁyāsana* for one month, ended his life.

26 (20).

Date about A. D. 700.

. occupied the seat of honor while the sons honored him. Thus did? Pēgurama attain the splendour of the world of gods.

27.

Date about A. D. 700.

Māsēna, a *rishi* or sage of supreme glory, having, on the mountain Kalvappu, correctly observed the vow in consonance with the rules of the Siddhas enunciated

¹Sage. A title of respect applied to Jaina teachers.

²According to the Jainas penance is primarily of two kinds—external (*bāhya*) and internal (*anta-ranga*), each being again subdivided into six kinds. Their names, as given in *Tatvārthasūtra* IX, 19-20, are *anaśana* (not taking food), *aramāḍarya* (eating less than what one desires), *viritti-parisaṅkhyāna* (a pledge when going to receive food), *rasa-parityāga* (giving up tasteful things), *evikṭa-sāyāsana* (sitting and sleeping alone), *kāya-kṛts'a* (mortification of the body); *prāyaścitta* (expiation), *vinaya* (reverence), *saṁyapṛitya* (service to the old, infirm, etc.), *śraddhāya* (study of the scripture), *vṛtsarga* (non-attachment to the body), and *dhyāna* (meditation).

³See page 4, note 3.

by the *saṅghas*, ascended the high heaven, full of palaces and shining with the splendour of variegated gold, being conveyed with high honors by the thousand (? gods).

28 (23).

Date about A. D. 700.

Be it well. Mellagavāsa-guravar of Inuṅgūr expired on the Kalhappu mountain.

29 (31).

Date about A. D. 700.

(The meaning of this inscription is not quite clear.)

Be it well. The epitaph Guṇahhūṣhita (or adorned with good qualities). Descended from virtuous gurus, a follower of the? Sandviga-gaṇa, on the top of the mountain the space being quite insufficient on the ground below an? ahode¹ of self-respect and virtue

30 (16).

Date about A. D. 700.

. mmadigal, having observed the vow, expired.

31 (17-18).

Date about A. D. 650.

When the faith (the Jaina religion), which had greatly prospered at the time when the pair of the great sages Bhadravāhu and Chandragupta shed lustre on it, became afterwards a little weak, the coral-lipped Śantisēna-muni renovated² it; and, on the mountain at Velgoḷa, having given up food and other things, became the lord of the cessation of birth.

32 (19).

Date about A. D. 700.

Siṅganandi-guravaḍigal, disciple³ of Veṭṭe-guravaḍigal, having observed the vow, expired.

33 (13).

Date about A. D. 700.

The guravaḍigal of the *mūṇja* grass group⁴ of Peljeḍi of Talekaḍu, disciple of Kālāvir-guravaḍigal, having observed the vow of *sanyāsana* for twenty-one days, ended his life.

¹ *Geli* for *keli* which means 'an assemblage, a group'

² The Tamil form *akk* for the Kannada *ḍḍisi* is used

³ *Māḍakkan*, a *-tadbhava* of *māḍavāka*, is commonly used in the sense of a pupil or disciple in Tamil.

⁴ *Kālāpala* also means 'a bundle.' The guru probably belonged to a particular sect which had the *mūṇja* grass for its emblem.

34 (14).

Date about A. D. 700.

Nāgasēna-guravaḍigaḷ, disciple of Rishabhāsēna-guravaḍigaḷ, thus ended his life by the rites of *sanyāsana*.

I bow to the sinless Nāgasēna, pre-eminent in virtues, conqueror of the assemblage of enemies through Nāganāyaka, the honored of kings, an abode of unblemished fortune, giver of all desires and destroyer of pride.

35 (24).

Date about A. D. 800.

Be it well. While the obtainer of the band of five great instruments, drum and flag, the *mahā-sāmantādhipati*, Raṇaṇaḷōka-śrī-Kambayyan, son of śrī-Ballabha-maharājādhirāja- [para] mēśvara-maharāja, was ruling the earth. Ba. rasa made a grant of land to sēna-aḍigaḷ from among the fields of Per-gGaḷvappu (the great Kaḷvappu) Kaḷvappu. The grant was made on the occasion of the queen of Manasija's concluding her vow of silence owing to sickness. The boundaries of the field granted are:—Kilkere of Tattaggere; further on the inscribed stone; from there the black rock the big banian sand and the tamarind tree; going further river rock and the big silk-cotton tree of? Kovaḷla. There the boundary ends. The king's accountant, Diṇḍiga-gaṇuṇḍa, Vallabha-gaṇuṇḍa. Rundi-Vachecha, Ruṇḍi-Māraṇṇa, Śrīvikrāma-gaṇuṇḍa of Kāḍaḷūr, Kalidurga-gaṇuṇḍa, Agadipo Raṇapāra-gaṇuṇḍa, Uttana-gaṇuṇḍa of Andamāsal, the Naḷ-gaṇuṇḍa (gaṇuṇḍa of the *nāḍu*) of Navilūr, and U Maṇamān of Gōvindapaḍi of Belgoḷa made a grant to Gōvindapaḍi near Belgoḷa.

The earth has been enjoyed by many kings, including Sagara; whosoever at any time is the owner of the earth, to him belongs, at that time, the reward (of making or maintaining a gift). He who takes away land, whether given by himself or others, is born as a worm in ordure for sixty thousand years.

36.

Date about A. D. 750.

Sarbaṇandi, disciple of? Paraviya-guru of Chikur¹; he [was also known as] Basudēva.

¹ It is also possible to render the expression thus: the guru of Chikurāparavi or the guru of Paravi of Chikur. Paruvi, Paravi or Parial occurs in several inscriptions as the name of a district. Parivipura was the traditional capital of the Bāḷas.

37.

*Date about A. D. 1000.*The illustrious Ganga family¹.

38.

Date about A. D. 750.

Vitarāṣi (name of a visitor).

39.

Date about A. D. 980.

Chāvundayya, with the honorific prefix śri. (Name of a visitor.)

40.

*Date about A. D. 990.*Kaviratna (the jewel among poets¹, with the honorific prefix śri. (Name of a visitor².)

41.

Date about A. D. 1000.

The illustrious Ankabōya (name of a visitor.)

42.

Date about A. D. 1000.

Viddepayya, with the honorific prefix śri. (Name of a visitor.)

43.

Date about A. D. 1100.

The illustrious Akalanka-paṇḍita (name of a visitor.)

44.

Date about A. D. 1100.

Suba, with the honorific prefix śri. (Name of a visitor.)

45.

Date about A. D. 1000.

Destruction of the [No]lamba family, a servant of the brave, of the courier.

¹The inscription is apparently unfinished.²He is evidently the Kannada poet Ratna-or Ranna who flourished at the close of the 10th century.

10

46.

Date about A. D. 1050.

Be it well. Anna's Kāleya-Paṇḍiga¹ bowed to the holy place Kalvappu.

47.

Date about A. D. 1050.

..... of Bhirjaga-rāya of Kā came here and bowed to the god.

48.

Date about A. D. 1100.

Kottayya, lay disciple of Abhayāṇandi-paṇḍita, came here and bowed to the god.

49.

Date about A. D. 1000.

Āsu , lay disciple of Davanāṇḍi-bāḷara², came and bowed to the holy place.

50.

Date about A. D. 800.

The great sage Alasakumāra.

51.

Date about A. D. 1200.

Śrīkaṇṭhayya (name of a visitor.)

52.

Date about A. D. 1050.

Śrīvarma-Chandragitayya bowed to the god.

53.

Date about A. D. 1050.

Isakayya, with the honorific prefix śrī. (Name of a visitor.)

54.

Date about A. D. 1100.

Bidhiyyanūma, with the honorific prefix śrī. (Name of a visitor.)

¹Or Paṇḍiga of Aṇṇakāḷa (? name of a place).

²Bāḷara is the tadbhava form of bhāṣṭṛaka.

55.

Date about A. D. 900.

Śrī-Nāgaṇandi [and] Kittayya bowed to the god.

56.

Date about A. D. 1100.

Be it well. Chief of the *mahā-sāmantas*, who had acquired the hand of five great instruments. (Titles of a visitor.)

57.

*Date about A. D. 1150.*Mārasandra gave a field, and Bīra rice¹.

58.

Date about A. D. 1000:

Māḷava-Amāvar (name of a visitor.)

59 (38).

Date A. D. 974².

Be it well. Having made the ocean the boundary, and enjoying by the power of the sword of his arm the circle of the earth, the jewel adorning the kings of the Ganga lineage was (like) the rainy season to the moon the faces of the women of his enemies.

Of him who was like bright moonlight to the water-lily the Ganga family, pre-eminent in all the world; who had the title Satyavākya-Koṅṇivarma-dharma-mahārājādhirāja; who became known as the king of the Gūjaras (Gūjarādhirāja) by his conquest of the northern region for Kṛṣṇa-Rāja³; who displayed his prowess in breaking the pride of the mighty Alla who stood up against Vanagajamallā⁴; who preserved⁵ by his valour all the insignia of royalty including the throne for Gaṇḍamārtanda⁶; who dispersed the bands of the Kirātas dwelling on the skirts of the Vindhya forests; who [protected] by the strength of his arm the army of the emperor which had been sent into Mānyakhēṭa⁷; who [celebrated]

¹Galave may be for kaḷave which means 'rice'.

²In the Melagani inscription (*Epigraphia Carnatica* X, Maḷbāgal 84) Mārasimha II is said to have died in Śaka 896, Bhāva.

³The expression may also mean—"who became acquainted with the king of the Gūjaras during Kṛṣṇa-Rāja's conquest of the northern region".

⁴Kṛṣṇa-Rāja III.

⁵The expression is also capable of being rendered thus. "who had all (his) insignia of royalty including the throne preserved by Gaṇḍamārtanda's valour".

⁶Malkhēḷ in the Nizam's Dominions, the capital of the Rāstrakūṭas.

his prowess the coronation festival of the illustrious Indra-Rāja; who
 Vajjala who was ready for war, having been encouraged by
; who was celebrated in songs for capturing all the possessions, including
 jewelled earrings and rutting elephants, of the ruler of the
 Navāsi country who howed down in fear; who received obeisance from those
 in the Maṭūra race; who destroyed in war all the Nolamba kings who mis-
 behaved themselves through self-conceit owing to the arrogance of the strength of
 an of hundreds of princes and the pride of troops of elephants; who rooted out
 the thorns (or troublesome fellows) of his kingdom; who reduced to powder the hill-
 fort of Uchchangī¹; who killed the Śahara leader named Naraga; who by his valour
 made the Chēra, the Chōla, the Pāṇḍya and the Pallava bow down before him;
 who maintained the doctrine of Jina; who the great hanner²; who
 great gifts by seizing the wealth of powerful hostile kings; who protected the earth
 . . . building bridges; and who had the title Nolambakulāntaka-
 ēva (destroyer of the Nolamba family)—may the record of prowess and the record
 of piety travel to all regions to the end of time³ as long as the moon and stars
 endure!

(The upper portion of the west face is mostly defaced.)

. by some means or other garland of
 flowers worn on the head Gaoga-
 chūḍāmanī (the crest-jewel of the Gangas)
 Pallava king Guttiya-Ganga Nolambāntaka
 (destroyer of the Nolambas) who put down the excessive arrogance of the strength
 of arm a hostile
 elephant prowess like a water-lily
 Nolambāntaka the Chōla and the
 Pallava the great king Mārasimha who was a source of joy
 and a moon among the Kshatriyas
 Ganga-chūḍāmanī became a
 forest-fire to the lion Rājāditya, the crest-jewel of the Chalukyas, who, on
 the throne at the great festival of victory, had, through anger, thus made
 a brave declaration of war. When the earth was disquieted with the doubt whether
 the deceitful enemies, Madhu, Kaiṭabha and other chiefs of the demons, destroyed
 by the enemy of Mura (Viṣṇu), had thus risen again, Nolambāntaka made the
 whole world happy with the of the demon-like Naraga, which in-
 termingled with the tears of joy of the earth.

¹In the Bellary District, just over the borders of Mysore, near Dāvāngere.

²'Akālpāntaram,' "till the advent of another kalpa," is probably a mistake for *kalpāntam*.

(The upper portion of the north face is almost entirely defaced.)

whom the world as king Guttiya-Ganga (the Ganga of Gutti)
 the earth to Indra-Raja, having put down the host of wicked kings
 who is extolled by the world as Ganga-chūḍāmaṇi. The
 prowess of king Mārasimha, who, the rutting elephant the mahā-sāmanā,
 who was proud of his daring, accomplished the coronation of the lord,
 is proclaimed with praises by the whole circuit of the earth.
 who performed the anointment of king Indra to the kingdom of the earth, who
 vanquished the younger brother of Pāṭalamalla and who
 Ja, his warlike son, on the battle-field.

Please tell me whether I shall praise the prowess which put to flight and conquered Alla, whose strength was too great to be realised; or I shall praise the glory which drove away Vajjala, who was famous in the world; or I shall praise the heroism which utterly destroyed the of the Pallava king: I do not know which to praise of Chalad-uttaraṅga¹ (the lintel of firmness of character). Famous was the glory² of Maṇḍalika-Triṇētra (a Triṇētra or Śiva among the maṇḍalikās or chieftains) as if to make the Kāpālikas arrange in a string all the newly cut off heads of the Pallavas and firmly proclaim to hostile chieftains—"Aho! Do not allow your newly cut off heads to be added to this string; have audience and live happily in the ranks of his servants". The achievement of king Guttiya-Ganga became the theme of praise in all the three worlds,—the achievement of taking, to the astonishment³ of the world, the fortress of Uchchaṅgi, renowned as the fortress which had previously proved impregnable even to Kāḍvaṭṭi who quitted it after having surrounded and besieged it for a long time inspiring terror by his eminent prowess. The head of Naraga, who had acquired such renown that he was looked upon as either a Kāla (Yama), a Rāvana or a Śiśupāla, fell with the greatest ease into the hand of the servant's servant of Ganga-chūḍāmaṇi. Has he promised protection?; do not fear, it is the protection offered by Yama himself. Has he promised you any gift?; yes, it is already in your hands. Can the promise of Ganga-chūḍāmaṇi ever fail?⁴

¹ Chalad-uttaraṅgam is clearly a mistake for the genitive Chalad-uttaraṅgaṁ with which the words śauryamam, lōṅgam and cīramam have to be construed

² Oṭṭaje which means 'a heap, etc.' also means 'greatness, glory'.

³ Aśūṅḡol, besides meaning 'to kill', has also the signification 'to be astonished'. Cp. Triṇētra-numan asuṅḡolisiḍa sāhaṣyadoḥ Kadana-Triṇētranum—said of Arjuna. Pampa-Bhārata, XIV, prose passage after verse 37.

⁴ This verse is quoted in Nāgavarma's Kāryācalōkaraṇa (page 9) and in Keśirāja's Śabdamanidar-paṇi [page 68.]

Having in the same manner fought and conquered great enemies on the banks of the Tapi in the vicinity of the Vindhya forests, at the excellent city of Mānya-khōta, at Gōnūr, at Uchelaṅgi, in the Banavāsi country, at the fortress of Pabhasē, and in various other places; having set up great flags at various places and made great gifts; and having thus become famous—the Ganga-Vidyādhara, the hero among the Gangas, the lion of the Gangas, the crest-jewel of the Gangas, the Ganga Cupid, the Ganga diamond, the lintel of firmness of character (Chalad-uttaraṅga), the Ganga of Gutti (Guttiya-Ganga), the incarnation of virtue, the sole hero of the world, the keeper of promises, a sun to (destroy) his enemies, the rough in battle, a Triṇētra (Śiva) among chieftains,—the illustrious Nolaṃba-kulaṅtaka-Dēva caused to be erected at various places *basadis* (Jaina temples) and *mānastambas*¹. Good fortune.

Having reverently carried out works of piety, one year later he relinquished the sovereignty, and, observing the vow for three days with the rites of worship in the presence of the holy feet of Ajitasēna-bhaṭṭāraka at Bankapura, accomplished *samādhi*.

O Chōla king, calm your failing heart by gentle rubbing; O Pāṇḍya, you have escaped slaughter, stay on; O Pallava, run not away in fear from your territory; do not retreat, but remain; the Gaṅga chieftain Nolaṃbāntaka has gone to the abode of gods.

60.

Date about A. D. 1100.

The? courier Mārugabala's pupil², a spear to ?unsteady warriors.

61 (25).

Date about A. D. 900.

Ariṣṭonēmi, disciple of the illustrious , caused (this) to be made. Success.

62.

Date about A. D. 900.

Be it well. Kā mi-bhaṭṭāra (was) the disciple of gara-bhaṭṭāra, (who was) the disciple of ndi-bhaṭṭāra of Teyanṅgūdi. His disciple was Paṭṭadēva si-bhaṭṭāra. (This is) the epitaph of the disciple

¹Pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadēva pillars which have a seated figure of Brahma at the top.

²Chaffa also means 'a pupil.' Cp. Enna chaffarol ellam tiane billa balamege jāvam. Nayasēna's *Dharmamrta*, X(II, 60).

Date A. D. 1163.

May the doctrine of Jina be victorious—the doctrine of the lord of the three-worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*¹.

Be it well. With the row of the nails of his holy feet forming a chaplet over the rays of the gems in the crowns of kings bowing down before the greatness and magnificence of his ever faultless learning praised in all the world, a graceful moon to the milk ocean the religion of Jina who has conquered sin, a thunderbolt of fierce refutation able to tear out the irresistible mountain the immense pride of the Chārvāka, destroyer of the rutting elephant the indomitable Bauddha by the deep and terrific roar of the lion his unrestrained voice, mower of the reeds the doctrines of the Naiyāyika by the ever sharp sickle the unrestricted flow of his unrivalled bright eloquence, a forest-fire to consume the great forest the fickle Kapila, disperser of the proud swans the hosts of wide-spread Vaiśeṣikas by the loud thunder of his voice, coverer of the regions by the creeper of his fame resembling the rays of the spotless autumnal moon, the due and a pearl-necklace,— was the illustrious *mahe māṇḍa* [chārya] Dēvakīrti-paṇḍita-dēva.

I make obeisance to Dēvakīrti-muni, the poet, debater and orator, who is a fierce fire to the forest the maintainers of Kapila's doctrines, a submarine fire to the ocean the maintainers of the Chārvāka system, and a sun in dispelling the darkness the staunch maintainers of the Bauddha faith. Victorious in the world² is the lordly elephant Dēvakīrti, loud in the thundering trumpet of solid arguments and strong in the rut of intellect, destroying with ease the creeper of useless talk, uprooting at once the sandal tree of violent captious arguments and rending quickly asunder the boulder of disputation of the sort known as *ekānta*³. Finding the entrance into and the exit from the four months of Brāhmā insupportable, Śarasvatī dances, as it were, in the lotus-like mouth of Dēvakīrti. Skill in poetical composition, thorough knowledge of grammar, clearness of perception, ability in discussing about philosophical systems sacred scriptures and logic, adorableness in penance, purity of conduct, being found together in him, celebrity befits the sage Dēvakīrti, chief of the learned, in the world.

¹The *syādvāda* is the *saptabhaṅgi* doctrine, which views a substance in seven different aspects. It is also called the *anekānta-mata*, as distinguished from the *ekānta* or *Sauvāta-mata* (Buddhism). *Ind. Ant.* XIV, 21, note 14. See *Sarvadarśanasamgraha* by Cowell, 2nd edition, pages 59-60.

²*Jayatu* may be a mistake for *jayati* 'in the world'.

³See note 1 above.

(On the date specified), the illustrious emperor of logicians, lover of fame spreading in the ten regions, the ascetic Dēvakīrti became the dearest to the hearts of the celestial women (i.e., died). On the death of the chief of ascetics, a lion to the elephants the hostile disputants, a moon to the milk ocean the Jaina religious, Dēvakīrti, the goddess of Speech, the assemblage of Jaina sages and the goddess of Courtesy too cry out saying "where is the abode for us in the whole world?". His disciple, the revered sage Lakṣha-nandi, the ascetic Mādhavēndu and the chief of ascetics, a sun to the lotuses the blessed¹, TribhuvanAkhyāna, these three, through devotion to their guru, caused this epitaph of their guru to be set up with due grandeur, thus making their fame fill up all the regions.

64 (40).

Date A. D. 1163.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nabbēya-nātha (i.e., Rishabha) and other great holy Jinās continue as long as the moon and stars endure, — an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syātākāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers². In their line was born a storehouse of knowledge, a great *muni*, who, by reason of being auspicious on all sides, was famed as Bhadrabāhu: the last of the Śrutakēvalis. His disciple, with fame brilliant like moonlight, was Chandragupta, by whose glory the *munis* of his group (*gaṇa*) were worshipped by the forest deities. In his world-renowned line arose Kondakunda-muniśvara, who had at first the name Padmanandi and who, through proper self-control, acquired the power of moving in the air. He was also known as Umāsvāti-muniśvara and Gridhrapiñchhachārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiñchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. In such a line of great *achāryas* arose the chief of *gaṇis*, a lion among disputants, auspicious on all sides by his good qualities, Samantabhadra, who was a lamp of truth stamped

¹See page 1, note 4.

²The *sapta-mahārddhis* are (1) consummate wisdom (*buddhyārddhi*), (2) ability to move about in space without support (*vikriyārddhi*), (3) highest penance (*tapārddhi*), (4) transcendent strength (*balārddhi*), (5) power of healing (*aushadharddhi*), (6) miraculous power of multiplying substances (*rasārddhi*), and (7) power to expand or contract the body (*kshetrārddhi*).

by the seal of *syātlāra* (i.e., *syādvāda*). Then came Pūjyapāda, so called because his two feet were worshipped by the deities, who had at first the name Dēvanandi, and, on account of his towering intellect, also the name Jinēndrabuddhi. His *Jainēndra* proclaims to the learned his unequalled knowledge of grammar; his great *Sarvārthasiddhi*, his proficiency in philosophy; his *Jaindbhishēka*, his high poetical talent and subtle knowledge of prosody; and his *Samādhiśataka*, his peace of mind;—such is Pūjyapāda-munipa, worthy of being honored by the *gaṇas* of munis. After him arose the high-minded Akalanka, through whom the Jina doctrine, which had been stainless from the beginning, became resplendent without any stain.

Then, in the famous Dēst-gaṇa, a subdivision of the Nandi-gaṇa in the Māla-saṅgha which was the abode of a succession of pre-eminent munis such as the above, arose a wise munipa renowned as Gollachārya, formerly ruler of the Golla country, who, for some reason, was made to renounce the world through fear of rebirth. His disciple was the illustrious Traikalyayōgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows and the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, a moon to the water-lilies the blessed, be victorious in the world. May his disciple, an abode of knowledge, the renowned strong-minded Kaumnāradēva-vrati, who had also the well-known appellation *Aviddhakarna*¹-Padmanandi-saiddhāntika, be victorious. His disciple, an ocean of good conduct, honored by the good, was Kuḷabhūshana-yati, who had crossed to the other shore of the ocean of philosophy. His colleague, a sun to the lotus grammar, author of a celebrated work on logic, chief of sages and scholars, was the great Prabbāchandra of the Koṇḍakunda lineage. Kuḷabhūshana's disciple, an abode of philosophical knowledge, praised by the good, of pure conduct, was Kula-chandrādēva, whose disciple, an emperor of good conduct, founder of a *tirtha* (holy place) at Kollāpura, was the firm-minded Māghanandi-muni, who had crossed to the other shore of the ocean of philosophy. As a garden is rendered beautiful by the young mango tree, a clear pond by the lotus, an ornament by the gem, the sky by the moon, even so is the Koṇḍakunda lineage now rendered resplendent by the philosopher Māghanandi-muni, firm in his devotion to the lotus feet of Kuḷachandrādēva. The prince of ascetics Māghanandi, honored by the learned and by the whole world, a solar orb to the lotuses the blessed, whose fame, resembling the Himālayas, a glittering necklace of beautiful pearls, the moon and the white jasmine, spread to all the regions, was a new fillet of brilliant gems to the forehead of mine, spread to all the regions, was a new fillet of brilliant gems to the forehead of mine, spread to all the regions, was a new fillet of brilliant gems to the forehead of mine. The chief of philosophers Māghanandi, a moon to the ocean of self-control, was a lion in quickly tearing asunder the herd of rutting elephants, (sins). His² lay disciples were the *sāmanta* Kēdāra-Nākarasa, the pre-eminent liberal *sāmanta* Nimbā-dēva and the sole warrior of the world *sāmanta* Kāma-dēva.

¹Having unbored ears.

²*Tach-chhishyasya* before this passage appears to be a mistake.

The *saiḍdhāntika* (philosopher) Māghanandi-munipa being your guru, the general Bharata your pupil, the ornaments of the world and the abodes of all the sciences Bhānukīrti and the glorious Dēvakīrti your disciples, O Gaṇḍavimuktadēva, can these *saiḍdhāntikas* who are so only in name equal you? The emperor of *saiḍdhāntas*, the illustrious Gaṇḍavimuktadēva-yatipa, an ornament of the world, a lamp-wick bending towards the spot of the treasure good conduct, was born (spiritually) from the chief of philosophers Māghanandi-yami, as the moon from the milk ocean and a gem from a celebrated mine of jewels. His colleague was Śrutakīrti-traividya-muni. Who attained fame like Śrutakīrti-traividya who, on three occasions of contact with disputants, leaning on the support of his learning, cut off with the *syādvāda* weapon, to the delight of the learned; the wings of the mountains the hostile disputants like Dēvēndra? Śrutakīrti-traividya spread his pure fame by composing, to the astonishment of the learned, the *Rāghava-Pāṇḍaviya* in such a way that it could be read both forwards and backwards¹. His elder brothers were Kanakanandi and Dēvachandra. A dreadful thunderbolt to the mountains the Banddhas, a gale to the clouds the Chārvākas, a lion to the rutting elephants the Mīmāṃsaka disputants, an autumnal moon to the ocean the *syādvāda*, is the illustrious Kanakanandi-yōgīśvara, who shines in the world praised by all. Resplendent is the beloved of the goddess of Fame, the leader of the group of *bhaṭṭarakas*, Dēvachandra-munipa, at whose feet Vētaḷi (a female goblin) serves with folded hands, at whose door and near at hand resides Jhoṭṭinga as a door-keeper, and with whom the worthy goddess of Penance sports at all times. Their colleagues were Māghanandi-traividya-dēva, the emperor of learning the illustrious Dēvakīrti-paṇḍita-dēva's disciple Subhachandra-traividya-dēva, Gaṇḍavimukta-Vādichaturmukha-Rāmachandra-traividya-dēva, and the adamantino goad to disputants the illustrious Akalanka-traividya-dēva. That lord's (Gaṇḍavimukta-dēva's) lay disciples were the ruby-treasurer Maṇiāne-daṇḍanāyaka, the great minister, *sarvādhiikāri*, senior *daṇḍanāyaka* Bharatimayya, the head (*heggaḍe*) of the accountants Bāchiimayya and the solo donor in the world *heggaḍe* Kōrayya.

The blameless Yaksharāja, an ornament of the Vaji family, being his father; the well-behaved Lōkāmbike, honored by the world, his mother; Aruha (Jina), whose lotus feet are praised by the host of gods, his god; the crest-jewel of the Yadu kings, Nārasimha, his lord,—how fortunate was Hullepa? The great minister, *sarvādhiikāri*, senior treasurer, a modern Ganga-daṇḍanāyaka, Hulle-Rāja caused to be made, as an act of reverence, an epitaph to his guru, the *mahā-maṇḍaḍa-chārṇya* Dēvakīrti-paṇḍita-dēva, who had caused? Pratāpapura of Kellānge, which

¹These two stanzas about Śrutakīrti appear to have been taken from Nāgachandra's *Rāmachandra-charita-purāṇa*, familiarly known as *Pampa-Rāmdyana*, which was written about A. D. 1100. They form stanzas 24 and 25 of the first *dīśa* of that work.

belonged to the Rūpanāriyāṇa-baṣādi¹ of Kollāpura of the Pustaka-gacheliha of the Dēsiya-gaṇa of the Mūla-saṅgha of the Koṇḍakūṇḍānvaya, to be renovated and an almshouse to be built of stone at Jinanāthapura²; and the guru's disciples Lakṣhanandi, Mādhava and Tribhuvanadēva, making great gifts, set it up after due worship and anointment. Good fortune.

65 (41),

Date A. D. 1313.

May the pure, famous, beneficial, faultless and profound doctrine of Jina,—which is stamped by the seal of the glorious *syādrāda*, which is extolled by the Nāga kings, Indras and emperors, which is the fountain-head of merey, which is followed by hosts of virtuous and pre-eminent men, and which is capable of procuring intimacy with the maiden of salvation,—be victorious in the three worlds. If it is asked: “How was the succession of gurus in the Koṇḍakūṇḍa lineage of the Pustaka-gacheliha of the Dēsi-gaṇa of the Mūla-saṅgha?” I shall describe it briefly here.

He who is respected by all, whom the blessed honor as one whose actions are for the good of others, by whom is properly understood the essence of the great doctrines of his own and other religions, to whom the lady of salvation shows her deep love, from whom sin recedes with fear, to whom there is no desire, and in whom there is pure character honored by the three worlds³—is Mēghachandra-traividya. His disciple, versed in philosophy, desirous of salvation, is the world-renowned Virāṇḍi. His disciple, an ocean of good qualities, vanquisher of Cupid, proficient in expounding the secrets of the *syādvāda*, resplendent by his good conduct, of immense glory, a giver of joy to people, was Anantakīrti-muni, who was a curer of poisons (*narēndra*) clever in removing the poisonous fangs of the fierce snake Cupid. His disciple was the ascetic Maladhāri-Rāmachandra, whose mind spontaneously turned to the recollection of the five gurus⁴. His worthy disciple, proficient in the essence of soul-knowledge, free from wordly attachment, glorious in the path of Jina, a gale to the clouds, false religions, dispeller of the darkness illusion, destroyer of desire, anger etc., honored by all the sages, averse to howing to others (than Jina), the worshippers of whose feet became moons (causers of joy) in the world, was the great ascetic Śubhachandra-muni, who, (on the date specified), meditating on Jina in his mind, uttering salutations to the five (gurus) in his speech and observing vows in his body, shuffled off the mortal coil. Freed from the results of the *ārta* and *raudra* meditations⁵, he went to heaven, the abode of the immortals, eager to see the images and temples of Jina there.

¹Basadi, a corrupt form of *rasati*, means ‘a Jaina temple’. The word has undergone further corruption and has now become *basti*.

²A village about a mile to the north of Srāvāṇa Belgola.

³In this verse all the seven cases of *yah* are used in regular order.

⁴Arhats, Siddhas, Upādhyāyas, Āchāryas and Śādhvas.

⁵See page 4, note 2.

His disciples, a sun and a moon to the darkness sin, were Padmanandi-panḍita-dēva and the ornament of the doctrine Mādhavēndu, of the Dēśi-gaṇa of the Mūla-saṅgha. The ruler of Beḷukare, ? *Rāya-rājaguru* Guṇmaṭṭa, caused to be set up on a grand scale the epitaph of Śubhēndu-muni, the great disciple of the guru Rāmaachandra-yatipa. A worshipper of the red-lotus feet of Vijayapārśva-Jina, the brazier (*bōgāra*) named Rāja, became known as Śubhachandra by his pious service to Śubhachandra.

He who always enabled people to discriminate between what was to be eschewed and what was to be accepted was Kulahhūṣaṇa. His great disciple, of bright fame, was Māghanandi-vratī, who had crossed over to the other shore of the ocean of philosophy. His disciple, versed in the *syādvāda* lore, was the ornament of *yōgis* Śubhachandra-traividya. His disciple, famed for his good qualities, was Chārukīrti-panḍita; his disciple, honored by pro-eminent aseetics, was the renowned Māghanandi-bhaṭṭāraka; his disciple, a moon to the ocean of philosophy, was Abhayaśaśi; his disciple was the noble-minded Balēndu-panḍita; his disciple was the spotless Rāmachandra.

This is a wonder!—O sun Padmanandi, though your penance (*tapah*, otherwise warmth) causes joy to the lotuses (or to Padmā, the goddess of fortune), you are spoken of as one who has not heard of joy (or women); O dispeller of the great darkness of ignorance, you increase, at will (*kāman*), the humility of the good (*otherwise* the stars) and at the same time drive away Cupid (*Kāma*) by your intense devotion to the feet of Śubhēndu. O Padmanandi-panḍita, a moon to the water-lilies the hearts of the learned, though full of forbearance and brave in tearing asunder Cupid, you are renowned in the world as one devoid of forbearance and incapable (*akshama*, otherwise, as one unattached to the world or free from any earthly desire). O Padmanandi-panḍita, lord of ascetics, favorite disciple of Śubhachandra, in you, a supporter of the learned, arises great sympathy on seeing the clouds the *munis* other than you.

By the illustrious Adhyātmi-Śubhachandra-dēva's own disciples Padmanandi-panḍita-dēva and Mādhavachandra-dēva was the epitaph caused to be made as an act of reverence. May prosperity be to the doctrine of Jina.

66 (42).

Date A. D. 1176.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May the great ocean of nectar consisting of the group of the illustrious Nābhēya-nātha (Rishabha) and other great holy Jinās continue as long as the

¹In the three succeeding stanzas there is a pun on some of the words.

moon and stars endure—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring,) which has the shouts of joy of the people distinguished by the token of the excellent *syātkāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean arose the groups of excellent jewels the mighty and illustrious munis, Gautama and others, endowed with the seven great supernatural powers.¹ In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Koṇḍakundāchārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umāsvāti-munīśvara and Grīdh-rapiṇchhāchārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiṇchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Gunanandi-paṇḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunder-bolt to the mountains the false systems of philosophy, was the sage Dēvēndra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvati, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rattling elephants the five senses, honored by the learned, favorite of Sarasvati, was Kaladhautanandi-munipa. His disciple was the philosopher Ravichandra, also known as Sampūrṇachandra-siddhānta-muni, whose disciple was Dāmanandi-muni. His eldest son, instructor of the blessed (the Jainas), vanquisher of Cupid, of a pure mind free from pride, was Śrīdharadēva of great renown, among whose disciples shone Maladhārī-dēva and Śrīdhara-dēva, whose feet were honored by the crowns of bowing kings. Resplendent in the circuit of the earth is the world-renowned Śrīdharadēva-munipa of noble conduct, captivator of the heart of the goddess of penance, a terrible thunderbolt to the mountain ignorance, whose lotus feet are illumined by the rays of the gems on the heads of the hosts of bowing kings. His disciple, a sun to the lotuses the blessed, pre-eminent for his good conduct, a full moon to the ocean the teachings of the great Jinas, an emperor of philosophy, was the renowned Māghanandi-munipa, by whose fame, bright as camphor and pearls, all the regions were made white. His disciple, of pure conduct, lord of

¹See page 16, note 2.

the goddess of fame brilliant as the autumnal moon and the white jasmine, a black cloud to the flames of the wild fire the arrogance of the proud Cupid, a full moon of the autumn to the ocean the sayings of the great Jinās, an emperor of philosophy, was the celebrated Guṇachandradēva-munipa. His colleague was Mēghachandra. When the moon Mēghachandra, spreading the moonlight fame, rose, it was but natural that the ocean of philosophy should rise high; but it was a wonder witnessed on the sea-girt earth that the lotuses the science of music and dramaturgy (*Bharata-sāstra*) remained always full-blown. His colleague was Chandrakīrti. The appellation Chandrakīrti is quite appropriate to this emperor of *bhaṭṭa-rakas*, whose bright fame, like the moon, makes the whole world white. His colleague, a lion to the elephants the Naiyāyikas, a sun in dispelling the dense darkness the Mīmāṃsakas, a wild fire to the forest the Bauddhas, was the great Udayachandra-pañḍita-dēva. The disciple of the lord of ascetics Guṇachandra was the emperor of philosophy Nayakīrti-munindra, who understood the full meaning of the teachings of the great Jinās.

Be it well. With the lotuses his feet adorning the pond the cluster of rays of the pearls set in the crowns of kings who always bowed to him; a joy to the hearts of the blessed; sun in the sky of the Koṇḍakunda line; conqueror with ease of the formidable Cupid; resplendent like the stream of rut of the lordly elephant the Dēśtya-gaṇa; taking delight in making gifts; a lotus of the clear pond the Pustaka-gaehchha; a celestial tree to panegyrists; a bee at the lovely lotuses the feet of the illustrious Guṇachandra-siddhanta-śhakra-vartī; with a mind perfected by the removal of all faults,—was the illustrious Nayakīrti-siddhanta-śhakra-vartī. To describe his greatness. A mirror to the lotus face of the woman literature, a crest-jewel of good conduct, a moon in raising the ocean the Jaina scriptures, leader of philosophers, was the illustrious Nayakīrtidēva-munipa, who destroyed the three *śalyas*¹, the three *gāraṇas*² and the three *daṇḍas*³. His colleague was Guṇachandra-dēva's son Maṇikyanandi-munipa, who had reached the other shore of the ocean of philosophy. The emperor of philosophy Nayakīrtidēva-munipa, a thunderbolt to the great mountain the fierce Cupid, whose fame, bright as pearls, milk, Śiva's smile, Balarāma, the white jasmine, the moon, the Ganges, camphor and alum, made the interior of the three worlds white, attained great celebrity in the world. (On the date specified in the Śaka year reckoned by the holes, the numeral nine, the sky and the moon—1099), the renowned Nayakīrtidēva-munipa, emperor of philosophy, went to *svarga* (or heaven). May the illustrious emperor of philosophy, Guṇachandradēva's son Nayakīrtidēva-munipa, a moon in raising the ocean

The three *śalyas* or darts are (1) *mithyā-śalya* (false belief), *māyā-śalya* (fraud) and *niddā-śalya* (covetousness)

² The three *gāraṇas* are (1) *pañcha-sāṇḍa* (cutting, grinding, cooking, carrying water, sweeping), (2) *śrī-mohaddi* (love of women, etc.), and (3) *parigraha* (land, house, cattle, grain, bipeds, quadrupeds, conveyance, bed, servants, vessels).

³ The three *daṇḍas* are hurtful acts of body, speech and mind.

the teachings of Jina, a mine of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). The emperor of philosophy Nayakīrtidēva-munipa was superior to the lord of Khacharas (Jīmūtavāhana) and Bali in liberality, was superior to Mēru and the famous Kailāsa in weight (dignity), was the guru of the praiseworthy Irungōla, and was a true guru of the whole world.

His disciple, a fierce sun to the mass of darkness the pride of Cupid, honored by all, was Mēghachandra-vratindra, whose fame, white as the moon, the autumnal cloud, a cluster of waves of milk, and alum, made all the regions white. His colleague, a sun to the lotuses his followers, an emperor of good conduct, eschewer of all worldly thoughts, was Maladhāri-svāmi, a resident of Anṇitāṭaka, whose chest had a thick layer of dirt resembling a strong armour put on for fighting Cupid. His colleague was the modest Śrīdharadēva who was a matchless expert in the world in the *mantras* concerning the six acts¹ and in medicine curing diseases of various kinds. His colleague was the celebrated Dāmanandī-traividya-munīśvara, who was well-versed in logic, grammar, philosophy, literature and all other sciences. A sun to the lotus-plant the Jaina religion, a gale to the cloud the Naiyāyikas, a terrible thunderbolt to the mountain the Chārvākas, an Agastya to the ocean the Bauddhas, a lion in breaking open the head of the scent-elephant the Mīmāṃsakas, Dāmanandī-munipa, chief of the *traividya*s, was resplendent on the earth. His colleague, favorite of fame bright as the milk ocean, alum, the moon, the white jasmine and the white lily, a moon in raising the ocean philosophy, an ocean of altruism, lover of the lotus feet of the renowned Nayakīrtidēva-munipa, was the emperor of philosophy Bhānukīrti-munipa. Renowned on the earth was this Bhānukīrti-vratindra, the favorite of fame resembling Ādiśeṣha, the milk ocean, Kailāsa, a white umbrella, the Ganges, Śiva's smile, the elephant Airāvata, alum, Nandi, a white cloud, dew, a pearl necklace, Indra, a white lotus, Balarāma, Sarasvatī, the conch, the swan, the moon and the white jasmine. His colleague was Bālachandra-muni. How can Bālachandra-muni, who is adorned with a lovely circular shape (*otherwise* with pure character), who is possessed of all digits (*otherwise* versed in all arts), who has destroyed Cupid, and who brings happiness to the hearts of all those separated from their lovers (*otherwise* of the great ascetics), be compared with the crescent moon, who is crooked, wanting in digits, a friend of Cupid, and an enemy of those separated from their lovers? A valiant lion able to tear asunder the rutting elephant the fierce Cupid, a moon in expanding the lilies the blessed, was Bālachandra-munindra.

Victorious in the world was the chief of the *bhaddrakas* Mēghachandra-vratindra, who was a devotee of the feet of the illustrious emperor of philosophy

¹ The reference is probably to the six acts performed by means of magic—(1) *śānti*, (2) *śailāraṇa*, (3) *stambhāna*, (4) *cideśha*, (5) *uccheśhāna* and (6) *māraṇa*.

Nayakīrti-vratīśā and who made all the regions white by the splendour of his fame white as Kailāsa, a stream of milk, alumn, the Ganges, a pearl-necklace, the moon and the white jasmine. An ocean in profundity, a celestial tree in liberality, a fierce sun in splendour, a moon in *kaldh* (digits, *otherwise* arts) a Mandara in firmness, was the leader of the *bhaṭṭārakas* Māghamāndi-muni, who was dear to the heart of the goddess of pure fame filling the whole earth. Resplendent on the earth was the chief of sages Prabhācandra who gratified the desire of all by bestowing wealth (*otherwise* who filled all the regions with his rays) and who was a joy to the circle of the earth (*otherwise* to the water lilies). His colleague was the chief of enchanters (*mantra-vādi*) Padmanāndi-muninātha by whom hosts of cruel imps were brought under control, the nectar of whose speech destroyed all kinds of poison and whose system of treatment conduced to the health of all people. His colleague, a necklace on the two firm breasts of Sarasvatī, was the profound and venerated Nēmicandra-munipa, by the diffusion of whose fame, resembling the moon's rays, the autumnal cloud, the milk ocean and Kailāsa, the interior of the pot in the shape of the mundane egg (*Brahmāṇḍa-bhaṇḍa*) was rendered white.

The superintendent of the treasury, chief of all ministers, a devotee of the two lotus feet of Nayakīrtidēva-munipa, an abode of fame and fortune, altruistic in conduct, protector of the Jaina religion, an ocean of perfect faith, was the world-renowned Hulla. The head of the accountants, a chief minister, a treasure to all the learned, eager in making great gifts of food to the four castes, a devout student of literature, sole abode of kindness, lord of the goddess of fame bright as the moon, was the illustrious Nila whose mind was purified by the Jaina religion. His deity being Jina, his guru the renowned Nayakīrti-yōgīśvara, his mother Jōgāmbā, his father the chief Bannadēva, his daughter Kāmalatā, and his son, the lord of Pura (?city), Mallinātha, the minister Nāgadēva, husband of Chāṇḍāmbikā, shone on the earth. Worshipper of the two lotus feet of the renowned Nayakīrti-yōgīndra who was a treasure to the learned, dear to the heart of Sarasvatī, was Nāgadēva, by whose fame, brilliant as the celestial elephant and the autumnal moon, all the regions became white. Desirous of doing an act of reverence in memory of the renowned Nayakīrtidēva-muninātha whose fame was bright as milk, the chief of ministers, Nāga, the splendour of whose fame made the circle of the regions white, caused to be erected, through devotion, an epitaph to last as long as the sun, moon and stars endure.

67 (54).

Date A. D. 1129.

May he protect the circle of the *chakōras* the blessed—Vardhamāna-Jina, a moon to the illustrious Nātha race, honored by the court of Indra, supporter of the good, a large and excellent globe of light dispelling the darkness of the world purified by the ambrosial stream of his learning, through whom the great glory of

the ocean of pure religion increases. May the *gani*¹ Gautamasvāmi, bearing also the well-known significant name Indrabhūti, be victorious, who, by means of the seven supernatural powers, places the three worlds at his feet, and, entering the ocean of whose knowledge from the slope (*totherwise* the throat) of the Himālaya mountain Vira (i.e., Mahāvira or Vardhamāna) and being absorbed by the clouds the learned, the unimpeded Ganges of speech purifies the world. May the Indras the Śrutakēvalis whose bodies (knowledge) are safe (is confident) having a thousand eyes (kinds of argumentation) produced at the sight of the chief of saints (derived from the philosophical system of the Tirthankara), and who are worshipped by the heads of the host of gods (of a host of learned men) break asunder the tokens of the mountains the false religions with the thunderbolt their thundering speech. Say, how can the greatness be described of Bhadrabāhu whose arms have grown stout by subduing the pride of the great wrestler delusion, and through the merit of being whose disciple the renowned Chandragupta was served for a very long time by the forest deities. By whom on this earth is he not worthy to be honored, the lord Kaundakunda, a bee to the beautiful lotus-bands of the *chirapaṇi*², who adorned the regions by his fame brilliant like the white jasmine and who firmly established sacred knowledge in Bharata (India)? Worthy of honor is the teacher Samantabhadra, the head of a *gana* (or school), skilful in reducing to ashes the disease *bhasmuka* (morbid appetite), receiver of an exalted position from the goddess Padmavati, who summoned Chandraprabha by the words of his spells and through whom in this Kali age the auspicious Jaina path became again and again auspicious on all sides. The following statements of his indicate his display of eagerness to commence disputations:—

“At first the drum was beaten by me³ within the city of Pāṭaliputra,⁴ afterwards in the country of Mālava, Sindhū and Thakka,⁵ at Kāncīpura, and at Vaidīśa⁷. I have now arrived at Karahāṭṭaka⁶, which is full of soldiers, rich in learning and crowded (with people). Desirous of disputation, O king. I exhibit the sporting of a tiger. When the disputant Samantabhadra stands in thy court, O king, even the tongue of Dhārjati (Śiva), who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?”

The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *gladi* suns⁸, was vouchsafed by

Simhanandi-muni to his disciple¹ also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder² by him with his sword? Could the king of serpents, though possessed of one thousand throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage Vakra-griva, who, favored by the Śāsanadēvatā, while the necks of the devils the disputants were bent with shame, briefly expounded here the meaning of the word *atha*³ during six months? O lords of poets, your praises will not do him justice by any means; simply make obeisance to Vajranandi-muni, who composed the *Navastōtra*, an elegant work embodying the variety of the teachings of all the Ariants. Unique is the greatness of the guru Pātrakēsari, to whom, owing to his devotion, Padmāvatī became a helpmate in refuting the *trilakṣaṇa* theory⁴. Praise ye that Sumatīdēva who, out of affection for you, composed the *Sumatīsapṭaka*, which displays errors of wise thoughts and removes the pain of worldly existence to those who, avoiding the wrong path, desire the path of truth. O wonder! Having brightly risen in the southern region, the sage Kumārasēna set (i.e., died) there alone, and the splendour of this unique sun of the world remains the same. How is it possible not to praise the noble chief of sages, Chiutāmapi, who composed for use in every house the *Chintāmapi*, which contains fine thoughts on virtue, wealth, pleasure, and salvation, for men who are (thereby) enjoying sweet happiness? A crest-jewel of poets and the author of a worthy poem named *Chāḍmapi*⁵, Śrīvarddhadēva alone was possessed of sufficient merit to acquire fame. He was thus praised in verse by Daṇḍī⁶:—

“Śiva bore Jahnu's daughter (Gangā) on the top of his matted hair. O Śrīvarddhadēva, you bear Sarasvatī⁷ on the tip of your tongue.”

Though, like the sage Mahēśvara, Mahēśvara (Śiva) has overcome Cupid, supports the *gaya* (Pramathā hosts; otherwise followers or disciples), and touches with his feet the crests of mountains (otherwise of kings), still he cannot equal the sage Mahēśvara who is versed in all arts (*kālās*), (while Śiva has only one digit (*kālā*) of the moon on the head), and the celestial river (Gangā) of whose fame flows over the glittering crowns of the eight regents of the quarters (while the Gangā on Śiva's head descends only on earth). Who in this world can praise that sage? Worthy of worship is the lord of sages, Mahēśvara, who was victorious

¹The Ganga king Koṅguṣivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword.

²*Khaṇḍo* is most probably a mistake of the engraver for *khaṇḍyō*.

³This is the first word in several Sanskrit works.

⁴The three qualities or characteristics (*lakṣaṇa*) of matter are said to be origination (*utpāda*), perishing (*vyaya*) and continuance (*dhrauvya*). According to Professor Pathak the *trilakṣaṇa-hētu* is discussed and refuted in Pātrakēsari's *śiṣyasahasri* and *Pramāṇaparikṣhā*. *Journal Bombay Branch R. A. Society*, XVIII, 232.

⁵Bhaṭṭakalanka in the introduction to his *Karṇāṭaka-Śabdānuśāsanam* mentions a Kannada work *Chāḍmapi* and describes it as being a commentary on *Tatīrthā-mahāśāstra*, containing 96,000 *granthas* or verse-measures. But he does not name the author, nor does he tell us that the work is a poem.

⁶Daṇḍī most probably flourished at the close of the 7th century. See *Ind. Ant.* for 1912, p 92. There is a reference to the river Sarasvatī also.

in seventy great disputations and in innumerable others, and who was worshipped (even) by the Brahmarakshas¹. Who can comprehend (the greatness of) the blessed Akalankadēva, by whom Tārā that had become secretly manifest in a pot as her abode was overcome along with the Bauddhas; to whom the gods of the heretics, burdened with his seat which they carried, did obeisance with folded hands; and in the dust of whose lotus feet Sugata (i.e., Buddha) performed an ablution as if in expiation of his sins? The following is reported to be his own description of the greatness of his extraordinary faultless learning:—

“O king Sahasatunga², there are many kings with white parasols; but kings who are victorious in war and distinguished by liberality, like you, are hard to find. Just so, there are many scholars in the Kali age; but no poets, pre-eminent disputants, orators and experts in making researches in various sciences, like me.”

Obeisance to Mallishēpa-Maladhāri-dēva³.

“As you, O king, are well-known on earth as skilled in putting down the arrogance of all enemies, so am I famed on this earth as the destroyer of all the pride of scholars. If not, here I am, and here in your court good and great men are always present. Let him who has ability to speak, if versed in all sciences, dispute (with me). It was not with a mind influenced by self-conceit or filled with hatred, but through mere compassion for those people who, having embraced atheism, were perishing, that, in the court of the shrewd king Himasītala, I overcame all the crowds of Bauddhas⁴ and broke Sugata⁵ with my foot⁶.”

Only Pushpasēna-muni, of whom that revered great one (i.e., Akalanka) was a colleague, is the abode of greatness. Is not among flowers only the lotus, whose friend is the sun, the abode of the sports of the goddess Śrī? If scholars were able to understand correctly the unassailable style, which put down the pride of all disputants, of the *guru* (preceptor; otherwise Brihaspati) Vimalabandha-mu-
mudra, would they not then be able to explain the style of Brihaspati? For, the following verse of his, which caused grief to the hearts of hostile disputants, speaks of hanging up a notice (in public):—

¹Ghosts of wicked Brāhmaṇas

²Probably a Rāshtrakūṭa king

³These are words introduced by the engraver at the end of the north face of the pillar, they have nothing to do with the context.

⁴Wilson in his introduction (p. 40) to the Mackenzie Collection, has the following - The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kanehi, where they flourished for some centuries, at last, in the eighth century, Akalanka, a Jain teacher from Śravana Belgola, who had been partly educated in the Bauddha College at Ponataga Nagaram (near Trivatur), disputed with them in the presence of the last Bauddha prince, Himasītala, and having confuted them, the prince became a Jain and the Bauddhas were banished to Kandy.

⁵The reference is evidently to an image of Buddha

⁶This forms the last verse of a small work named *Akalankakāya*, said to have been written by Akalanka.

"At the gate of the large palace of Śatrubhayankara¹, which is thronged with troops of horses and lordly elephants of various kings who are constantly passing (in and out), was eagerly put up by the high-minded Digambara Vimāla-chandra a notice addressed to the Śaivas, the Pāśupatas, the sons of Tathāgata (i.e., Buddha), Kāpālikas and the Kāpilas."

O good men, if you are afraid of being overcome by the devil sin, then serve the sage Indranandi, who is honored by many kings. Skilled in erases of chains of arguments², eloquent among the learned³, Paravādimalladēva is doubtless a god. When asked for his name by Kṛishṇa-Rāja⁴, he gave out to him the following derivation of his name:—

"The position other than the one taken up is *para* (the other); those who maintain it are *paravādīnah* (maintainers of the other); he who wrestles with them is *paravādimalla* (the wrestler with the maintainers of the other): this name, good men say, is my name."

Let him be borne on the head (i.e., be honored), the ascetic Āryadēva, the best of teachers, establisher of the doctrine, who, observing the vow of *kriyōtsarga*⁵ when about to make the happy journey to heaven, abandoned the body. It is reported that, when a straw was placed on his ear by some people who wanted to test his self-restraint, though his attention was absent by sleep at the hour appointed for sleeping, he slowly wiped the ear with the peacock's tail, and, making way for that (imaginary) insect by gently turning round, lay down (again). O wise men, worship with (the flowers of your) words Chandrakīrti-gaṇi of sweet speech and of a fame resembling the moon in splendour, who, out of compassion towards disciples of limited intelligence of this age, by means of his intellect alone, which was as sharp as the *kūḍa* grass, condensed into his *Śrutabindu*⁶ the whole purport of the works composed by the Gaṇādhīśvaras⁷ with great prolixity. We bow to the saint named Karṇaprakṛiti, a thorough master of the Jaina Doctrine, disposed to deeds of pure virtue, obeisance to whom secures deliverance from the (eight) terrible kinds of *karma*. To be honored is Śrīpālādēva, from whom the good derive the knowledge which discerns the truth, and who, though an expositor of all sciences, accepted the title *Tṛairidya* (versed in three sciences⁸) also. The high-minded teacher Matisāgara (i.e., the ocean of intelligence), in whom the mass of the water of darkness (or ignorance) was drunk up by the brilliant flame (of

¹Probably the title of some king.

²*Ghaṭa-vāda* is literally 'an argument about the pot,' *ghata* being one of the favorite examples of the logicians.

³*Kāśit* appears to be used here in the sense of *lucid*.

⁴Evidently one of the Rāshtrakūṭa kings of that name.

⁵Maintaining the limbs in a state of absolute immobility. It is defined as *kriyā-kriyā-mūrti*.

⁶Apparently the name of a work.

⁷The Gaṇādhīśvaras or pupils of Mahāvīra, such as Gautama.

⁸See page 25, note 9.

Grammar, logic and philosophy.

knowledge, or of the submarine fire) and from whom arose the beautiful brilliant gems of many excellent pure virtues which adorned the heads of kings, made the circle of the earth a pure holy place. Alone victorious is the great sage Hēmasēna, bearing the distinct title Vidyā-Dhanāñjaya¹, at whose attack even the abode of ashes (Śiva), who wears the lovely crescent of limited lustre of the moon, becomes powerless. The following verse containing a solemn declaration made by him in the king's court rendered the hostile disputants, who had ascended the mountain of false pride, miserable with the fear of falling to the ground through defeat:—

"Whoever, inflated by his diligent study of logic and grammar and by his intelligence, competes with me in disputation before learned umpires in the presence of kings, on that scholar I will certainly inflict a thorough defeat, which cannot be described in words. Know, O king, that such is the conviction of Hēmasēna."

To be honored with praise is Dayāpāla-muni, who composed the beneficial *Rūpasiddhi*² in dignified style for men desirous of welfare, and who, owing to his greatness, had a recognised position on the head of the good. His preceptor being Matisāgara, producer of the moon of glittering fame; his fellow-student the illustrious Vādirāja, the head of a *gana* (or school); the lord Dayāpāla-vraṭi is alone extremely fortunate, in whose mind—let alone the thought of taking others' property—there was hatred of his own body. Speech which illumined the three worlds has issued only from two persons on this earth: one, the king of Jinās, the other, Vādirāja. To be served by the wise is Vādirāja, the parasol of whose fame always covered the sky and was eager to outshine the disc of the moon; near whose ears glittered rows of the *chauris* of speech³; who had the honor of a worthy-to-be-worshipped lion-throne (or of a seat worthy to be worshipped by king Jayasinha); and whose high excellence caused all the subjects the disputants to utter shouts of 'Victory!', 'Victory!'. To his merit refers the following flow of elegant words of the poets:—

Obeisance to the Arhat⁴.

"In the victorious capital of the illustrious Chālukya emperor, which is the birth-place of Sarasvatī, the drum of the victorious Vādirāja roams about making without a stick these sharp sounds (addressed to its master): *jahi* or strike (the rival disputant), with rising pride in disputation; *jahihi* or dismiss (the rival declaimer), with supreme pride in declamation; *jahihi* or dismiss (the rival orator), impatient of his discourse; *jahihi* or dismiss (the rival poet), with pride in clear, soft, sweet and pleasant poetry⁵. The king of serpents, whose thousand tongues

¹In allusion to Śiva's defeat by Arjuna, also called Dhanāñjaya.

²This occurs as the name of Dayāpāla's work in E.C. VIII, Nagar 37, of A.D. 1147.

³According to the Jains so and is a substance of white colour *śūdra-dearyam śūdra-nirama*. See *Saṁdhamanidarpana*, sūtra 9, p. 7.

⁴See page 27, note 3.

⁵In Jaina and Lingayat literatures four kinds of scholars are often mentioned, namely, *kavi* (poet), *gamaki* (declaimer), *vaṭi* (disputant) and *orator* (orator). This verse refers to Vādirāja's pre-eminence in these four kinds of scholarship.

are well-known, lives in Pātāla (the lower world); and Dhishana (Bṛihaspati) whose disciple is the bearer of the thunderbolt (*i.e.*, Indra), does not stir out of heaven; let these two live owing to the strength of their abodes; what other disputants do not give up their pride and bow in the king's court to the all-conquering Vādirāja? May these loud shouts for help of the ancient sage (*i.e.*, Brahmā) protect you:—

“The sage Vādirāja now takes away with eagerness from my side Sarasvatī, though she is firmly attached to me through long association. Ah! Ah! Look! Look! Is this the way of ascetics?”

Wise, of superhuman qualities, dispeller of darkness by the rays of true knowledge, was Śrīvijaya of revered name, the splendour of the moons of whose five toe-nails was rendered charming by the twilight redness caused by the jewels on the head of the Ganga king. This revered one was (thus) praised by Vādirāja-dēva:—

“All that double excellence of learning and penance, which had formerly been brought to the highest pitch by dint of long application in the sage Hēmasēua, must have mostly passed over to Śrīvijaya when he occupied his seat. How else (could he acquire) such learning and such penance so soon?”

I resort to the lord of sages Kamaḷabhadra, who obtained fame on this earth by the multitude of his sin-destroying virtues, and in whom there is great learning but no conceit, brilliant penance but no fierceness, might but no haughtiness. I resort, for purifying myself, to the extremely pure lake Kamaḷabhadra, by the mere thought of which the mind of good pilgrims on this earth becomes perfectly pure. Let good men who are considered as learned on this earth praise the great scholar, who adorned the name Dayāpala, to whom alone the title of *Paṇḍita* was suitable, the fortunate one, resplendent with a multitude of ornaments of jewels virtues, who, though the foremost of ascetics, was embraced in this Kali age by Sarasvatī with all her parts. Victorious is the subduer of the pride of Cupid, knower of all sciences, conqueror of all disputants, Dayāpala-dēva, whose pure fame pervaded the circle of all quarters and whose feet were reddened by the jewels in the crowns of bowing kings. Who is able to describe as “such and such” the ability of the ascetic Śāntidēva, having worshipped whose pair of pure lotus feet, the Poysaṇa king Vinayāditya brought the goddess of wealth to the territory under his rule? Rare indeed are such men possessed of great and brilliant glory. Alone fortunate is the sage, on whom the Pāṇḍya king, who had acquired superior knowledge through his favor, conferred the name *Sadmi*, and who had the celebrated title Śabda-chaturmukha (conferred on him) in the court of king Āhavanalla. A jewel of the beryl-producing tract of Muḷlāra, possessor of faultless qualities, the head-ornament, consisting of a mass of great splendour, of kings, was the lord of

scholars (*Paṇḍitas*) Guṇasēna¹, who was worthy to be worshipped by those desirous of welfare, seeing that by the mere smell of the medicine of his speech men were made to attain an undecaying condition. I worship thee, O Ajitasēna, who art eagerly worshipped day by day by those who know the science of *syādvāda*, who art an extraordinary sun on earth in dispelling the mass of darkness in the mind, and through whose contact the lotus of the mind of those who devoutly bow to thee shakes off the burden of sleep and becomes the abode of wide expansion. Avoid² the ornament of false speech; give up arrogance: profess *syādvāda*; bow³ with humility to Vāḍibhakanthirava (the lion to the elephants the disputants). If not, you will be perplexed by fear on hearing his loud roar, through which the elephants the disputants are quickly precipitated into the pit of the ruined well of defeat. His virtues successfully rivalling the white jasmine; his speech, like his fame, being charming like the pleasant flow of a stream of nectar; the splendour of the moons of his toe-nails being dear to the *chakoras* the crowds of kings—of which praise is the lord of ascetics, Ajitasēna, not worthy? Resplendent is Vāḍibhasinuba³ Ajitasēna, the head of a school, splitter of the frontal globes of all the rutting lordly elephants the disputants, whose lotus feet were kissed by the tops of the glittering crowns worn on the howing heads of all kings. The following words of his indicate the intensity of his indifference to the world:—

“I have acquired the holy doctrine of Jina, which is difficult of acquisition for living beings in the three worlds, which resembles a band held out to men immersed in the ocean of the world, and the acquirers of which are adorned by the glory of perfect knowledge that is independent of extraneous help. Therefore, what is difficult for me? Of what should I be afraid? What attachment can I either have to this body? I have now recognised the sovereignty of the soul characterised by infinite knowledge, etc. For its acquisition, my mind dwells on it alone waiting for an opportunity. The desire for other happiness, namely, that of an Indra and that of an emperor, has been given up. Therefore, enough, enough of the futile ways of the world which tempt the ignorant. Let one, ignorant of the fact that the soul is an embodiment of the knowledge of all objects and that his own mind, if constantly tranquil, is a means of attaining it, strive outside with a mind tainted by love and hatred. How can one who knows it (soul) strive even for a moment for anything other than it.”

The following is an inadequate description of the eminence of the vast scholarship of his two disciples, Śāntinātha-paṇḍita and Padmanābha-paṇḍita, who had the other names Kavita-kānta and Vāḍikolāhala respectively.—

¹Nos. 31, 35, 37 and 38 of *Coorg Inscriptions* (Revised edition), which are all at Mullar in Coorg, name this guru, and No. 31 tells us that he died in A.D. 1064.

²The forms *pariharita* and *dhamita* are used where we should expect *pariharata* and *dhamata*.

³His title.

"O Śānti', lord of the goddess of fame pervading without interval all directions, the lovely abundance of skill, worthy of being respected by the best of all scholars, which, having resorted to you, of great intellect, Sarnsvati acquired after a long time, even she is not able to describe. How can we then describe it? Having lost the abundance of their great pride (*otherwise* iehor), having forgotten the fierceness of their envy, uttering pitiable cries, and not knowing where to go, —the elephants the hostile disputants, ah! run away trembling at the smell of the scent elephant the learned PadīnanAbha."

May Kunnārasēna protect us, the performer of the misery-removing Jaina penance, from whom ascetics received both initiation and instruction, and whose pure life was an example of the path to bliss. May tho possessor of fierce glory resulting from the practice of the twelve kinds of penance¹, a lion in splitting in two the intoxicated scent elephant Cupid—the destroyer of the dignity of the world, the preceptor Mallishēna-Maladhāri-dēva, whose feet adorn the crests of kings, have mercy on me. I bow to the lord of sages, Maladhāri, possessed of the great wealth of true self-restraint, whose heart was firmly engaged in the work of beating the enemy ignorance, and even the dirt accumulating on whose body was alone able to wash off the soot of ugly impurity in the minds of those who bowed to him with manifest devotion. May the abode of the splendour of the omniscience of great penance, which was like a wild fire to the ancient forest of mundane existence filled with a mass of deep darkness, the king of sages Mallishēna, whose lotus-feet attracted a crowd of bees the blessed, sport in the dwelling of my mind. Worthy to be worshipped is the Rāhāna mountain² to the jewels good qualities, purifier of the earth by his wonderfully beautiful conduct, the preceptor Mallishēna, whose body was covered with dirt for securing purity, who professed poverty for securing the goddess of sovereignty of all the three worlds, and who practised penance, surpassing fire (in heat), for removing the great torment (of the world). How should he not cause wonder by his conduct, the sage Mallishēna, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, and who, though a lover of emancipation (*otherwise* pleasure), yet is the foremost of ascetics. Obeisance to the lord of ascetics, Maladhāri, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom the bow of Cupid was conquered, to whom sages make obeisance, from whom ascetics obtain decisions relating to the āgamas, who has mercy on living beings, and in whom resides virtue.⁴ At the holy place of Dhavaḷasarasa⁵, he, of firm mind, practising the final stage (of penance) rendered pre-eminent by renunciation and meditating on the

¹ Same as Śāntinātha.

² See page 6, note 2.

³ Said to be Adam's Peak.

⁴ Another instance of a verse in which the seven cases of *yak* are used in regular order. See page 19, note 3.

⁵ Belgola.

great reflections, abandoned his perishable body as if to produce the complete destruction of Cupid who springs from the body. By that magnanimous one, whose mind had become a bee at the divine lotus-feet of the illustrious Ajitasēna-pāṇḍita-dēva, and who was about to abandon his body according to the rite of *sallekhaṇa* celebrated in the *āgamas* of the Jainas, was composed extempore this faultless verse for illustrating the ripeness of his own mind for the satisfaction of the whole congregation that had assembled with the desire of witnessing the rite of *samādhi* and of performing appropriate services:—

“Having obtained the triad of jewels¹ mentioned in the *āgamas*, having refrained from causing pain to all living beings, and having asked forgiveness at the feet of Jina, we abandon the body and enter heaven.”

(On the date specified in the Śaka year reckoned by the cypher, the arrows, the sky, and the earth—1050, the year Kīlaka), at Śvētasarōvara, the sage Mallishēpa, the lord of ascetics, went to the city of the gods in consequence of three days' fasting.

Mallinātha, a lay-disciple of the illustrious Maladbāridēva, and a Mahēśvara (Śiva) to the Cupids titled scribes, wrote (the above). Gangābāri, a forehead-ornament of titled sculptors², engraved (it).

68.

Date about A. D. 950.

Vaijabbe, daughter of the illustrious Beṭṭadavo , having observed the vow at the holy place Kalbappu, by *sanyasana*.

69 (55).

Date about A. D. 1100.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syddvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. In the doctrine of the illustrious Vardhamāna of increasing fame, arose the leader of the Mūla-saṅgha, named Koṇḍakunda, who was the head of a *gaṇa* or school. In his line, in the celebrated Dēsika-gaṇa, was born the virtuous Dēvēndra-saiddhānta-dēva, who was honored by Dēvēndra. His disciple: victorious is Chaturmukhadēva, a sun to the assemblage of lotuses the hearts of lords of the rutting elephant Cupid. He acquired the lion in splitting the frontal globes of the rutting elephant Cupid. He acquired the name Chaturmukha, having made himself famous by an eight days' fast at each of the quarters, so that people said, “This is indeed *kāyōtarga*”, and having

¹Samyak-jñāna, right knowledge, *samyak-darśana*, right faith, *samyak-cāritra*, right conduct.
²Rāndri is a corrupt form of the Sanskrit *rāpāṇḍri*, a sculptor.

³See page 28, note 6.

broken his fast after the lapse of a month. His disciples, stainless of virtues, pre-eminent among poets, declainers, disputants and orators¹, lords of the lady pure fame, were eighty-four in number. Among them, the virtuous Gôpanandi, a Brahman in poetry and pre-eminent in logic, whose fame was free from the stroke of the hammer of time, attained renown in the Vakra-gachchha. Victorious on earth is Gôpanandi, a moon to the bright milk ocean the Jaina religion, a sun to the assemblage of lotuses the blessed, and the foremost of the Dêsiya-gana. Charming by his great fame, a Mëru in self-respect, favorite of the auspicious goddess of penance, the world-honored Gopapandi caused the Jaina religion, which had for a long time been at a stand-still, to attain the prosperity, and fame of the time of the Ganga kings—a feat which was quite impossible for any one. This lord of ascetics, Gôpanandi, attained celebrity, being praised by the people with joy as a bee at the lotus-feet of Jina, as the destroyer of the pride of Cupid, as the eradicator of *karma*, as dear to the heart of Sarasvati, as a thunderbolt to the mountain the crowd of disputants, as a beautiful receptacle of (the praise of) learned men, as the celestial gem to the blessed, as proficient in all sciences, and as a Brahman in poetry. O Sâṅkhya, do not oppose, but be silent; O Bhautika, do not become inflated with pride; O wise Banddha, do not show your head, be off, be off; O Vaishnava, conceal yourself, conceal yourself; O sweet-tongued Chârṇaka, give up the pride of the power of your speech; will the intoxicated elephant Gôpanandi, the chief of sages, tolerate your arrogance? Ah! the scent elephant Gôpanandi, resplendent like the elephants of the regions, chased away (opponents) in the paths of the six schools of logic, so that Jainini was stunned, the Vaiśeṣhika tripped and fled, Sugata stopped and stamped the seal, Akshapâda eagerly put on bangles, the Lokâyata lost his ? pride, and the Sâṅkhya took refuge. The clear sharp sound of the ? drum of the eloquent Gôpanandi spread to the regions, proclaiming: He is indeed the shutter up of the mouth of the hostile disputant who attempts to speak; the great victorious rod of Yama (the god of death) to the power of speech of the eminent disputant; a Śiva to the demon the vile arrogant disputant who uses incorrect language; a terror to the proud disputant who argues crooked topics. O Gôpanandi, who art a treasury of supreme penance, the sole kinsman of the world, a full moon in the sky of the Jaina doctrine, a charming expositor of all *agamas*, fundamental truths, categories, and sciences, and a wearer of the jewel ornaments virtues, I fail to see any one on earth who can in any manner be an equal to thee! O brother, which (qualities) can I describe of the honor-conferring Gôpanandi, whether his auxiliary vows (*guṇa-vrata*)², power of unaking gilts, power of self-respect, or power of knowledge?

¹See page 29, note 5.

²*Guṇa-vrata*, which assist in keeping the five *mahā-vrata* (vow of chastity, and vows against killing, lying, stealing and covetousness), are three in number: (1) *digvrata-parimāṇa* (setting bounds to one's travels), (2) *upabhôga-paribhôga-parimāṇa* (limiting the number of things one may use) and (3) *anartha-dasôḍa* (guarding against unnecessary evils).

His colleague, a sun in adorning the lotus-lake logic, a sun to the lotus grammar, a sun to the lotuses scholars, was the illustrious Prahāchandra, who was the lord of the splendour of his lotus-feet which were smeared with the saffron paste the glittering cluster of rays of the gems set in the diadem of Bhōjarāja, king of Dhārā. May he continue long! The scholar Prahāchandra, unassailable by disputants, a goad to the elephants great¹ disputants, was the disciple of Chaturmukhadēva. His colleague, a thunderbolt to the mountains the Bauddhas, a moon to the group of lotuses the Naiyāyikas, a grinding stone to the great disputant, the vile Vishnubhaṭṭa, was the learned Dāmanandi. His colleague was the lord of sages, Maladhāri, (also) named Guṇachandra, who was the worshipper of the feet of Mallikārjuna-Śāntiśa in Balipura. His colleague, firm as Mēru, knower of the pure *syādvāda* doctrine, a goad to the elephants the disputants, was Maḡhanandi-siddhānta-dēva. May the renowned lord of sages Maḡhanandi, the head of the Vakra-gachchha, a moon in increasing (the volume of) the ocean of nectar the Jaina doctrine, a treasury of the knowledge of literature, a Sarasvati in the science of grammar, a dweller in the mansion of truth and other excellent virtues, a source of right conduct and knowledge, of an intellect rendered robust by arguing with the Bauddhas and others,—continue long! His colleague, a Pūjyapāda in the *Jainendra* (grammar), a Bhāṭṭakalauka in the logic of all sects, a Bhāravi in literature, great in poetry, declamation, disputation and eloquence², was the indefatigable lord of sages Jinnehandra, whose feet were worshipped by groups of ascetics, and the pure fame of whose skill in vocal and instrumental music and in dancing spread to all the points of the compass. May he continue long! His colleague, endowed with great good qualities, knower of the purport of the *āgamas* including the Jina doctrine, possessed of right knowledge and other virtues, was Devendra, the lord of sages of Vankāpura. His colleague was the lord of sages Vāsavachandra, whose intellect was well trained in the arguments of the great *syādvāda* doctrine, and who attained celebrity as Bala-Sarasvati in the middle of the Chālukya capital. His brother and colleague was the illustrious Yaśahkṛti of great renown, a sun in expanding the lotus the argument of the *syādvāda* doctrine, a splitter of the frontal globes of the elephants the Bauddha and other disputants, who was honored with a respectful offering and water for washing the feet by the king of Sinhalā (Ceylon). His colleague, beloved of the good, a disciple of the eminent lord of ascetics Gōpaṇandi who was a wrestler with wicked hostile disputants, was Trismuṣṭi-munindra, who was content with three fistfuls of food. His colleague was Gaṇḍavinukta-Maladhāri-Hemachandra, also named Gauḷa-muni, who was a disciple of the lord of ascetics Gōpaṇandi, and pre eminent for his pure faith and knowledge. (Even) formidable sins will vanish on earth at the thought of the destroyer of Cupid, possessor of pure virtues, the sage Gauḷadēva-Maladhāri.

¹ *Rudra* is apparently a mistake for *rudra*, a very common word in Jaina and Langkat works meaning 'great'. See also lines 85, 89 and 91 of this inscription.

² See page 29, note 5.

His colleague was the pure-minded Śubhaktīrīdēva, who belonged to the Mūla-saṅgha, which was free from the clouds of faults, the Dēśīgana, distinguished for right conduct and other virtues, and the excellent Vakra-gachchha, which was eminent for learning. The terrestrial globe being the court for the youthful actress his fame, how resplendent was the learned Śubhaktīrī of the Vakra-gachchha and Dēśīya-gana, who was honored by groups of kings! To his colleague Mēghachandra of inseparable glory (*otherwise* brother of Lakshmi), born in the ocean of nectar Māghanaudi-siddhānta, was born a daughter, the world-renowned Abhayachandrikā (or the moonlight¹ of security). His colleague was named Kalyāṇaktīrī, who caused prosperity to the blessed and who was an expert in exorcising Śakini and other evil spirits. His colleague, an eye on the forehead of the Lakshmi of speech sprung from the ocean of nectar the Jaina doctrine, a moon giving delight to the *chakōras* the eyes of the lady grammar, a teacher for shooting the arrows her side-glances to the lady literature, was the famous lord of sages Bālachandra, the head of the Vakra-gachchha. May he continue long! May the sage Bālachandra, a royal swan to the lotus-pond the Mūla-saṅgha, an excellent ornament of the noble Dēśīya-gana, a full moon to the milk ocean the Jināgama, the glory of the Vakra-gachchha, be victorious! Who in this world have attained celebrity like the great philosopher Bālachandra-muni by the accuracy and soundness of the exposition of the purport of all *āgamas* including the *siddhānta* (Jaina doctrine), by the discourses on the ascertainment of the fundamental truths of pure soul-knowledge, and by high scholarship in grammar, political science, dramaturgy, rhetoric and literature? Resplendent with his cool hands which gratified the desires of all (*otherwise* with his cool rays which filled all regions), sprung from Sāgara² (*otherwise* the ocean) honored by all, a joy to the circle of the earth (*otherwise* to the water-lilies), lord of the good (*otherwise* of the stars), decorated with (the ornament) the destruction of Cupid (*otherwise* worn as an ornament by Śiva), the renowned lord of sages Bālachandra³, the emperor of the Jaina doctrine, bore on earth a truly significant name.

In the line of Vaddadēva of the Koṇḍakundānvaya ?school of the Vakra-gachchha of the Dēśīya-gana of the Mūla-saṅgha, was Dēvēndra-siddhānta-dēva; his disciple was Chaturmukha-dēva *alias* Vṛishabhanandyachārya; his disciple was Gōpanandi-panḍita-dēva; his colleagues were Mahēndrachandra-panḍita-dēva, Dēvēndra-siddhānta-dēva, Śubhaktīrī-panḍita-dēva, Māghanandi-siddhānta-dēva, Jinachandra-panḍita-dēva, (and) Gunachandra-Maladhāri-dēva; among these, Māghanandi-siddhānta-dēva's disciple was Triratnanandi-bhaṭṭāraka-dēva; his colleagues were Kalyāṇaktīrī-bhaṭṭāraka-dēva, Mēghachandra-panḍita-dēva, (and) Bāla-

¹ It is probable that the reference here is to moonlight rather than to an actual daughter of the sage.

² Perhaps the name of a place.

³ In this verse, by a play on the words, the sage Bālachandra is compared to *bāla-chandra* or the crescent moon.

chandra-siddhānta-dēva; Gōpanandi-panḍita-dēva's disciples were Jasakīrti¹-panḍita-dēva, Vāsavachandra-panḍita-dēva, Chandanandi-panḍita-dēva, Gauḷadēva *alias* Hēmachandra-Maladhāri-Gaṇḍavimukta, (and) Trimuṣṭidēva.

70 (64).

Date about A. D. 1118.

May thiere be prosperity. The general Ga[ṅga]pāyya, a lay-disciple of Śubhachandra-siddhānta-dēva of the Dēśika-gaṇa of the Mūla-saṅgha, caused this *basadi* (or Jaina temple) to be built for his mother Pōchavve. Good fortune.

71.

Date about A. D. 1180.

(This inscription is fragmentary; the portion on the back of the pedestal has to be taken first.)

A desire for pure sacred knowledge and a desire for omniscience: this is all (the difference between the two); by the greatness of knowing all, the lord of sages Vardhamāna is younger brother to the lord of Jinas Vardhamāna.² The fame of the eminent ascetic Vardhamāna (which spread) in the three worlds excelled in whiteness the Ganges, a pearl-necklace, the celestial elophaunt (Airāvata), the silver mountain (Kailāsa) and the moon. His disciple

May the holy lord of ascetics, a sun to the lotus the Jaina (religion), favorite of Sarnasvati,, an ocean of right (conduct), conqueror of (Cupid), Bhānukīrti, whose pair of lotus feet was touched by the tops of the diadems of illustrious kings, be victorious on earth! (A bee) at the lotus feet of the sage Balachandra, a full moon in increasing the (volume of the) ocean the Jaina doctrine, of a fame resembling the milk ocean, Śiva's smile,

72.

Date about A. D. 1145.

(This inscription is fragmentary.)

. His disciple, famed in the three worlds, renowned for his good conduct, was Balakapīṇḍha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an euperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Gṇānandi-panḍita be victorious!³

¹That is, Yaśakīrti.

²This verse is a quotation from the *Pampa-Rāmāyaṇa* (I. 15). See page 18, note 1.

³These two fragmentary verses are the same as those occurring in lines 14 to 21 of No. 66

. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhaktīdēva¹. The sound of Śubhaktī's great fame proclaims—"O disputant, the thunder-bolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming; has come; the lion to the active elephant the clever Mīmāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmā), Paśupati (Śiva) and Śārṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names² in the presence of the ascetic Śubhaktī. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhaktī instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamant elephant-goat to disputants? His colleague.

73 (59).

. Date A. D. 1118.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to Vitarāga. Obeisance to the Siddhas.

Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, possessor of these and many other titles, the mahā-maṇḍalēśvara, Tribhuvanamalla, capturer of Talakāḍu, bhujabala-Vira-Ganga-Vishnuvārdhana-Hoysala-Dēva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars—his servant: his father being the liberal, chaste and valiant Māra, a support of the people and a necklace on the large round breasts of Sarasvatī, and his mother Mākanabbe, always devoted to pious deeds well-known among the learned, how

¹This verse has been completed from lines 140 to 142 of No. 140. The succeeding four verses also occur in No. 140 (lines 144 to 156)

There is a pun on the names: Aja = a ram; Paśupati = a herdsman; Śārṅgi = an archer

fortunate was Ēha! 'Stainless, friendly to the learned, born in a pure Drija family of the Kaundinya-gōtra, of pure conduct, a pick-axe to the roots his enemies, Ēha was indeed a worthy person in the world. In the house of Ēchigānka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned soon, worship of Jina, obeisance to Jina and celebration of the greatness of Jina. Pōchikabbe alone was the fortunate possessor on-earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." The son of the above-described Ēchi-Rāja and Pōchikabbe, wearer of the armour of great horripilation caused by hearing the noble lives of all the divine Tirthankaras, bearer of a sword fond of destroying the arrogance of hosts of hostile kings and of kings possessed of an intense passion for war, delighting in gifts of food, shelter, medicine and learning, remover of the sorrow of the whole world, was the great minister, *daṇḍadyaka*, a mill stone to traitors, Ganga-Rāja. As the thunderbolt to the thunderbolt-bearer (Indra), as the plough to the plough-bearer (Balarāma), as the discus to the discus-bearer (Viṣṇu), as the spear to the spear-bearer (Skanda), as the bow Gaṇḍīva to the owner of Gaṇḍīva (Arjuna), even so, does Ganga conduct the affairs of king Viṣṇu: how can he, whose great fame was brilliant like the waves of the Ganges, be described by people like us?

When the army of the Chalukya emperor Tribhuvannamalla Permitti-Dēva, including twelve *śaṃkatas* (or tributary chiefs), was encamped at Kanugāl, this Ganga-Rāja, saying 'Awake with the desire to mount a horse, this will be a night battle for me', attacked and defeated with ease all the *śaṃkatas*, so that people said that the sword in the arm of Ganga-daṇḍādhipa caused the men of the army who were entering the camp (*śaṅka*) to enter mine, carried off the collection of their stores and vehicles and presented them to his own lord, who, being pleased with the prowess of his arm, said "I am pleased, ask for a boon." Then upon the obtainer of (the king's) supreme favor asked for neither kingdom nor wealth, but, intent on the worship of Arihaṇ, asked for the unpensable (gift) of Parama¹, and having obtained it and granted the same to provide for worship in the Jina temples lovingly erected by his mother Pōchala-dēvi and his wife Lakṣmī-dēvi, so that his fame spread abroad, he was immensely pleased. How generous was the general Ganga! The Kondaḷunda line of the Māla-vaṃśa is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhānta-dēva who is celebrated as the disciple of the learned Kukkuṭāsana-Maṇḍhātī-dēva of the Puṣṭaka-gacchhīa of the Dhara-gaṇa. He renovated all the *śaṃkatas* or Jina temples of Gaṇḍavāḍi, he had the *śaṃkatas* built around Gommatā-dēva of Gaṇḍavāḍi, having driven out the 'Tirukas', he restored Gaṇḍavāḍi to Vira-Gaṇḍa; was not Ganga-Rāja a hundred times more fortunate than

¹ A village to the north-east of Kanugāli, Belgaṇa Taluk.
² Kanugāli, Belgaṇa Taluk.

that former Rāya¹ of the Gāngas? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had rich Jaina temples made; and thus the country was everywhere brought through Gānga-Rāja to the condition in which it had been in days of yore. The reason why the world extols the distinguished Jaina devotee Attimabbasī² is because the Gōdāvarī stopped flowing. Now, the Kāvērī, though it swelled, surrounded him and pressed forward its waters, did not touch the general Gānga. When this is said, how can the panegyrist adequately praise the greatness of (his) devotion to the Jaina faith?

This general Gānga-Rāja, (on the date specified), having washed the feet of his guru Śubhaohandra-siddhānta-dēva, granted Parama; and the general Ēchi-Rāja, for his prosperity, likewise made a grant. (Then follow details of the boundaries of the village Parama). Those who maintain this charity will obtain great merit. This stone inscription always proclaims thus:—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kshētra and in Bāparāsī (Benarés) seven crores of eminent sages, tawny cows and men learned in the Vēdas. (Two usual final verses.)

The engraver was Vardhamānāchāri, an ornament to the forehead of titled sculptors.

74 (65).

Date about A. D. 1117.

His preceptor being the chief of ascetics, Śubhaohandra-dēva, an ocean of philosophy, his father well-known by the appellation Budha-mitra (friend of the learned), his mother Pōchāmbikā, the general Gānga, a pure devotee of the Jaina religion, caused with great devotion the Jaina temple Indirā-kulāgriha³ (the abode of Lakshmi) to be erected.

75.

Date about A. D. 650.

Mine be the preceptor renowned as Vrishabhanandi, who has crossed over to the other shore of the ocean of penance and knowledge. His disciple, conqueror of the passions, was the guru Upavāsapara (devoted to fasts), whose intellect was brightened by the water of learning. He, distinguished for penance and meditation, honored (by all), free from desires, of matchless renown, seeing the length of his life with the great eye of knowledge, adopted *sannyāsana* according to the prescribed rules on the summit of the

¹Chāmuṇḍa-Rāja.

²Perhaps identical with Attimabbe mentioned in connection with the Kannada poets Ponna and Ranna of the 10th century. See J. R. A. S. for 1893, pp. 301-2.

Kaṭavapra mountain, put the fuel of *karma* on the . . . meditation and attained celestial happiness and, with his bright intellect the knowledge of the lord of all. What . . . is here? By means of penance every (kind of) happiness is acquired.

76 (35).

Date about A. D. 700.

Success! Possessed of noble qualities and devotional acts, of extensive study, Sasimati-ḡanti of stainless penance and virtue, came to Kalvappu, and, seeing the length of her life and saying "this is the course I have to follow", observed the vow of *sannyasana* on the top of the holy mountain (*tirtha-giri*) and ascended to the abode of heaven.

77.

Date about A. D. 700.

Success! Avoiding motion and gestures in his auspicious body . . . and adopting *sannyasana*, as prescribed for ascetics, on the Kalvappu mountain, the celebrated one, seeing the extent of his life, correctly observed the vow. To one resembling a lotus . . . prosperity is assured in the shape of heaven

78.

Date about A. D. 800.

The pupil or religious student (*māni*) Sahadēva

79.

Date about A. D. 750.

. the beauty and greatness of severe penance, saying " . . . is despisable," O beautiful damsel! Śaṅkhadārya (the pure sage) came with affection, circumambulated and ascended the mountain with great joy, and, having instantly reached heaven, attained happiness equal to that of Indra.

80.

Date about A. D. 700.

The chief of sages, the great ascetic, Mahadēva, . . . seeing the approach of death, ascended the great mountain and, having performed great penance on it, entered heaven

81

Date about A. D. 700

Salutation to Śāna-Paramēśthī, devoted to meditation and possessed of great splendour resulting from perfect knowledge which surpasses all other knowledge
A sun in the sky of the *saṅgha* of Kittār

82.

Date about A. D. 750.

The expiry of the life¹ of Baladēvaohārya.

83.

Date about A. D. 750.

Bo it well. The chief of sages Padmanandi

84 (34).

Date about A. D. 700.

Bo it well. Free from fault, of great renown in the Nadi kingdom, distinguished for modesty and pure conduct, great in penance, Chandradēvaohārya, having observed the vow on the rock of the Rishi mountain at the celebrated Kalvappu, abandoned the body and ascended to heaven, attained the happy condition, being honored by the good.

85.

Date about A. D. 750.

The epitaph of Pushpapandi.

86.

Date about A. D. 750.

. ? younger brother

87.

Date about A. D. 1100.

Baṭa, with the honorific prefix *śrī*. (Name of a visitor).

88 (26).

Date about A. D. 700.

Fleeting are the treasures of beauty, pleasure, wealth and power like the rainbow, like the streaks of lightning or like the dew, to every one. This is the supreme truth. I do not like existence on this earth. Thus saying, the chief of sages, the strong-minded Nandisēna, adopted *sanyāsana* and went to the world of gods.

89.

Date about A. D. 700.

. on the rough ground of Kalvappu

¹The Prākṛit form *pāvuggamaṇa* for the Sanskrit *pragolīkramaṇa* is used.

Date about A. D. 900.

Bamma, with the honourific prefix *śri*. (Name of a visitor).

Date about A. D. 700.

..... mentioned by Dallaga.

Date about A. D. 700.

Be it well. The epitaph of Viśōka bhaṭāra of the Koḷattūr *sangha*.

Date about A. D. 700.

..... practising penance and restraint, of the Koḷattūr *sangha*, saying "it is impossible for me to live thus hereafter", adopted *samādhi*, ascended Kaṭavapra and attained an exalted position in the world of gods.

Date about A. D. 1100.

The feet of the illustrious Gaṇḍa-dēva.

Date about A. D. 700.

..... noble, self-controlled Indranandi-āchārya freeing himself from delusion and subduing the passions, accomplished (*samādhi*) on the Kaṭavapra mountain and attained everlasting splendour in the kingdom of Indra.

Date about A. D. 700.

Bo it well. The epitaph of Dēva khanti of the Koḷattūr *sangha*.

Date about A. D. 700.

Rājūtmāli-ganti of the Āji-gana of the holy Nīmilūr *sangha*, pre-eminent for her pure conduct and virtues, saying "this is good for me to-day", went up the hill, adopted *sanyāsana*, and ascended to the abode of heaven.

Date about A. D. 700.

Having practised according to the prescribed rules the twelve kinds of penance¹ on earth, the firm-minded holy Anantamāli-ganti of the Navulūr *sangha* correctly observed the vow on the broad Kaṭavapra mountain and attained the state of matchless happiness in the world of gods.

¹See page 6, note 2.

99.

Date about A. D. 700.

Be it well. Recognising the approach of death, of the Portvāna family, kingdom settled himself in the abode of gods.

100.

Date about A. D. 900.

Paravatimala (? name of a visitor).

101.

Date about A. D. 700.

. on the mountain

102.

Date about A. D. 700.

. Śrī r-āchārya, an ornament of the virtuous Navilūr sangha, adopted sanyāsana and attained happiness. Sin is annihilated by salutations to the Five¹.

103.

Date about A. D. 700.

Be it well. The epitaph of Pushpasēnāchārya of the illustrious Navilūr sangha.

104

Date about A. D. 700.

The epitaph of Śrīdēvāchārya.

105 (30).

Date about A. D. 700.

? Guṇakīrti, having through lofty devotion abandoned the body here, the peak of the beautiful golden mountain

106 (31).

Date about A. D. 700.

Be it well. Maunīyā-āchārya was a guru in the Navilūr sangha. His disciple, of stainless character, was the sage Vṛishabhanandi, who, realising the nature of worldly existence and walking on the right path of the Jains, accomplished śamādhi and attained a happy state of mind in the heavenly world.

¹See page 19, note 4. The Five are the Jinas, the Siddhas, the Āchāryas, the Upādhyāyas and the Sādhus, collectively called the Pañcha-Paramēshthis. The salutations run thus—*Namō Arāhantāḡam, namō siddhāḡam, namō dyāryāḡam, namō vṛājīhāḡam, namō lōḡ saḡha-sāhānam*

107

Date about A. D. 700.

..... severing the bonds with eagerness and ascending the hill,
 Māvi-abbe attained the happiness of the gods.

108 (29).

Date about A. D. 700.

Always exercising self-control with zeal
 observed the vow of *samādhi* and was easily on the way to the matchless world of
 gods.

Ārya by name, an ornament of the Mayūragrāma¹ *sangha*, accomplished
samādhi on the Kaṭavapra mountain.

109

Date about A. D. 700.

The sage Mēghanandi of the illustrious Namilūr *sangha* ... (attained)
 perfection in the holy place

110.

Date about A. D. 1000.

Śrīkanthayya. (Name of a visitor).

111.

Date about A. D. 700.

..... fame penance Nandi-muni,
 grandson of having observed the vow here, attained per-
 fection.

112.

Date about A. D. 700.

The epitaph of Guṇamati-avve of the Navilūr *sangha*.

113 (32.)

Date about A. D. 700.

Knowing the approach of his death, the learned and modest sage named
 Dēvasēna, adorned with numerous virtues, observed the vow . and ascended
 to heaven.

114 (27)

Date about A. D. 700.

..... Prabhāvatī of the fortunate Namilūr *sangha*, having
 observed the vow on this mountain. ? attained a body endowed with natural
 beauty.

¹This is the Sanskrit rendering of Navilūr

The nun Damitānati of the Mayūragrāma *sangha*,¹ staying in the middle of the Kaṭvapra² mountain, accomplished *samādhi*.

115.

Date about A. D. 700.

Adorned with many virtues observing the vow, Purṭiya recognised the approach of his death.

116.

Date about A. D. 700.

Worthy of honor the seven-hundred men the fortunate lord of the Śrisangha bowed to by Gandhavarina of the Pūra family on this rock

117 (43).

Date A. D. 1123.

(Lines 1-51 of this inscription are identical with lines 1-36 of No. 66. They take us as far as Maladhāri-dēva and Śrīdhara-dēva.)

The doctrine of Jinendra formerly shone through Maladhāri-dēva. It again shines now with brightness through Chandrakīrti-bhaṭṭāraka. His disciple, who was praised by the whole world on account of his greatness as an abode of the essence of all the most authentic *śāstras* or sciences, as a crest-jewel of philosophy, as the bearer of a splendid character, as a joy to his followers and as the possessor of the beauty of numerous virtues, was the lord of ascetics Divākaraṇandī, whose bright fame illumined the regions. The world describes the philosopher Divākaraṇandī-dēva as the abode of three sciences owing to his great proficiency in grammar, logic and philosophy. An emperor of great philosophers, destroyer of sin, a lion to the elephant Cupid, a great ocean of pure conduct and virtues, adorned with fame resembling (in whiteness) the lotus, the swan, the elephant of the gods (Airāvata) and the moon—ho! the ascetic Divākaraṇandī was free from pride, matchless and honored by hosts of kings. How resplendent did the speech of the ascetic Divākaraṇandī, praised by the world, make the earth, like the rays of the sun, so that the lotuses the faces of the blessed expanded, the lilies the eyes of the multitude of the ignorant contracted, the darkness of sin disappeared, and the clear firmament of the Jaina path became extremely brilliant everywhere! May Divākaraṇandī-dēva, a royal swan in the lake the Jaina doctrine, by drinking the nectar of speech issuing from the moon of whose face the multitude of *chātaka* birds his followers is gratified, be victorious on the earth! His disciple was Gaṇḍavimuktadēva-Maladhāri-munindra, the sight of whose lotus feet made nothing impossible, while from the blessed people who just thought of

¹See page 45, note 1.

²The name appears to have been thus shortened to suit the metre.

them the fear of harm from the fierce enemy of the elephant (the lion), the king, the great thunderbolt and the terrible hearer of the cluh (Yama) armed with the bow passed away. As he became the natural enemy of the flower-arrowed (Cupid) who harasses (even) the strong, having engaged him in a terrific fight, vanquished and chased him away, the dirt on Mañadhāri-dēva's body, which was overgrown with an anthill, looked as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others; —such was Mañadhāri-dēva's awful penance, hard to be performed by others.

The disciple of that emperor of good conduct, a fierce well-developed lion eager to split the frontal globes of the well-known elephants the five senses, a full moon to the ocean of philosophy, was the resplendent Śubhachandra-dēva. O Śubhachandra-dēva, the celestial nymphs and the maidens of the regions sing every day your fame, horn of pure conduct, and brilliant like a white cloud, the elephant of the gods (Aśvinata), the river of the gods (the Ganges), the stars, the moonlight, the *kunda* flower, the moon, the conch-shell, the lotus, and polished tin. This moon can never equal the splendour of the fame of the lord of sages Śubhachandra, seeing that she loses lustre and waxes. Can there be such defects in the crest-jewel of the birthless (*otherwise* in him who is not the crest-jewel of Śiva)? Whom it is said that in whichever direction he proceeds in that direction the grandeur of *dharma* is cheerfully diffused, can others equal Śubhendu-siddhāntiga? Destroyer of the pride of Cupid, an ocean of Jaina philosophy which is tender to all living creatures, an enemy of the objects of the senses, destroyer of bad *karma*, a sun for ever to the lotuses the blessed, Śubhachandra-dēva-siddhānta-munindra is praised by the whole sea-encircled earth. When alas! alas! the chief disciple of the famous ascetic Mañadhāri-dēva, a crest-jewel of philosophy, benefactor of the world, destroyer of the pride of Cupid, the chief of ascetics Śubhachandra-dēva, praised by the world, went to heaven, the bright lamp of pure conduct was extinguished (and) the creeper of mercy passed away. When the resplendent Śubhachandra (*otherwise* auspicious moon) was? swallowed by Rāhu (the ascending node) in the shape of Death, it is no wonder that the whole world was filled with darkness. (On the date specified in the Śaka year reckoned by the arrows, the oceans, the sky, and the moon—1015, the year Śobhakṛit), the ocean of philosophy, head of a *gaṇa* or school, Śubhachandra-dēva went to heaven.

His illustrious lay disciple, obtainer of the hand of five great instruments *mahā-sāmantādhipati*, *mahā-prachanda-dāṇḍadyaka*, terrorifier of his enemies, purifier of his family, friend of the learned, a millstone to the wheat treachery to his lord, a ? Jatnūṭa in battle, raiser up of the kingdom of Vishnuvardhana-Poy-sala-mahārāja, an ornament of heroes, a moon in raising the volume of the milk

ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, possessor of these and many other titles, the *mahā-pradhāna dandandya* Ganga-Rāja set up, as an act of reverence, an epitaph to his preceptor Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha and performed great worship and gifts.

That worthy's elder brother's wife, (also) a lay disciple of Śubhachandra-siddhānta-dēva, was Jakkapabbhē, who was always admired and praised by the whole earth as one who with the greatest reverence caused the worship of Jina to be performed and as the possessor of pure conduct and (many) good qualities. Can other women in the world equal Jakkapabbhē in pure conduct, in good disposition, in the worship of the great Jina, in all wonderful gifts, in truth, in devotion to the lotus feet of the *guru*, in modesty, and in the greatness of showing respect with undiminished affection to the blessed?

The writer (of the inscription) was *Heggeḍe* Mardimayya, a lay disciple of the illustrious Prabhāchandra-siddhānta-dēva; and the engraver, Vardhamanachāri, an ornament to the forehead of titled sculptors. Good fortune.

118 (44).

Dated A. D. 1120.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syadvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the cutting elephants the hostile disputants. Obeisance to the Siddhas.

His father being the liberal, chaste and valiant Mām, a support of the people and a necklace on the large round breasts of Sarasvatī, and his mother Mākāpabbhē, always devoted to pious deeds well-known among the learned, how fortunate was Ēcha? Stainless, friendly to the learned, born in a pure Dvija family of the Kanḍinya-gōtra, of pure conduct, a pick-axe to the roots of his enemies, Ēcha was indeed a worthy person in the world. When it is said that the supreme lord Jina was his god, the good sinless and most exalted lord of sages Kanakauṇḍī of Mullur¹ his guru, and the wealthy and famous king Nripa-Kāma-Poyana his patron, who can describe the renowned Ēchigāṅka? In the house of Ēchigāṅka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina.

To describe that worthy's wife. Pōchikabbhē alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." Pōchikabbhē alone in the world could settle her mind in the belief that

¹In Coorg See page 31. note 1.

her body would be rendered fruitful by the praise of Jina and her wealth by the gratification (of the desires) of sages. A female swan in the pond the mind of Ēbigāṅka, who was praised by the people, mother of the general Ganga-Rāja. Pōchikahbe shone by the nobility of her qualities as if she were the mother of the world. Having amassed endless merit and spread her fame throughout the world so that her attendants and learned men, being fully satisfied, always blessed her, and having caused to be erected numerous Jina temples at Belgola and many other holy places and performed great gifts, the above-described Pōchāmbike—How can I describe that pious act? Lo! when I think of making an effort to describe it, my hair stands on end. Obeisance to Vitarāga—triumphing over the effects of being a householder and a woman and of the present times, easily took possession of the world of gods by the perfection of the rite of *sallekhaṇā*.

(On the date specified), adopting *sanyasana*, observing the rule of lying on one side only, uttering the five salutations¹, she went to the world of gods. On her going to heaven, the son of that mother of the world,—obtainer of the band of five great instruments, *mahā-sāmantādhipati*, *mahā-prachanda-dandadyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a joy to the hearts of the blessed, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of the Hoysala-mahārāja Viṣṇuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, a millstone to treachery, possessor of these and many other titles—the *mahā-pradhāna dāyā-dadyaka* Ganga-Rāja set up, as an act of reverence, this epitaph and consecrated it with great gifts, worship and anointment. Good fortune.

The writer (of the inscription) was *Pergeḷe Chāvarāja*, a lay disciple of Prabhāchandra-siddhānta-dēva; and the engraver, the sculptor Hoysalāchāri's son Vardhamānāchāri, an ornament to the forehead of titled sculptors.

119.

Date about A. D. 1100.

The feet of the illustrious Lakṣṇadēva.

120 (66).

Date about A. D. 1138.

Ēchana, the learned son of the general Ganga, caused to be made the Jaina temple Trailōkyaranjana. The affluent Ēchana, friend of the learned, friend of the good, caused to be made the temple which had the other name Boppaṇa.

¹See page 44, note 1

121 (67).

Date about A. D. 995.

Jinadēvaṇa, son of the minister Chāmunda and lay disciple of the lord of sages Ajitasēna, caused to be made, with pleasure, a Jaina temple at Belgola amidst the acclamation of all the people.

122.

Date about A. D. 982.

Chāmunda-Rāja caused (this) to be made.

123.

Date about A. D. 1100.

The feet of Santaṇandidēva.

124.

Date about A. D. 1100.

The feet of the illustrious Chandrakṛtidēva.

125 (45).

Date about A. D. 1118.

This inscription is identical with lines 1-35 of No. 78.

126 (46).

Date A. D. 1113.

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear¹ to the trouble of Cupid,—may the lord of ascetics Śubhēdri be victorious.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blueness Nāgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍandyaḥṇi* Lakkāle, Dēmati and this chief Bāchi-Rāja. To describe the son of that lady:—Be it well. Of a countenance rendered charming by the excellent pollen of the most handsome lotus face of the lady fame celebrated in the abodes of all the worlds, of a body whose lustre laughed at the body of Cupid; taker of delight in gifts of food shelter medicine and learning; remover of the sorrows of all the world; adorned with all good qualities; seeker of refuge in the feet of Jina: such was Bāchaja. As of modesty the goal, of truth the birth-place, of purity the native land, thus do people ever praise the renowned Bāchaja, a moon in unfolding the

¹ *Saila* appears to be used here for *darya*.

water-lilies the learned, a modern Dadhichi in the noble quality of altruism, a Savyasācbi (Arjuna) in valour which terrified great warriors. (On the date specified), having renounced all attachments, that friend ended his life.

The truthful Būchana, sole abode of good qualities; makes liberality the best of virtues, valour its younger brother, fortitude its friend, knowledge a fierce enemy of pride, all the remaining qualities charming to the good, and whatever is felt by him true: what can not the skilful accomplish? He who while on earth had attained lionhood in valour, the state of the celestial tree itself in unparalleled liberality, oceanhood in profundity, the state of Mēru in eminence: that Būchana, at his end, with a peaceful mind, attained godhead longed for by the wise. In order to perpetuate the fame of the qualities of Būchana, as possessed of a form resembling that of Cupid, as the most renowned, as possessed of the greatest wealth, as having acquired the eminence of the authority of Indra, as pre-eminently wise—the beloved (wife) of the general Ganga, an equal of Lakshmi, set up a stone-pillar. The earth lost weight, the assembly of the great and the good became helpless, the goddess of learning was now left uncared for in the world: while thus the hearts of the blessed were filled with grief, the unrivalled and renowned Būchiyana attained the world of Indra.

The epitaph of Būchana, lay disciple of Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsign-gana of the Mūla-sangha.

127 (47).

Date A. D. 1115.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nabhēya-nātha (i.e., Rishabha) and other great holy Jinās continue as long as the moon and stars endure,—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syātkāra* (or *syādrīda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers. In their line was born, in the Nandi-gana, Padmanandi, also known as Kondakundachārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Unāsvāti-muniśvara and Gridhrapiñehhachārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiñchha,

[†]The meaning of the last portion of the verse is not quite clear

[‡]See page 16, note 2.

whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Guṇanandī-panḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunderbolt to the mountains the false systems of philosophy, was the sage Dēvendra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvatī, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvatī, was Kaladhātunandī-munipa. His son, a Śiva to Cupid, was Mahēndrakṛtī, whose able speech-goddess wore the garland of the scriptures. May his disciplo, possessed of skill in poetry declamation disputation and oratory, a terrible thunderbolt to the mountain inadvertence, Virapandī, whose fame resembling the celestial Ganges and Indra's elephant is lovingly and loudly sung by the celestial nymphs in the remote quarters of the sky, be victorious. The ruler of the celebrated Golla country, a crest-jewel of the family of the king Nātua-Chandīla, became, for some reason, a *munipa* adorned with the pure triad of jewels, under the name of Gollāchārya, in the line of the chief of the learned, Virapantī. May he, the power of whose intellect has been rendered bright by being washed of sin self-complacency and pride by the waves of the ocean of philosophy which is capable of expounding such things as the perfect soul, etc., and the radiance of whose lotus feet has been increased by the suns the crowns of kings, be victorious.

Pergade Chāvarāja wrote (this). Good fortune.

His disciple was the illustrious Trīkālyayōgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows, the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, the best of ascetics, a moon to the water-lilies the blessed, be victorious in the world. Is it possible to describe his penance, by whose power a Brahmārākshasa became his pupil and the oil of the *honge* tree (*Pongamia glabra*) was converted into pure ghee? The very thought of him drove away great evil spirits. May his excellent disciple, a full moon in causing to

¹ See page 22, note 5

² See page 23, note 1

swell the ocean of philosophy, possessor of brilliant fame engraved on the frontal globes of the elephants at the quarters of the compass, Abhayānandi-muni, be victorious in the world. Happy in the world is Abhayānandi-muni who has completely conquered the proud enemies 'the *parishahas*', etc., who has acquired the great celestial trees in the shape of the ten kinds of excellent *dharma*, who has obtained soul-knowledge which destroys all the troubles of rebirth. His disciple, versed in the meaning of all *āgamas*, possessed of a knowledge of the world, of pure and lovely conduct, a sprout for the bulbous root kindness, a moon in destroying the pride of the lotus-garden false doctrines, was Sakalēndu-muni. May he, a wild fire to the forest lust, be victorious. Moreover, Sakalachandra, who was an ear-ornament to Sarasvatī, had his lotus feet worshipped by all kings and was possessed of pure fame as the *kunda* flower, a pearl necklace, moonlight, the celestial elephant (Airāvata), a fine diamond and the celestial Ganges. His disciple, a strict observer of vows, a treasury of tranquillity, an ocean of self-control, an abode of good disposition, possessed of the *samitis* and the three *guptis*, a Rōhana mountain to the jewels various virtues, the birth-place of penance, was the world-renowned Mēghachandra-muni, an emperor of the *traividyas*. His disciple, a full moon to the ocean of religious observances, a proud lion in cutting as under the rutting elephant Cupid, a sun in expanding the lotuses the blessed, master of the trid of jewels the ship which helps in crossing over the ocean of worldly existence, was Prabhāchandra, who had shaken off the three *daṇḍas* and the *śalyas* and whose mind was rendered pure by a thorough knowledge of the meaning of the Jaina *āgamas*.

Having his feet caressed by the crowns of kings, lord of the goddess of fortune right knowledge, riding on the vehicle right conduct, sheltered by the white parasol of pure fame, gainer of world-astonishing victory over the enemy Cupid, lord of the circuit of the earth *dharma*, honored by the hand of the praise of the earth, Mēghachandra was (really) an emperor of the *traividyas*. A crest-jewel of grammarians, a crest-jewel of brilliant logicians, a crest-jewel of philosophers, a crest-

¹ The *parishahas* or hardships are 22 in number, such as hunger, thirst, cold, heat, etc. *Kahut-pipāsā-tītōṣhṭā-damśāmsaka-nāgoyarati-sūri-charyā-nishadyā-śāyākrōṣa-vadhr-yehñābha-rōga-triṣparśa-mala-satkātapuraskāna-prajñānāḍarsanāni* *Tatvārtha-sūtra*, IX, 9.

² The ten kinds are (1) *kṣama* (forgiveness), (2) *mādhava* (humility), (3) *ājaya* (simplicity), (4) *śauca* (purity), (5) *satya* (truth), (6) *saṃyama* (self-control), (7) *tapa* (penance), (8) *tyāga* (renunciation), (9) *ākinchānya* (absence of any possession), and (10) *Brahmacharya* (celibacy and chastity). *Uttama-kṣamā-mādhavājaya-śauca-satya-saṃyama-tapa-tyāga-ākinchānya-brahmacharya*.

³ *ryān dharma*, *Tatvārtha-sūtra*, IX, 6.

⁴ The *samitis* are 5 in number:—(1) *trya samiti*, not to injure any living thing in walking, (2) *bhāṣa-samiti*, not to sin through speech, (3) *śikṣa-samiti*, to be careful in the matter of food, (4) *śikṣa-nikṣepa-samiti*, to be careful in removing and placing things, and (5) *utsarga samiti*, not to injure any living thing in answering calls of nature.

⁵ The *guptis* are:—(1) *mano-gupti*, control over the mind, (2) *vāg-gupti*, control over speech, and (3) *kāya-gupti*, control over the body.

⁶ Men versed in the three sciences, grammar, logic and philosophy. See page 29, note 9.

⁷ See page 33, note 1.

⁸ See page 22, notes 1 and 8.

What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshminati, a mine of auspiciousness!

128 (48).

Date A. D. 1121.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syddvāda*. 'Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Subhendu be victorious. His female lay disciple:

Shrewdness in determining the supreme category, great simplicity born of thorough unfamiliarity with bad conduct, beauty capable of producing great attachment in her husband's mind, greatness causing unparalleled devotion in the minds of her dependants—these are ever natural to Lakshminati. Can other women in the world equal Lakshminati, wife of Ganga-Rāja, in skill, beauty and deep devotion to God? By the superiority of her graceful and charming beauty the whole world declares that Lakshminati is Lakshmi herself incarnate. What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshminati, a mine of auspiciousness! Lo! Lakshminati of such greatness as can be said of her that the quality of liberality itself has assumed the form of a woman must certainly be presided over by a goddess; can she be a mere woman? When it is said that Ganga-Rāja's wife, endowed with auspicious marks, with a gait like that of the elephant and eyes resembling those of the antelope, is the modern Rukmini, are there any in these three worlds that can equal Lakshminati?

(On the date specified), the *daṇḍandiyakī* Lakṣmī, lay disciple of Subhachandra-siddhanta-dēva of the Pustaka-gachchha of the Dēśya-gaṇa of the Māla-saṅgha, adopting *sanyasana*, ended her life by *samādhi* and went to the world of gods. The *daṇḍandiyaka* Ganga-Rāja set up, as an act of reverence, an epitaph and consecrated it with great gifts and worship. Good fortune.

129 (49).

Date A. D. 1120.

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Subhendu be victorious.

* The month is left out.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nāgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍanāyakiti* Lakkāle, Dēmati and this chief Būchi-Rāja. To describe the daughter of that lady:—Be it well. Possessed of remarkable and steady loveliness when joyfully bowing to the adorable charming lotus feet of the stainless sin-conquering divine Arhat; ridiculing the beauty of Rati constantly bent on enjoying life on the death of her husband; resembling a female swan sporting in the Mānasa lake of the mind of the greatest royal merchant Chāmunda very brave in protecting all the merchants who are incapable of protecting themselves from the demon of the Kali age; adorned with the form of a *Śāsana-dēvatā* or attendant goddess of Jina, the agent in giving protection to the supreme Jina faith; imitating Sītā in being attracted to Rāma's (otherwise lovely) qualities; a Lakehmi as evidenced by the collection of wealth; of a mind attached to pure *dharma*;—was Dēmiyakka. A driver of the chariot the desire of Chāmunda, a female bee resplendent with the pollen of the lotus the mind of Chāmunda, a great celestial creeper growing in the courtyard of the house of Chāmunda,—may the lady Dēmavati, the dear wife of Chāmunda, be victorious. Always giving food to the people of the three worlds, refuge to the frightened, good medicine to those rendered miserable by disease, and science and the *āgamas* to those desirous of learning them, Dēmavati, at the close of her life, fixed her mind on the Arhat according to the prescribed rites and became a celestial woman.

Lakshmi set up a stone pillar resembling a pillar of victory for that excellent lady Dēmati, who was the dear wife of the merchant Chāmunda, a favorite with all kings endowed with valour that confounded their enemies; who, on account of her merit and beauty, was looked upon as a celestial woman descended from heaven intent on worshipping the Jina temples and Jina figures on earth; who was a liberal bestower of gifts of food, learning, shelter and medicine on the four castes; who, afterwards, by the rite of *samādhi* at the close of her life, entered the high heaven as if her own home; and who, having conquered the king of the Kali age, the enemy of pure *dharma*, established the path of *dharma*.

(On the date specified), Dēmiyakka, disciple of Śubhachandra-siddhanta-dēva of the Pustaka-gacchaha of the Dēsi-gaṇa of the Mūla-sangha, ended her life by the rite of *saṃyāsana*.

130 (63).

Date about A. D. 1118.

Resplendent is Lakshmi, like Lakshmi (the goddess of fortune), at the lotus feet of the lord of sages Śubhachandra, a Siddhanandi in philosophy. Lakshmi, the sole abode of good qualities, who was a Sītā in devotion to her husband, the

Earth in forbearance, a Sarasvati in speech and Chêlini herself in the worship of Jina, and who was to the general Ganga the lady of Policy in business and the lady of Victory in battle, had the new Jina temple made. (It belonged to) the Pustaka line of the Dêsigagaṇa of the Mûla-sangha.

131 (62).

Date A. D. 1123.

Śântalâ, a bee at the lotus feet of the lord of sages Prabhâchandra, had the image of Śânti-Jinendra made. O lovely one, you have crookedness (*otherwise* skill) in speech, fickleness (*otherwise* lustre) in the eyes, confusion (*otherwise* graceful movement) in the eyebrows, cruelty (*otherwise* firmness) in the breasts, and transgression (*otherwise* largeness) in the hips; and (yet) convert the defects themselves into charms. O Śântalâ-dêvi, which poet on earth is able to describe adequately the wealth of your beauty? The renowned Santalâ who shines as a royal lioness at the side of king (*otherwise* the mountain) Vishnu had the Jina temple made.

132 (56).

Date A. D. 1123.

Victorious is the unique moon Prabhâchandra, who was born from the milk ocean of the penance of the best of the *trairidyas* Meghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy.

From the offspring (Brahma) of the lotus navel of Vishnu was born Atri; his son was the Moon; his son Budha; his son Purâra; his son Âyn; his son Nahusha; his son Yayâti; his son Yadu: and in the line of Yadu arose many (kings). Among those famous ones was a certain king, Śaḷa, to whom, on a certain occasion, a pre-eminent sage in a forest said with reference to a fierce tiger *poṃ Śaḷa* (strike, Śaḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvârâvatî became Poysaḷas and possessors of the tiger crest in Śaḷapura. Among them was king Vinayâditya. Making the world prosperous and beneficial to the people by his rule, causing Lakshmi to reside permanently in the thousand-petalled lotus of his white umbrella, and making the goddess of Valour dance in his arm singularly skilled in cutting down enemies, he, of rising celebrity, punisher of foes, made his prowess felt in all regions. May he—a jewel to adorn the Yâdava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a

Vishnu endowed with modesty, a jewel of virtues, a crest-jewel of perfect faith—be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumān to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. On the heads of the Malepas when arrogant and inclined to oppose Vinayāditya lays his sword; (while) on the heads of the Malepas who through fear are neither arrogant nor inclined to oppose he at once lays his hand (of protection).

To that Poysala king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Ereyanga. When it is said that Ereyanga-Dēva of unparalleled fame was a third Māruti, a fourth fierce fire, a fifth ocean, a sixth flower-arrow, a seventh universal emperor, an eighth mountain, a ninth lusty elephant, a tenth treasure—who can equal him? In the city of his enemies *dḥagaddhagil dandhagil*, on the heads of hostile kings *garilgari garigaril*, in the bowels of opposing kings *chimil chimi chimi chimil*—thus do the flames of his irresistible anger burn; who can boldly fight with Ereyanga-Dēva? That famous king Erega's son, punisher of mighty enemies, lord of the whole earth, a Karṇa to suppliants, was the victorious Vishnuvardhana. As soon as he was born, the prosperity of the whole kingdom increased: ha! king Vishnuvardhana was the destroyer of the dignity of proud hostile kings. Some he rooted out; some he captured alive in fierce battle; the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Vishnu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Vishnu, an irresistible thunderbolt to the mountains his enemies, roaring pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Vishnu.

Be it well. While the victorious sovereignty of the mahā-maṇḍaleśvara, Tri-bhuvanaualla, capturer of Talakādu, bhujabala-Vira-Ganga-Vishnuvardhana-Poysala-Dēva,—who was adorned with the titles, namely, the mahā-maṇḍaleśvara who has acquired the hand of five great instruments, lord of the excellent city of Drāra-vati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malepas, and many others; and who, moreover, having easily captured Chakra-goṭṭa, Talakādu, Nilagiri, Kongū, Nangah, Kōḷāla, Tereyōru, Koyatōru, Kongali, Uchchangi, Taleyōru, Pombureha, Andhāsura-chanka, Baleypattana and many other fortresses of the three kinds, and having made by his fierce valour the whole of the Gangavādi Ninety-six Thousand obedient to his seal (or command), was happily ruling the kingdom,—was continually increasing to last as long as the sun, moon and stars:—

Dear to the heart and eyes of that famous king Vishnu. Śāntala-Dēvi, with locks black as the moving bees and face resembling the moon, was in every way

equal to Rati, (wife) of Kāma. When it is said that she was the eldest daughter of such a celebrated couple as the noble Mārasinga and the darling of his heart and eyes Māhikabbe, and the noble consort of Viṣṇuvarḍhana, who can describe the growth of fortune of Śāntala-Dēvi whose greatness was superior to that of Lakṣmī? The goddess of Victory to king Viṣṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour—thus is Śāntala-Dēvi described on earth. How can the panegyrist praise her adequately? Inconceivable are the virtues of Śāntala-Dēvi, the greatness of the varied liberality of Śāntala-Dēvi and the pure conduct of Śāntala-Dēvi, the sole celestial jewel of liberality in the world.

Be it will. Resembling a second Lakṣmī in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, a modern Rūkmī-dēvi, a Satyabhāmā in love to her husband, an only Bṛhaspati in discrimination, a Vāśaspati in ready wit, gentle to sages and dependants, the celebrated SITA (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, the cause of the elevation of the four *saṃayas* (or creeds), the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing, instrumental music and dancing, a rampart to the Jaina faith, delighting in gifts of food, shelter, medicine and learning, Viṣṇuvarḍhana-Poysaḷa-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatigandhavārāṇa Jina temple at the holy place Belgola, in order to provide for worship and gifts of food to the assembly of ascetics, granted, on the date specified, with exemption from all imposts, (the village) Motṭenavile off Kalkaṇi-nādu to her preceptor Prabhāchandra-siddhānta-dēva, disciple of Mēghachandra-traividya-dēva of the Puṣṭaka-gaehchha of the Dēśiya-gana of the Mūla-saṅgha, after washing his feet.

This stone inscription always proclaims thus :—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kurukṣētra and in Bāṇarāsi seven crores of eminent sages, tawny cows and men learned in the Vedas. (Usual final verse.)

Having caused Vilasana-kāṭṭa to be built as a tank, the queen granted it to the Savatigandhabasti-basadi for oblation. The senior queen, the crowned consort Śāntala-Dēvi, having obtained from Viṣṇuvarḍhana-Poysaḷa-Dēva a garden of 50 *koḷagas* of wet land in the middle plain below Gangasamudra, granted the same, with pouring of water, to the Savatigandhavārāṇa-basadi which she had caused to be erected, after washing the feet of Prabhāchandra-siddhānta-dēva.

He who destroys this shall incur the great sin of having killed eighteen crores of tawny cows on the bank of the Ganges. Good fortune.

Mahēndrakīrti-dēva, disciple of Prabhāchandra-siddhānta-dēva, had 313 ? *holariges* made of bell-metal, and presented them to Śāntala-Dēvi's basadi. Good fortune.

133 (57).

Date A. D. 982.

In the midst of this forest of mundane existence does the carpenter Yama select upright round (*otherwise* well-behaved) trees in the shape of men and cut them down. The son's son of the illustrious Kṛṣṇa-Rājendra¹, possessor of the ornaments of both truth and purity, the daughter's son of Ganga-Gāṅgēya, a pleasure-house of the goddess of Victory, the son-in-law of Rājachūdāmapī,—what glory is this, say: being thus joyfully praised by the whole circuit of the earth, Raṭṭa-Kandarpa-Dēva obtained great renown. A terror to hostile kings was the sharp fierce sword in the hand of Rāja-mārtanda, intent on destroying them was the greatness of his valour, the cause of the loss of their side was his effort to gain victory in war, a destructive fire to them was the might of his arm. Some can fight but cannot make gifts, while there are others who can make gifts but cannot fight. What avails this valour, and this liberality? In Rāja-mārtanda, however, both courageous valour and great liberality are combined. Who is able to describe the exaltation of his valour and liberality? Resolution to become the abode of undying fame, resolution to bestow wealth on suppliants, resolution not to tell a lie, resolution not to desire another's wife, resolution to shelter those who seek refuge, resolution to chase and kill, unassisted, the enemy's army,—such are the resolutions taken by Chalad-ankakāra. Stop! Why further praise anything else? His liberality is greater than that of the celestial tree; his word is firmer than the mountain of the gods (Mēru); his valour is fiercer than the glare of the sun. When it is said that such is the nature of his liberality, truthfulness and valour, who is able to describe the greatness of Chalad-ankakāra? Inconceivable valour is found nowhere except in the lion, great profundity is found nowhere except in the ocean, world-renowned exaltation is found nowhere except in.....; I am not flattering but speak the simple truth when I say that all these qualities are found in.....

A celestial tree to the destitute, a lion bent on splitting the frontal globes of the elephants the hostile kings, a necklace on the breast of lovely women, a swan residing in the pond the mind of great poets—thus do the people of the whole earth describe Indra-Rāja. Lying is their greatness, giving and eagerly taking back their deliberation, fondness for others' wives their thought, not making gifts their skill, loving and deceiving their learning—such being the nature of the present day princes, how can they be named and compared with Indra-Rāja? The pond the toe-nails of this Yama to his foes was made charming by the lotuses the faces, the lilies the eyes, and the bees the locks of all bowing kings. He was kind and liberal,

¹ The Rāshtrakūṭa king Kṛṣṇa III.

never uttered a falsehood; never retreated from battle through fear; how great was the fame of the liberality, truthfulness and valour of Chalad-aggaji ! From its brilliance as of the autumnal moon, from its pervasion through the moveable and the immoveable, from (being the object of) the praises of the people of the whole world, the fame of Kīrti-Nārāyaṇa was resplendent as if the form of Śvara himself. They brag of their valour but tremble on seeing something ; they boast of their liberality but gnash their teeth when giving ; they think that they alone are pure but associate with others' wives ; they boast of their truthfulness but utter lies ; can such wicked sham heroes approach Kaligalolgaṇḍa (the hero among heroes) of the Kali age ?

Birara-bira (the hero among heroes) engages himself in a game at ball (? polo) as he believes that it is an abode to fortune, to victory, to learning, to generosity, to valour, to fame, to greatness—to all of these'. Indra-Rāja alone is capable on earth of making the various movements such as *sukara*, *dushkara*, *vishama* and *vishama-dushkara* in the four directions, namely, inside, outside, to the right and to the left. When made in the four directions, the movements number 338 ;—and Eḷeva-beḍenga (a marvel in pulling or dragging) made these movements with ease in a crore of ways. Who knows like Raṭṭa-Kandarpa (the Raṭṭa Cupid) the beauty of making movements with great velocity inside, outside, to the right and to the left without missing the circuit, avoiding such defects as going in a circle, ascending, turning round and retreating, and hitting exactly the ball (*girige*) with the stick (or bat) neither going beyond nor coming short of it ? Is the beauty of Kīrti-Nārāyaṇa's movement, pulling nicely at the same time, both inside and outside, a ball of the size of a black pepper seed with a bat measuring a span, of the ordinary kind ? The hall may be smaller than a black pepper seed ; the stick may be shorter than four fingers' breadth ; the horse may be bigger than a mountain ; the circuit may be larger than that of the earth ; still Indra-Rāja will not be satisfied unless he makes eight or ten rounds under these conditions, though others, when they think of these, will not even make an attempt. Eḷeva-beḍenga drags the ? ball (*bidda*) so skilfully that people are astonished at the force, novelty, . . . unique manner and adroitness displayed by him, and that . . . Eḷeva-beḍenga alone in the world knows how to make with ease such difficult and astonishing ? movements (*ḷepa*) as *maṇḍala-māle*, *tri-maṇḍala*, *yāmaka-maṇḍala*, *ardha-chandra*, *sarvabhadra*, *uddavaḷa* and *chakra-vyūha*.

*Eḷeva-beḍenga *uddavaḷa* Learn from
Birara-bira and Geḍegal-abharāṇa (an ornament among ? equals) feats such as .

¹ The meaning of the verses which follow, down to the last but one, is not quite clear. They refer to a game at ball, most probably polo, as indicated by the mention of horses, give its technicalities which are little understood now and describe enthusiastically the unparalleled skill displayed by Indra-Rāja in it.

² This portion is likewise found in an inscription at Hēmaṇḍi, EC. XII, Str. 27.

..... Eleva-
bedenga, unlike others, drags the ? ball (*bidda*) without ascending, descending or swinging. Is it possible for a man who has not learnt from Geḍegaḷ-abharapa to avoid defects such as and to become an expert? One may perhaps drag and win through deceit by putting pressure on the legs, hands and the legs of the horses; but can one win in the proper course when Kīrti-Nārāyaṇa is the opponent? On the date specified in the Śaka year reckoned by the oceans, the sky and the treasures (934), having observed the vow with a peaceful mind, Indra-Rāja, praised by the people, acquired all the great power of the king of gods (Indra).

134 (55)¹.

Date about A. D. 982².

..... will make Māvana-gaodhahasti (a rutting elephant of his maternal uncle or father-in-law) laugh. Marching boldly against the enemy, when the horse fell The stainless excellence of Māvana-gandhabasti puts to shame one who through fondness of life timidly enquires twice about the order to fight issued by his master, one who is irresolute and the ungrateful ones who shrink from their duty. Valour when the hostile army is brandishing its weapons at close quarters, purity when others' wives move about close at hand, others were found on examination to lack; such being the case, valour and purity can they stand comparison with Māvana-gandhabasti? The greatness of Māvana-gandhabasti laughs at the despicable heroes who, holding back till a severe blow is inflicted on the hostile army by other generals of their side, march against the weak point of the hostile force and proclaim, to their shame, "we ourselves attacked and defeated the enemy." Oo Rāja-chūḍamaṇi-Māgeḍemalla bestowing with affection the victorious ? leadership I do not know how to describe the movement of the flying arrows. Thus celebrated was Māvana-gandhabasti Piṭṭoga, the pride of the camp, of strong arm, praised by poets, passionately fond of war, a hero who saw the fight to the end.

(Oo the date specified), at the feet of his guru, with a happy eod, Piṭṭa rose to the world of Iodra.

135.

Date about A. D. 1200.

This inscription merely gives the verse in praise of the Jina-śāsana.

¹ The writing on this pillar is worn and the lower portion is built round on three sides.

² The palmography, the reference to Rāja-chūḍamaṇi and the identity of the cyclic year lead us to infer that the date of this record may be the same as that of the preceding one.

136.

Date about A. D. 950.

..... of Śāyibbe-kantiyar, disciplo of Kumārānandi-bhaṭṭāra
of Māla, at Kālabappu.

137.

Date A. D. 1117.

May prosperity be to the sin-destroying doctrine of tho Jinēndras, a fierce sun
in dispelling the mass of darkness the heretical doctrines.

On the holy 13th lunar day, a Thursday, of the bright fortnight of Jyēsthā
in Hōmālambi corresponding to the Śaka year 1039:—

The great fame of Poysaḷa-seṭṭi and of the ocean of good qualities the graceful
sagacious Nēmi-seṭṭi that both were the royal merchants of king Poysaḷa and warin
supporters of the Jain religion spread widely over the earth. While Poysaḷa-seṭṭi
and tho possessor of innumable good qualities Nēmi-seṭṭi, who attained eminence
as tho possessors of pure fame and pure virtues and as the illuminators of the stain-
less Jina doctrine, were living in happiness, their mothers, praised by the earth,
Māchikabbe and tho possessor of various high virtues Śāntikabbe, who were like
the mothers of Jinas on earth, having joyfully caused a Jina temple to be built and
a *mandarā*¹ made, received with pleasure, suitable initiation (*dikṣhe*) at the lotus
feet of the peerless sage Bhānukīrti amidst the acclamation of the people of the
(whole) world². In the Māla-saṅgha and in the illustrious Dēsiḡa-gaṇa these two
became celebrated as the pre-eminent possessors of all virtues. Are there any so
fortunate?

Poysala-seṭṭi and the mine of goodness Nēmi-seṭṭi caused, with devotion, the
worship of Jina and gifts of food to the sages to be made.

138 (60).

Date about A. D. 940.

The servants of Ganga-vajra, who was celebrated as the abode of fortune and
the home of valour, were known as Bōḡāycha, among whom was Bōḡeya³, harsh to
the hostile army, his elder brother's warrior. Resolved to die in the battle between
Rakkasa-maṇi and Kōṇeya-Ganga, when the battle proved unfavourable, he sent
away Rakkasa-maṇi, and, putting to flight, amidst the praise of his own and the
hostile armies, the horsemen that eagerly came to fight, charged fiercely into the
enemy's troops; and when he saw his own army retreating, he went back, and
inspiring courage, marched with it on horse back, fell upon the enemy's force, cut

¹ A car-like structure sculptured on all sides with 52 Jina figures. It is supposed to represent the
island (*dvipa*) of Nandīśvara.

² Māchikabbe is here named Marudēvi.

³ Apparently a mistake of the engraver for Bōyiga. See further on.

it down and acquired renown. Such was Bôyiga's firmness. Having made the whole force of Vaddega¹ and Kôneya-Ganga flee with terror and killed many warriors, he fell severely wounded, the greatness of his prowess being praised (even) by the enemy's troops. Let people die on earth like Bôyiga, having displayed the greatness of their valour. When, pierced with arrows and wounded with the sharp weapons aimed at him by hostile warriors, Bôyiga was about to fall like the orb (of the sun), Indra's ladies received him into the celestial car even before his body touched the earth.

139 (61).

Date about A. D. 950.

His own lady of victory having become a co-wife with the lady of fortune; a true hero following the traditions of kings bent on war, Bâyika spread his fame. To the world-renowned Jâhayye, wife of the lord of fortune Bâyika, were born two sons named Mâduvara and Dôyilamma. Their sister Sâviyabbe became celebrated in the world as an abode of wisdom and a collection of *dharma*. Are there any women who can compare with her and with Sîtâ? When it is said that the world-renowned Lôka-Vidyâdhara, son of Dhôra², liberal to the learned, was her husband, can any others be compared with her in glory? Know ye that in the *śrāvaka-dharma* (duties of lay persons) Sâviyabbe was the celebrated *śrāvaki* (laywoman) Rêvati herself, there being no others to compare with her; in wifely conduct Sîtâ herself; in beauty Dêvaki herself; in greatness Arundhati herself; in pure devotion to Jinêdra the goddess attendant on Jina herself. Udaya-Vidyâdhara, lord of Sâyihbe³, Sâyihbe died at Bagiyur.....

140 (50).

Date A. D. 1145.

(Lines 1-134 of this inscription are identical with lines 1-140 of No. 127 except for the following details:—(1, No. 127 has at the end of the west face two extra verses in praise of Prabhâchandra, disciple of Mēghachandra. The present inscription has after the first verse on the west face an extra verse⁴ in praise of Mēghachandra, which may be rendered thus—Having bound Cupid with thirty-six cords, he had him dragged by a bull (*otherwise*, he checked and vanquished Cupid by his virtuous conduct and thirty-six special qualities⁵); when one thinks of this, how can Mēghachandra-traividya be said to possess the sentiment of quietism? (3) The present record has at the end of the east face the remark "written by

¹Apparently the Râshtrakûta king Amôghavarsha III, father of Krishnâ III.

²This cannot be the Râshtrakûta king Dhruva or Nirupama (c 800), as the characters of the epigraph are of the 10th century.

³Evidently a shortened form of Sâviyabbe. Cp 136 above

⁴Quoted from the *Pampa-Râmdyana* (I, 19).

⁵See page 54, note 2.

Ganganna", and at the end of the south face the statement "written by the calligraphist Ganganna, a brother to others' wives." It then proceeds —).

Why do you praise the senseless who are agitated by the arrows of Cupid? Praise Mēghachandra-vrati, a moon to the milk ocean the Jina doctrine, whose fame has rendered white all the points of the compass. His colleague, the holy son of the lord of sages Bāhachandra, a sickle to the creeper the conceit of arrogant disputants was Śubhākṛti-dēva. May he, conqueror of the strength of arm of Cupid, a charming discourser on the *syādvāda*, be victorious. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhākṛti-dēva¹. The sound of Śubhākṛti's great fan² proclaims—"O disputant, the thunderbolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming, has come; the lion to the active elephant the clever Mīmāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahma), Paśupati (Śiva) and Śārṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names³ in the presence of the ascetic Śubhākṛti. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhākṛti instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamantine elephant-goat to disputants?

Written by Ganganna and engraved by Dāsōja, son of? Sevapuballana-dēva, the sculptor Rāmōja.

A worthy disciple of the lord of ascetics Mēghachandra-traividya was Prabhāchandra-muni, a full moon to the ocean of religious observances, who had shaken off the three *daṇḍas* and was free from the *śalyas*⁴. Victorious is the unique moon Prabhāchandra, who was born from the milk ocean of the penance of the best of the *traividyas*⁵ Mēghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy. The ascetic Prabhāchandra, master of the triad of

¹See page 38, note 1.

²See page 38, note 2.

³See page 22, notes 1 and 3.

⁴See page 53, note 5.

jewels' the ship which helps in crossing over the ocean of worldly existence, had his mind purified by a thorough knowledge of the meaning of the Jaina *dgamas*. Praised by all, a Trinētra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvatī, a Cupid to celestial nymphs, was the celebrated Prabhāchandra-dēva, lord of all good qualities. His colleague was the leader of ascetics Virāṇandi-saiddhāntika, who can only be compared with the Ganadharas in learning and the Chāraṇa sages in pure conduct; can others be compared with him? When it is said that he burnt with the flames of his severe penance Cupid who had conquered with vehemence Hari, Hara and Brahmā, who will not extol Virāṇandi-saiddhāntika? May the emperor of philosophy Virāṇandi-munipa, whose form is like a stream of camphor to the eyes of the people of the world and whose fame is like jasmine flowers in the locks of the lady of the regions, be victorious on earth. Lord of the lady of proficiency, adorned with high virtues, a thunderbolt in splitting the mountain Cupid, crest-jewel of the assemblage of philosophers, a matchless celestial jewel to the people of the earth, possessor of the wealth of kindness, was the lord of sages Virāṇandi, son of Mēghachandra-traividyā.

Prabhāchandra-siddhānta-dēva's lay disciple was Vishṇuvardhana-bhujabala-Vira-Ganga-Biṭṭi-Dēva's senior queen, the crowned consort Śāntala-Dēvi. To her, endowed with excellent qualities and great good fortune, only Sarasvatī and Lakshmi were equals; can other women equal her? Śāntala-Dēvi's mother Māchikabbe, having made liberal gifts saying "who wants which?" ended her life meditating on Jina. What more can be said of her greatness?

(On the date specified), Prabhāchandra-siddhānta-dēva, senior disciple of Mēghachandra-traividyā-dēva of the Pustaka-gachchha of the Dāsiga-gaṇa of the Koṇḍakundānvaya of the Mūla-saṅgha, attained the world of gods.

141 (51-).

Date A. D. 1139¹.

May be doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *sydd-rāda*. Praised by all, a Trinētra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvatī, a Cupid to celestial nymphs, was the celebrated Prabhāchandra-dēva, lord of all good qualities. To describe his lay disciple —

Be it well. Pre-eminent among those whose heads are adorned with the clear pearls the drops of fragrant sandal water of the divine Arhat worshipped by the people of all the worlds, a royal swan in the assemblage of lotuses the mind of

¹See page 33, note 1

²Those two verses are quoted from the *Pampa-Rāmāyaṇa* (I, 26 and 27)

³The Śaka year given is 1011, coupled with the cyclic year Siddhārtha. But Siddhārtha corresponds with Śaka 1061. So, 1011 is evidently a mistake of the engraver for 1061

the good, *mahā-prachanḍa-daṇḍanāyaka*, terrifier of his enemies, a rampart for the good of his lord, unassisted hero, a Rāma in battle, a Bhīma in daring, a royal swan in the pond the minds of sages dependants and learned men, a modern Śrēyāmsa in making liberal gifts, skilled in the contemplations¹ of the Jaina² faith, protector of *dharma*, a golden pitcher filled with the sentiment of compassion, a *chakōra* (delighting) in the moonlight Jina's words,—was the celebrated Baladēva-daṇḍanāyaka. Though many have attained prosperity through the religious merit of previous births, are there other *daṇḍādhipas* (generals) who can equal Baladēva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess? Of insurmountable strength of arm and valour and of a conduct resembling that of Manu, was Baladēva -daṇḍanāyaka; who in the sea-girt earth was equal to the crest-jewel of ministers? To describe that worthy's consort—When one thinks of it, hers is not the form of a (mere) woman on earth: the people of the world always praise the fortunate, high-minded, virtuous Bāhikahhe, faithful to her husband. To them were born, amidst the praises of the world, two sons, glorious like the sun, Nāgadēva and Singana, who by their good qualities resembled Rāma and Lakshmidhara. Of the two, lo! who indeed in these worlds is equal to Nāgadēva in perfect faith in Jainism, in truth, in the worship of the supreme Jina, in modesty, in kindness, in greatness, in the cheerful bestowal of gifts, in purity, in the observance of vows? When one thinks of it, he alone was indeed fortunate. Can the same be said of others? That Nāgadēva's consort, endowed with all charming good qualities, was Nāgiyakka, who obtained renown as the equal of Kōnti and as being superior even to the lady of the earth. Their son, Balla, was a celestial jewel and a celestial cow in making gifts of desired things so that his fame filled the whole earth. Howsoever tested, he is virtuous, valiant, pure, compassionate, truthful; there can be no mistake: thus do the learned unweariedly praise Ballana on earth. His younger sister, renowned in the world for the greatness of her liberality, superior even to Sītadēvi on earth, was Ēchiyakka; this said, who will not admire her? A brother of that mother of the world, the chief Baladēva, having meditated on the five expressions³ and having mercilessly torn off the shackles of worldly attachment, attained the state of the gods in the presence of the god and the gurn. (On the date specified), he ended his life by the rite of *sanyasana* at the holy place Mōringere. His mother Nāgiyokka and (his sister) Ēchiyakka caused to be built, as an act of reverence, a *paffa-salle* (? reading-hall) at? Omināḷigeysa-halu in Kabbappu-nādu, and, washing the feet of their gurn Prabhāchandra-siddhanta-dēva,

1. *Anuprāśhās*. These are 12 in number—reflection on (1) the transient nature of the world (*anitya*), (2) the inevitability of the fruition of *karmas* (*asarata*), (3) the cycle of existences (*samsāra*), (4) the dependence of our future on ourselves (*ātma*), (5) the separation of all else from us (*anyatā*), (6) the impurities of the body (*aiśvarya*), (7) the inflow of *karmas* (*āraha*), (8) the stoppage of this inflow (*anuvāra*), (9) the freeing of the soul from matter (*niyāra*), (10) the world and its elements (*lōka*), (11) the difficulty of attaining wisdom (*ibhāsi-durlabha*), and (12) the law (*dharma*).

²See page 44, note 1.

granted it, with pouring of water, along with the tank Āreyakere and one *khaṇḍuga* of dry land to the east of it.

142 (52).

Date A. D. 1139¹.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syā-dvāda*.

¹Be it well. A mirror to the face of powerful *daṇḍanāyakas* who constantly cause the destruction of great enemies in difficult battles with strong hostile armies, a thunderbolt to the mountains the talc-bearers, a ruby pinnacle to the palace the Jaina religion, darkening the house of Jina's worship with the aromatic smoke of saffron and the dark *agaru* (agallochum) mixed with sandal, changeless, of a charming form like that of Cupid, having his head purified by the fragrant water of Jina, a paramour of the lady of heroism, delighting in gifts of food, shelter, medicine and learning, rejoicing in the narration of stories relating to Jainism,—was the highly celebrated Baladēva-daṇḍanāyaka. Is he firm? hurrah! he is superior to Meru; is he profound? hurrah! he surpasses the ocean; is he liberal? he rivals the celestial tree; he equals the king of the gods;—thus does the whole earth always lovingly praise the world-renowned minister Baladēva. Of insurmountable strength of arm and valour and of a conduct resembling that of Mānu, was Baladēva-daṇḍanāyaka; who on the sea-girt earth was equal to the crest-jewel of ministers? Though many have attained prosperity through the religious merit of previous births, are there other *daṇḍādhipas* (generals) who can equal Baladēva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess?

To that Baladēva and the fawn-eyed Bāchikahhe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a crest-jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Devoted to the feet of Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him; thus did the world praise Pergaḍe Singimayya. That renowned Singimayya's wife, a Rati in beauty, honored by the people, was Siriya-dēvi, who was lovingly extolled by the whole earth. When about to expire, fixing his mind with great devotion on the lotus feet of the supreme Jina, meditating

¹See page 67, note 3.

intently on the five expressions, cutting off quickly all sorts of worldly attachment, that worthy Pergaḍe Singimayya, a sūn to the assemblage of lotuses the blessed, attained, by the rite of *samādhi*, the abode of Indra.

Be it well. (On the date specified), Śiriyavve, and Nāgiyakka, lay disciple of the *maṇḍaladhārya* Prabhāchandra-siddhānta-dēva,—who was always engaged in the performance of the highest penance and who had crossed over to the other shore of the ocean of philosophy and all other sciences which issued from the lotus mouth of the most venerable Arhat-paramēśvara resplendent with the possession of the five *mahā-kalyāṇas*¹ (auspicious events), the eight *mahā-prātihāryas*² (glories) and the thirty-four *atīśayas*³ (superhuman excellences), and which expound the nature of things such as existence, non-existence, etc.,—performing great worship, set up the epitaph.

143 (53)

Date A. D. 1181.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*.

A jewel to adorn the Yādava family, a jewel of protection to kings, a jewel to the nocklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a jewel of virtues, a crest-jewel of perfect faith—may he, a Viṣṇu endowed with modesty, be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumān to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. Ho gladly made any number of tanks and temples, any number of Jina shrines, any number of *nāḷus*, villages and subjects. When it is said that king Vinayāditya-Poysaḷa alone excelled the celebrated Balaṇdra, who can praise the greatness of that profound and brave king? The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did

¹ These are birth, anointment, renunciation, enlightenment and liberation.

² These are (1) divine sound, (2) halo, (3) lion seat, (4) chauris, (5) heavenly music, (6) white umbrella, (7) shower of celestial flowers, and (8) the Aśoka tree.

³ Of these, ten are congenital: (1) beauty, (2) fragrance, (3-4) freedom from sweating and evacuation, (5) sweet speech, (6) great strength, (7) milk-white blood, (8) 1008 lucky signs, (9) perfect proportion of limbs, and (10) unbreakable bones; ten are acquired by penance: (11) averting famine, (12) remaining above the ground, (13) facing the four directions, (14) destruction of harmful impulses, (15) immunity from all pain, (16) absence of hunger, (17) mastery of all learning, (18) non-growth of hair and nails, (19) unwinking eye-lids, and (20) shadowless body; and fourteen are produced by the heavenly bodies: (21) mastery of the Ardra-Magullā languages, (22) friendly feelings in all, (23) clear skies, (24) in all directions, (25) fruits and flowers of all seasons, (26) clean space all round, (27) placing golden lotuses under his feet when the Jina walks, (28) shouts of "Victory", (29) fragrant breezes all round, (30) sweet-scented showers, (31) removal of thorns, (32) joyousness of all living beings, (33) the *dharma-chakra* going before the procession, and (34) eight kinds of auspicious things—umbrella, chauri, flag, *muṣṭika*, mirror, vase, powder flask and throne seat—attending the procession.

king Poysala cause Jina temples to be erected. This said, who can describe the king of the hill kings? To that Poysala king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Ereyanga. King Vinayaditya's son, the only celestial tree to the people of the earth, a walker in the path of Manu, sole hero of the world, was king Ereyanga; greater than whom was his son, breaker of the pride of hostile kings, a lion among kings, the world-renowned king Vishṇuvardhana. That famous king Ereyanga's son, destroyer of mighty enemies, lord of all the earth, a Karṇa to the needy, king Viṣṇu, rose (in power). Smiter on the heads of hostile kings, destroyer of the pride of arrogant hostile *maṇḍalēśvaras*, sole ornament of his family, was the profusely magnificent Bitti-Dēva.

Be it well. The mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a great champion of firmness; striker before his soldiers (strike), displayer of valour, capturer of Talakāḍu, fierce warrior, sole promoter of the prosperity of Paṭṭi-Perumāla's own kingdom, punisher of ill-behaved kings, a wild fire to the forest Chakragoṭṭa, final destructive fire to hostile *maṇḍalīkas*, a fierce submarine fire to the assemblage of the *maṇḍalīkas* of Tonḍa, a cause of destruction to mighty hostile armies, remover of the pride of hostile *maṇḍalīkas*, capturer of Nalambavādi, seizer of the goddess of fortune of hostile kings, a traitor to traitors, embracer of the lady of victory, a lover to lovers, displayer of heroism, embraced in his long right arm by the lady of valour, a hero keeping to his word, a spear to the heart of Adiyama, fond of the embrace of the lady of valour, an elephant to the lotus garden arrogant enemies, an adamantine cage to refugees, shining with natural fame, a banner of victory in battle, discourter of Chengira, pre-eminent hero, nprooter of Narasingavarma, final destructive fire to Kalapāla, capturer of Hānungalū, circumspect warrior, a Brahṇa among the skilful, a Shanmukha in battle, an ear-ornament to Sarasvatī, of the noble Viṣṇu lineage, a spear to the hearts of enemies, non-slayer of the frightened, delighting in making gifts, of a fragrance like that of the *champaka* (flower), uplifter of the four creeds, an ornament of heroes, a Nārāyaṇa in discrimination, perfect hero, a Vidyādhara in literature, foremost in battle, a sun to the Poysala family, a celestial cow to poets, a Pārtha of the Kali age, wicked to the wicked, a Rāma in battle, a Bhṛṇa in daring, a Vatsarāja in controlling horses, a Cupid to women, a Bhagadatta in controlling rutting elephants, a modern Chārudatta, upholder of the Nilagiri, an ornament of heroes, death to the Kongas, smiter of enemies with the hand, harasser of Tereyār, trampler on Koyatār, confounder of Henjēru, a Jattalaṭṭa in battle, putter to flight of Pāṇḍya, capturer of Uchchangi, unassisted hero, brave in battle, destroyer of Pombuchcha, disturber of Sāvimale, final destructive fire to enemies, a fire to the forest the enemies, scatterer of hostile kings, crownor of friendly

kings, destroyer of the Ghāṭs, dragger along of the Tūlvas, a terror to Gōyindavāḍi, a Śankara to hostile armies, trampler on Rodḍa, seizer of adulterers, plunderer of Rāyarāyapura, breaker down of enemies, a Nārāyaṇa among heroes, perfect in prowess, worshipper of the feet of the god Kēśava, subduer of hostile maṇḍalīkas,—adorned with these and many other titles, he easily captured many fortresses including hill fortresses, forest fortresses and water fortresses and made by his fierce valour the whole of the Gangavāḍi Ninety-six Thousand as far as Lokkiguṇḍi obedient to his seal (or command). Moreover,

Having chased and put to flight wicked and arrogant enemies on earth and having by the strength of his arm brought the country under his control so that the whole of Ganga-maṇḍala paid tribute at his command and obeyed his orders, Viṣṇu-Poysala was in peace in the possession of an increasing kingdom and continual happiness. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him; his glory was greater than that of many former (kings): this said, who can describe king Viṣṇu?

While the victorious sovereignty of Tribhuvanamalla, capturer of Talakāḍu, bhujabala-Vīra-Ganga-Viṣṇuvardhana-Poysala-Dēva was thus continually increasing to last as long as the sun, moon and stars—his servant, the senior queen, the crowned consort Śāntala-Dēvi:—

Be it well. Resembling a second Lakṣmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in all good qualities, a modern Rukmiṇī-dēvi, a Satyabhāmā in love to her husband, an only Brihaspati in discrimination, a Vāchaspati in ready wit, gentle to sages and dependants, upholder of the four creeds, lover of vows, virtues and pure conduct, of unique fame in the world, the celebrated Sītā (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, a cause of the accumulation of religious merit, the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing and instrumental music, a rampart to the Jaina faith, delighting in the narration of stories relating to Jainism, taking pleasure in gifts of food, shelter, medicine and learning, pure in Jaina faith, kind to the blessed, having the head purified by the fragrant water of Jina:—

Dear to the heart and eyes of that famous king Viṣṇu, Śāntala-Dēvi, with locks black as the moving bees and face resembling the moon, was in every way equal to Rati, (wife) of Kāma. The goddess of Victory to king Viṣṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour,—thus is Śāntala-Dēvi described on earth. How can the panegyrist praise her adequately?

When it is said that on the breast of the Vishṇu of the Kali age the Lakṣmī of the Kali age abode, is it possible for him who says he can describe to describe the good fortune of Śāntala-Dēvi? To Śāntala-Dēvi, endowed with excellent qualities and great good fortune, only Sarasvatī, Pārvatī and Lakṣmī were equals; can other women equal her? Her gurn being Prabhāchandra-siddhānta-dēva; the mother who bore her, the abode of virtues Māchikabbe; her father, the senior *Pergeḍe* Mārasingayya; her uncle, the *Pergeḍe* Singimayya; her royal consort, king Vishṇuvardhana; her ever favorite god, Jinanātha;—is it possible on earth to describe the greatness of queen Śāntala-Dēvi?

(On the date specified), she ended her life at the holy place Śivagange and attained heaven.

A Manu, a Bṛhaspati, of this Kali age; an asylum for the bards, a celestial cow to the world, self-respecting, great chief, supporter of the learned, praised by the people of the world, adorned with good qualities, sole donor in the world, clear-headed minister;—thus does the earth applaud the *Pergeḍe* Mārasinga. Can others of this age equal the *Pergeḍe* Mārasinga-vibbu in the acquisition of the objects of human desire, in great liberality, in love of *dharma*, in devotion to the lotus feet of Hara, in religious observances, in pure conduct:—while the earth applauded him thus, he went with joy to the world of gods. The matchless Śāntala-Dēvi, her loving father Mārasingayya, and her mother Māchikabbe, all these readily ended their lives one after the other and attained heaven.

The writer (of the inscription) was Bōkimayya.

"The queen has attained the state of the gods; I cannot remain (behind)", thus saying, her mother, the proficient Māchikabbe, came to Bejugola, and, adopting severe *sanyāsana*, she too renounced the world. The half-closed eyes, the repetition of the five expressions, the method of meditating on Jinendra, the dignity in taking leave of relatives, evidencing *sanyāsa*, Māchikabbe, fasting cheerfully for one month, easily attained the state of the gods by *samādhi* in the presence of all the blessed. Devoted to the feet of Jina, endowed with virtues, remarkable for devotion to her husband,—thus praised by the people of the earth, that Mārasingamayya's wife Māchikabbe attained glory. A devotee of the feet of Jina, honored by friends, a celestial cow to dependants, a faithful wife superior to Kāma's wife (Rati), pre-eminent in good qualities, delighting in making gifts, always devoted to the lotus feet of sages, praised by the people,—thus does the world ever lovingly applaud Mārasingamayya's wife Māchikabbe. Jinanātha being her favorite (god); Baladēva, her father; the chief of virtuous women Māchikabbe, the mother who bore her; Singana, her younger brother; distinguished by such greatness, Māchikabbe went to the world of gods: thus reiterating, the whole earth is extolling her. This said, how can the panegyrist describe her?

sacred books, poets, declaimers, disputants and orators; a sun in illuminating the wide sky of the Jaina religion; a Śrēyāmsa in being ever liberal to all sages; an ear-ornament to Sarasvati; purifier of his family; a son to others' wives; a delight to the minds of his relatives; destroyer of sin; a Gutta in being free from anger, avarice, untruth, fear, pride and lust; a Chārudatta; an equal of Jīnūtavāhana in doing good to others; averse from sin; pure in the Jaina faith; kind to the blessed; having his head purified by the fragrant water of Jina; lofty by his matchless virtues; a bee at the lotus feet of sages; devoted to the garden of lotuses the assemblage of learned men; rejoicing in the narration of stories relating to Jainism; delighting in gifts of food, shelter, medicine and learning;—was the celebrated Baladēva-dāṇḍanāyaka. To that Baladēva and the fawn-eyed Bābikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. Devoted to Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him: thus did the world praise Pergaḍe Singimayya. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a celestial jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Śrīyādēvi, pre-eminent in virtues, was in this age a celestial jewel in making gifts; say that Singimayya's wife was an equal of the goddess Earth and Konti.

Be it well. Resembling a second Lakṣmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, an only Bṛihaspati in discrimination, gentle to sages and dependants, the celebrated Sita (herself) in the loftiness of devotion to her husband, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, delighting in gifts of food, shelter, medicine and learning,—Vishṇuvardhana-Poysala-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatīgandhavāraṇa Jina temple at the holy place Belgola, in order to provide for worship, gifts of food to the assembly of ascetics, and repairs, granted, on the date specified, with the permission of Vishṇuvardhana-Poysala-Dēva, exempt from all imposts, (the village) Moṭṭenavile of Kalkaṇi-nāḍu, for a garden of fifty *koḷagas* of wet land in the middle plain of Gangasamudra, and, for oblation, Viḷasanakattā which she had caused to be built at the expense of forty *gadyāṇas*, to her preceptor Prabhāchandra-siddhānta-dēva, disciple of Megha-chandra-triavidya-dēva of the Postaka-gaḇchbha of the Dēsiya-gaṇa of the Māla-sangha, after washing his feet. (Two usual final verses).

Date about A. D. 1150.

Obeisance to the *siddhas*. The doctrine of Jina At the side) . . .
 . . bhachandra.¹

145 (36).

Date about A. D. 1000.

Ereyagave in Kavaṭṭa.

146.

Date about A. D. 1200.

The feet of Nēmaṇa. .

147.

Date about A. D. 1200.

Sivaggayya, with the honorific prefix *śrī*. (Name of a visitor).

148.

Date about A. D. 1200.

Kaḷayya, with the honorific prefix *śrī*. (Name of a visitor).

149 (37).

Date about A. D. 1150.

May the illustrious Garuḍa-Kēsi-rāja be ever victorious.

150.

Date about A. D. 950.

• the distinguished son-in-law of Narāsiṅga, minister of the
 Ganga kingdom. Eṛeganga's great minister, promoter of the prosperity of the
 Ganga territory, His son-in-law was the world-renowned Nāgavarma.
 His son, who had acquired the celebrity of being identified with Rāmadēva,
 Vatsarāja and Bhagadatta in the sea-girt earth, renounced the world, and,
 observing the vow,

151.

Date about A. D. 950.

• she caused to be made.

¹This inscription is fragmentary.

motionless or firm, of pure conduct (*otherwise* spotless and round at the sides, or ever in the bright fortnight), and of blameless glory (*otherwise* bright when the night declined)¹ ?

159.

Date about A. D. 1130.²

Praise of the doctrine of Jina. Be it well. The possessor of all virtues, Tribhuvanamalla-Chaladanka-rāva-Hoysala-setṭi bestowed the title Chaladanka-rāva-Hoysala-setṭi on Malli-setṭi, son of Dammi-setṭi of the ? passport department of Ayyavole.³ And, on the date specified, knowing that his end was near, he took leave of his relatives, and ending his life with a peaceful mind, attained heaven.

To describe his wife :—the good daughter of Taravanmarasa and Suggavve, having her head purified by the fragrant water of Jina, delighting in gifts of food shelter, medicine and learning, Chaṭṭikabbe. caused the epitaph to be made as an act of reverence to her husband Chaladanka-rāva-Hoysala-setṭi and her son Būchana.

160.

Date about A. D. 1130.

Praise of the doctrine of Jina. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Of pure faith in the supreme religion of Jina, a sun to the lotuses the blessed, devoted to the lotus feet of his guru, of noble character, pre-eminent among the Brāhmins, firm like the Mēru mountain, an ocean to the jewels virtues, a mine to the bright jewel perfect faith in Jainism, was with great pleasure on earth.

161.

Date ? about A. D. 1194.

The *mānastambha*⁴ pillar of Dhanakṛti-dēva.

162.

Date ? A. D. 1194.

This natural pond was caused to be made by Mānabha in the year Ānanda.

¹ This verse is quoted from the *Pampa-Rāmdyāna* (I, 18).

² The date given is Śaka 1059 corresponding to the cyclic year Saumya, but Saumya was Śaka 1032.

³ The modern Aihole in the Kaladgi District of the Bombay Presidency.

⁴ See page I, 4, note 1.

163.

Date ? about A. D. 1194.

The epitaph as an act of reverence to his father.

An act of reverence to Śrīdhara.

The epitaph as an act of reverence to his mother.

164.

Date about A. D. 1100.

..... ? Ganga . . set up the epitaph

165 (74).

Date ? A. D. 1246.

Be it well. (On the date specified), the Malayāḷa Adhyaḍi-nāyaka shot from the large hill to the small hill.

166 (71).

Date about A. D. 1100.

Let Jinachandra bow to the feet of Bhadrabāhu-svāmi.

167 (72).

Date A. D. 1809.

(On the date specified), Ajitakīrti-dēva, disciple of Santakīrti-dēva, who was the disciple of Ajitakīrti-dēva, who was again the disciple of Chāru [kīrti-paṇḍita-dēva of the Dēsi-gaṇa of the Kundakundānvaya, having completed a fast of one month attained godhead in this cave.

168.

Date about A. D. 1400.

The epitaph of Mallisēna-dēva, disciple of the illustrious Lakshmiśēna-bhaṭṭa-raka-dēva.

169.

Date about A. D. 1300.

The feet of Bhadrabāhubhali-svāmi.

170 (73).

Date ? A. D. 1217.

Be it well. In the year specified, the Malayāḷa Kodayu-Sankara, standing here, shot at the three boulders near the tamarind tree to the west of the wet land.

171.

Date ? about A. D. 1217.

(*Tamil*). The Malayāṣarar Kōdai-Śaṅkaran ? aimed from here at the tamariind tree to the west of the wet land.

172.

Date about A. D. 1300.

Sāma dēva (labels below figures).

173.

Date about A. D. 1200.

Kanakanandi-dēva, Pasi-dēva, (and) Mali-dēva (labels below figures).

174.

Date about A. D. 1300.

The tank of the Nakhara-Jinalaya.

408¹.*Date about A. D. 1000.*

May there be obeisance.

409.

Date about A. D. 800.

Katta, with the honorific prefix *śri*. (Name of a visitor).

410.

Date about A. D. 1000.

Sindayya (name of a visitor).

411.

Date about A. D. 1000.

. a warrior of the Gangas and a friend of

¹The inscriptions that were latterly found on the same hill are also taken up for translation here.

81

412.

Date about A. D. 950.

Chandayya (name of a visitor).

413.

Date about A. D. 1000.

..... Chāmuṇḍayya (name of a visitor).

414.

Date about A. D. 950.

Seṭṭapayya (name of a visitor).

415.

Date about A. D. 810.

The *basadi* or Jina temple of Śivamaṇḍa.

416.

Date about A. D. 1050.

Basaha (name of a visitor).

417.

Date about A. D. 1000.

Vaijayya, with the honorific prefix *śri*. (Name of a visitor).

418.

Date about A. D. 1050.

Jakkayya, with the honorific prefix *śri*. (Name of a visitor).

419.

Date about A. D. 1050.

Kaṇḍga, with the honorific prefix *śri*. (Name of a visitor).

420.

Date about A. D. 1000.

? Obeisance

421.

Date about A. D. 1000.

Maha-maṇḍalēśvara (title of a visitor).

422.

Date about A. D. 1000.

Basa, with the honorific prefix śrī. (Name of a visitor).

423.

Date about A. D. 1050.

Basavayya (name of a visitor).

424.

Date about A. D. 1100.

Mara, with the honorific prefix śrī. (Name of a visitor.)

425.

Date about A. D. 1100.

Naranayya (name of a visitor).

426.

Date about A. D. 1100.

The epitaph of

427.

Date about A. D. 1000.

Kagūttara (? name of a visitor).

428.

Date about A. D. 1100.

The feet of the illustrious Ravichandra-dēva.

429.

Date about A. D. 1000.

The ? pond dug by Badra of svara.

430.

Date about A. D. 1000.

The illustrious blacksmith Chanda-achāriga.

431.

Date about A. D. 1300.

Vabōja (name of a visitor, apparently a sculptor).

432.

Date about A. D. 1000.

Melapayya (name of a visitor).

433.

*Date about A. D. 900.*Prithuva, with the honorific prefix *śri*. (Name of a visitor.)

434.

Date about A. D. 1100.

Chandradita (name of an engraver).

435.

Date about A. D. 1050.

Nāgavarma wrote (this). (Name of an engraver).

436.

Date about A. D. 1050.

Champion over

437.

Date about A. D. 1000.

Puliyannā (name of a visitor).

438.

Date about A. D. 1100.

Saulayya (name of a visitor).

439.

Date about A. D. 1100.

Késavayya (name of a visitor).

440.

Date about A. L. 1000.

Same as No. 408.

441.

Date about A. D. 1000.

śrī-Īchayya, cruel to enemies.

442.

Date about A. D. 1050.

Bāsa (name of a visitor).

443.

Date about A. D. 900.

The Kadamba had three boulders brought

444.

Date about A. D. 1200.

The natural pond of Jina.

445.

Date about A. D. 700.

Sarpa-chūṭānani (crest-jewel among serpents), walking in the path of Jina and of righteous conduct.

446.

Date about A. D. 1000.

Biddarayya, with the honorific prefix śrī. (Name of a visitor).

447.

Date about A. D. 1000.

The illustrious Akacheya (name of a visitor.)

85

448.

Date about A. D. 900.

śrī-īsarayya, an elder brother to others' wives.

449.

Date about A. D. 990.

Same as No. 40.

450.

Date about A. D. 1000.

Maohayya, with the honorific prefix śrī. (Name of a visitor.)

451.

Date about A. D. 1000.

Chanapausa, with the honorific prefix śrī. (Name of a visitor.)

452.

Date about A. D. 1000.

The obeisance of the ruler of Nāgaṭi.

453.

Date about A. D. 1000.

The obeisance of Bāsa's elder brother.

454.

Date about A. D. 1000.

The king's? merchant (*chaṭṭa*).

455.

Date about A. D. 950.

A servant of the poor. (Title of a visitor.)

456.

Date about A. D. 1000.

Nāgavarma, with the honorific prefix śrī. (Name of a visitor.)

457.

Date about A. D. 1000.

śrī-Bāḷaditya, king of the Vatsas.

458.

Date about A. D. 950.

The illustrious Ariṣṭanēmi-paṇḍita of ? Malegollā, destroyer of hostile creeds.

459.

Date about A. D. 950.

Same as No. 455.

460.

Date about A. D. 1050.

Nāgayya, with the honorific prefix śrī. (Name of a visitor.)

461.

Date about A. D. 1050.

Dēchayya, with the honorific prefix śrī. (Name of a visitor.)

462.

Date about A. D. 1000.

Sindayya, with the honorific prefix śrī. (Name of a visitor.)

463.

*Date about A. D. 1000.*śrī-Gōvanayya, a Brahma among? serpents (*byīḷa*).

464.

Date about A. D. 1000.

śrī . . gīvarma, a sun

465.

Date about A. D. 1050.

Madhuvayya, lay disciple of Nayanandi-vimukta, who was the? father of Maḷadhari-dēva, bowed to the god.

Madhura, possessed of fame resembling the moon, Śiva's smile, the froth on the milk ocean and the Kailāsa mountain, came here and with intense devotion bowed to the god.

466.

Date about A. D. 1000.

Kaṇṇabbarasi's younger brother Chārayya, Dammaḍayya and Nāgavarma came here and bowed to the god.

467.

Date about A. D. 1000.

Andamārayya, with the desire in his mind of seeing Aggaḷa-dēva, stayed at the celebrated Belgoḷa

Sankayya, a? servant (*reḍe*) of the *pergeḍe* Rēṭayya.

468.

Date about A. D. 950.

The illustrious Ereyapa-gāmunda and Maddayya came here and observed religious vows.

469.

Date about A. D. 1000.

Pulikkalayya, with the honorific prefix *śri*. (Name of a visitor.)

470.

Date about A. D. 1000.

Kaṇṇahayya, with the honorific prefix *śri*. (Name of a visitor.)

471.

Date about A. D. 1000.

The illustrious? Enaga, a? dependant of? Kriyada-dēva.

472.

Date about A. D. 1000.

Mārasingayya, with the honorific prefix *śri*. (Name of a visitor.)

473.

Date about A. D. 1050.

Kattayya (name of a visitor).

474.

Date about A. D. 1000.

Pulichôrayya, resplendent with the great banner and the jewel awning.

475.

Date about A. D. 1000.

Of the holy place Kopana.

491¹.

Date about A. D. 800.

Śrī-Ranadhira (brave in war). (Title of a visitor.)

492.

Date about A. D. 900

A thousand *gadyānas*.

¹ See page 80, note 1

INSCRIPTIONS ON VINDIYAGIRI OR DODDABETTA.

175 (76).

Date about A. D. 983.

Châmunḍa-Rāja caused (this image) to be made.

176 (76).

Date about A. D. 983.

Châmunḍa-Rājan caused (this image) to be made.

177 (76).

Date about A. D. 1117.

Ganga-Rāja caused the enclosure to be made.

178 (80).

Date about A. D. 1159.

The great minister, senior treasurer, Huḷḷamayya, having received (the village of) Savanēṅṅu from the hands of the mahā-maṇḍalēśvara pratāpa-Hoysaḷa-Nārasimha-Dēva, granted it to provide for the eight kinds of worship of Gommaṭadēva, Pārisvādēva and the twenty-four Tīrthakaras, and for gifts of food to the *śrahis* or ascetics.

179 (75).

*Date about A. D. 983.*Châmunḍa-Rāja caused (this image) to be made¹.

180 (75).

*Date about A. D. 1117.*Ganga-Rāja caused the enclosure to be made¹.

181.

Date about A. D. 1159.

The great minister, senior treasurer, Huḷḷamayya, having received (the village of) Savanēṅṅu from the hands of Biṭṭi-Dēva's son pratāpa-Nārasimha-Dēva, granted it to provide for of Gōmaṭadēva and Pa va, and for gifts.

¹ The language of these inscriptions is apparently Maḥārāṣṭra.

182 (78).

Date about A. D. 1200.

Basavi-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī, caused the wall of the enclosure and the twenty-four Tīrthakaras to be made; and his good sons Nambidēva-setṭi, Bōki-setṭi, Jinni-setṭi and Bāhubali-setṭi caused to be made the lattice-windows in front of the Tīrthakaras whom their father had caused to be made.

183 (79).

Date about A. D. 1200.

Lalita-sarōvara (or the lovely pond)¹.

184 (77).

Date about A. D. 1150.

Be it well. May the doctrine of the Jaina faith, which feet are surrounded by hundreds of rays issuing from the jewels on the bowing heads of all the chiefs of the demons and gods and of the Kinnaras and the Pannagas, and which drives away the mass of darkness (or ignorance) from all the heads, spread and endure for as long as the earth, the ocean, the sun and the moon last.

185 (104).

Date about A. D. 1231.

Baunni-setṭi, son of Kēti-setṭi, lay disciple of Bālochandra-dēva who was the disciple of Nayakīrti-siddhānta-chakravartī, caused this Yaksha-dēvate to be made.

186 (81).

Date A. D. 1231.

Praise of the Jina-āsana. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahā-rājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, establisher of the Chōla kingdom, śrīmat-pratāpa-chakravartī Hoysaḷa-śrī-vīra-Nārasimha-Dēva was ruling the earth, his servant and lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Adhyātma-Bālachandra-dēva was—Be it well. Possessed of all good qualities, having his head purified by the fragrant water of Jina, devoted to stories relating to the Jaina faith (*sarā-dharma*), delighting in the four kinds of gifts, Paduma-setṭi; whose son Gommaṭa-setṭi, (on the date specified), granted, as a perpetual endowment, 12 *gadyāṇas* for the eight kinds of worship of Gommaṭadēva and the twenty-four Tīrthakaras.

¹ Inscribed on the anthill to the left of the colossus opposite to a circular stone basin which receives the water used for bathing the image.

187.

Date about A. D. 1180.

Basavi-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakunda lineage of the Puṣṭaka-gacchhā of the Dēsiya-gaṇa of the Mūla-sangha, caused his image to be made.

188.

Date about A. D. 1180.

(Same as the previous inscription).

189.

Date about A. D. 1180.

Balleya-(da)ṇḍavā(ya)ka, lay disciple of, etc., (same as 187).

190.

Date about A. D. 1180.

(Same as the previous inscription).

191.

Date ? A. D. 1536.

(On the date specified), ya-setṭi, Gōmaṭa-setṭi and Danada . . . , of Kopanapura, (visited) the god.

192.

Date A. D. 1498.

Mārvāḍi—(On the date specified), Gōmaṭa-Bahupāla, Prajansavāla, and Brahmachāri of the Kadika family belonging to Purasthāna came on a pilgrimage to Gōmaṭasvāmi with their brothers and sons.

193.

Date about A. D. 1200.

Anki-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī's discip̄le Baḷachandra-dēva, caused (the image of) Abhinandanadēva to be made.

194.

Date about A. D. 1180.

Rāmi-setṭi of the mint (*kamṇaṭa*), lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakunda lineage of the Puṣṭaka-gacchhā of the Dēsiya-gaṇa of the Mūla-sangha, caused (this image) to be made.

195.

Date about A. D. 1200.

The customs-officer Bhānūdēva-heggaḍe, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālachandra-dēva, caused (the image of) Ajita-bhaṭṭāraka to be made.

196.

Date about A. D. 1180.

Bidiyama-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī, caused (the image of) Sumati-bhaṭṭāraka to be made.

197.

Date about A. D. 1180.

Basavi-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍākunda lineage of the Pustaka-gachohiha of the Dēsiya-gaṇa of the Mūla-saṅgha, caused (the images of) Chatuṛ-vimśati-Tīrthakaras (the twenty-four Tīrthakaras) to be made.

198.

Date about A. D. 1200.

Mahādēva-seṭṭi of Kaḷale, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālachandra-dēva, caused (the image of) Malli-bhaṭṭāraka to be made.

199.

Date A. D. 1279.

(On the date specified), the *mahā-pasāyata*¹ Tirumappa's officer Sambhudēva-
ṇa's son Mallanna Gommaṭa
. Good fortune.

200.

Date A. D. 1288.

(On the date specified), Mādi-seṭṭi, son of the black pepper merchant (*menasina*)
Sōyi-seṭṭi of Biṭeyanahāḷi, granted 1 *gadyāṇa* and 2 *paṇas* and 1 *māna* of milk for the
daily anointment of Gomāṭadēva.

201.

*Date A. D. 1580.**

Māvedaḍi.—(On the date specified), ? Sēnavirumataji, Jagatakarataji, Paḍabhaṭ-
ṭōḍarāji, and Rāyasōraghaji [had the image made].

¹ Pasāyata, a master of the robes.

* The year intended is apparently Pramāthun.

202.

Date A. D. 1486¹

Mārvāḍī.—(On the date specified), ? Agushnje Jagad of the
Mōla-sangha [had the image made].

203.

Date A. D. 1490.

Mārvāḍī.—(On the date specified), the pilgrimage of Brahmadharmaruchi-
Brahmaguṇasāgara-paṇḍita, disciple of the *bhaṭṭāraka* Abhayachandra, was fruitful.

204.

Date about A. D. 1600.

Linganna, son of Apa-nāyaka of Gerasope, prostrated himself (before the god)
touching the earth with the eight members.

205.

Date ? about A. D. 1650.

Mārvāḍī.—Our sum we shall deposit. Your sum we shall take.

206.

Date A. D. 1742.

Mārvāḍī.—Obeisance to Gaṇeśa. (On the date specified), Śāha Harakhachanda-
dāsaji [came on a pilgrimage].

207.

Date A. D. 1742.

Mārvāḍī.—Obeisance to Gaṇeśa. (On the date specified), Śāha Kapūrachanda
and Mōtichanda [came on a pilgrimage].

208.

Date A. D. 1785.

Mārvāḍī.—(On the date specified), the Āgaravāla Panipathiyā Atadāsa of
Delhi and Sēth Bhagavanādāsa came on a pilgrimage.

209.

Date A. D. 1743.

Mārvāḍī.—(On the date specified), Santōsharāya, Bālakisanaaji
and Khandēlavāla Budhalāla Gangārāmaji [came on a pilgrimage].

¹ Paribhava = Vikrama Samvat 1544.

210.

Date A. D. 1742.

Mārvāḍī.—(On the date specified), Santōsharājaji, Bālakisanaji, and Ajidataji with his sons Chainarāja and Dinadayāla had come on a pilgrimage. Ajidataji was an Agaravālā Sarāvagi of the Pānipatha sect and of the Gōyala-gōtra and belonged to Isthānapetha.

211.

Date A. D. 1742.

Mārvāḍī.—(On the date specified), Vanavārtilāla, son of Dinadayāla, [came on a pilgrimage].

212.

Date A. D. 1754.

Mārvāḍī.—(On the date specified), Bāhurāma, an Agaravālā Sarāvagi, son of Rāmakisāna, and Kēsorāja of Gōkalagaḍha. . . . [came on a pilgrimage].

213.

Date A. P. 1786.

Mārvāḍī.—(On the date specified), the Narāṭhanavālā Tirāmāla, son of Lakṣmīnagarāja, Nathimāla Gṇinirāma. . . . and the Sabhanavālā [came on a pilgrimage].

214.

Date A. D. 1754.

Mārvāḍī.—(On the date specified), Sēṭh Rājārāma and Rāmakirasāna, sons of Mangatarāja of the Gōyala-gōtra, and Sirāipāla and Śambhunātha, sons of [came on a pilgrimage].

215.

Date about A. D. 1754.

Mārvāḍī.—(On the date specified), Naya , Nārāyanaji, rāma, Dānamāla, Kēso-dā Jainandarājaji [came on a pilgrimage].

216.

Date A. P. 1754.

Mārvāḍī.—The son of Kavasārāja. (On the date specified), Mōjirāma, a Gangāniyā Agaravālā and Pānipathiyā, of Māṇḍanagaḍha, son of Samirāmāla, [came on a pilgrimage].

217.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), tho Sēth of Karabadha
 lasurāya . . . rāyaji, the Lasāniyā Isarānaji, and Hulāsarāya Bālā-
 kadāsa, a Sanāniyā Baniyā of the Garga-gōtra and a Pānipathā Agaravālā Sarāvagi,
 [came on a pilgrimage].

218.

Date about A. D. 1742.

Mārvāḍi.—Udaisimha Vagadavālā and [came on a pilgrimage].

219.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), Navalārāya, son of Sankaradāsa, had come
 [on a pilgrimage].

220.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), the Sarāvagi Santōsharāya, son of Maganl-
 rāma and grandson of Jaikarana, [came on a pilgrimage].

221.

Date about A. D. 1120.

To Arasāditya (or king Āditya) and Āchāmbike were born, causing joy (to
 their parents), three sons, namely, Pampa-rāja, Haridēva and the virtuous lea-
 der of the assemblage of ministers Baladēvanna, who were ornaments of the Kar-
 nāṭaka family renowned in the world, uncles of Māchi-rāja, fiercely valorous to
 enemies, devoted to the feet of Jina, and possessed of great fortitude. May Bala-
 dēva,—chief of all ministers, subduer of enemies, eschewer of others' wives, a neck-
 lace to Sarasvati, of well-known pure fame, of a celebrated noble form, worshipper
 of the feet of Jinēndra,—be victorious.

222.

Date ? A. D. 1559.

(On the date specified), Gummī-seṭṭi's son. seṭṭi and Puṭṭanna's
 son Chikanna visited the god.

223 (98).

Date A. D. 1827.

Dēvarājai-arasu, *bhākshi* or head of the body-guard, police (*kandāchdra*) and
 cavalry office (*savāra-lachēri*) departments at the court of Kṛishṇa-Rāja-Vaḍeyar,

lord of the excellent city of Mahisūr,—son of Chaluva-arasu of Satyamangala, grandson of Tōṭa Dēvarājai-arasu and great grandson of Bilikere Anantarājai-arasu of the Kāśyapa-gōtra, Ahaniya-sūtra, Vṛishabha-pravara and Prathamānuyōga-śākhā, descended from Chāvunḍa-Rāja,—having died on the day of the head-anointing festival of Gōmatēśvara-svāmi, his son Puṭṭa Dēvarājai-arasu, in order that the *maṭha* might conduct *pāda-pūje* and other services for Gōmatēśvara-svāmi every year, made (on the date specified) an endowment of 100 *varahas*. May the service prosper. May the doctrine of Jine thrive.

224 (99).

Date A. D. 1539.

Praise of the Jina-śāsana. Chavuḍi-seṭṭi of Gērasoppe having caused the mortgage on my land to be released, I, Kambhayya, son of Agaṇi Bommayya, will (in return) carry on for as long as the moon and sun last these (charities):—the gift of food to one group (*tanḍa*), the (upkeep of the) flower-garden in front of Tyāgada-Brahma and 1 *paḍi* of rice for *akshatē-pūṇja* (grains of rice used for worship). Good fortune.

225 (100).

Date A. D. 1539.

Chikana, son of Doḍa-Dēvappa, gave a charity-deed (*dharma-sādhana*) to Chauḍi-seṭṭi of Gērasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group. Good fortune.

226 (101).

Date A. D. 1539.

Bommayya, son of Kavi (? the poet), gave a charity-deed to Chavuḍi-seṭṭi of Gērasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group for six months every year.

227 (102).

Date A. D. 1539.

The flower-seller (*hāvina*) Chennayya gave a charity-deed to Chavuḍi-seṭṭi of Gērasoppe as follows:—As you have caused the mortgage on my land to be released, I

228 (103).

Date A. D. 1609.

(On the date specified), the crest-jewel of perfect faith in Jainism Channa-Bommarasa,—brother of the purifier of his family, supporter and protector of Jainism,

Bomyana-mantri, who was the son of Kēśavanātha, who was again the chief minister of the maṇḍalēśvara Kulōttunga-Chaṅgāḷva-Mahadēva-mahipāla,— and the assemblage of the blessed *śrīvaḷas* (Jaina laymen) of Nanjarāyapattana caused the *baḷḷirāḍa* (? arbour) of Guṇmaṭṭasvāmī to be renovated.

229.

Date A. D. 1488.

This inscription is mostly defaced. It seems to record the grant of some village including its dry and wet lands and its income in money and grain.

230.

Date about A. D. 1500.

This inscription is much defaced. It appears to be a sale-deed. Some one sells his ? income (*pattigē*) in a village to another to be enjoyed by him and his posterity for as long as the moon and sun last. Then follow names of witnesses.

231.

Date about A. D. 1500.

(The allotment) made by Pandita-dēva:— During the great anointment (*maḥdbhisheka*), for milk and curds 2, to the *pūjāri* 1 share, to the workmen and stone-masons 2 shares, to the ? carpenter (*bhaṇḍikḍa*) 1. The violators shall be punished (with a fine in the shape of) one oblation-vessel!

232.

Date ? A. D. 1467.

(On the date specified), Kariya Guṇmaṭṭa-seṭṭi, son of Kariya Kāntana-seṭṭi and younger brother of Kariya Birmanaya-seṭṭi, having gone to Beluḡuḷa with a group of pilgrims from Biditi and honored the *saṅgha* on the conclusion of the *Ratnatraya* observance (*nōmṇi*) in the presence of the feet of Guṇmaṭṭanātha, acquired fame and religious merit.

233.

Date about A. D. 1470.

To Kariya Bommaya Guṇmaṭṭanātha is the sole refuge.

234 (85).

Date about A. D. 1180.

I shall praise the immeasurable Gommaṭṭa-Jina, worshipped by the lords of men, Nāgas, gods, demons and Kbacharas, destroyer of Cupid by the fire of meditation and

¹ The purport of the inscription is not clear; and the meaning of the last portion is doubtful.

worthy to be meditated upon by ascetics. Who else is so honorable as the high-souled Bāhubali, son of Puru, who, having generously handed over the kingdom of the earth to his elder brother,—who on defeat in a regular hand-to-hand fight unjustly left off speaking and when even the discus thrown by him proved a failure was seized with shame,—went forth and destroyed by his penance the enemy *karma*? The emperor Bharata, conqueror of all kings, son of Purudēva, caused to be made near Paudanapura, with joy of mind, an image, 525 bows high, resembling the form of the victorious-armed Bāhubali-kēvali. After the lapse of a long time, a world-terrifying mass of innumerable *kukkuṭa-sarpas*¹ having sprung up in the region near that Jina, that enemy of sin obtained, indeed, the name Kukkuṭēśvara. Afterwards that region became invisible to the common people, though seen even now by many skilled in spells and charms (*mantra-tantra*). There might be heard the sound of the celestial drum; why say more, there might even be seen the details of divine worship; those who have seen the brilliant charming mirror of the nails of that Jina's feet, can see the forms of their former births;— the supernatural power of that god is renowned in the world. On hearing from people of the celebrated supernatural power of that Jina, a desire arose in his mind to see him, and when he prepared himself to go, he was told by his preceptors that the region of that city was distant and inaccessible; whereupon, saying "in that case I will cause to be made an image of that god," Gōmāṭa had this god made. Combining in himself learning, purity of faith, power, virtuous conduct, liberality and courage, the moon of the Ganga family, Rāchamalla, was celebrated in the world. Was it not that king's matchless power, Chāmunda-Rāya (*alias*) Gōmāṭa, an equal of Manu, that thus caused this god to be made with great effort?

When an image is very lofty, it may not have beauty; when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gōmāṭēśvara-Jina? When it is said that Maya, the king of heaven (Indra)², and the lord of serpents (Ādiśēṣa)³ are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṭēśvara? Birds do not fly over it even in forgetfulness: fragrance and bright saffron-red lustre issue from the region of its two arm-pits; this wonder has been clearly witnessed by the people of the three worlds: who can adequately praise the glorious form of Gōmāṭēśvara-Jina? The famous world of the Nāgas always forming the foundation, the earth the base, the points of the

¹ The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmāvatī.

² Though possessed of 1000 eyes.

³ Though possessed of 2000 tongues.

compass the walls, the region of heaven the roof, the cars of the gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning. the three worlds enlightened by Jina's sayings have (thus) become the abode of Gommatēṣa. Is he of matchless beauty? he is Cupid: is he mighty? he is the conqueror of the emperor (Bharata); is he liberal? he gave back the whole earth though he had completely conquered it, is he free from attachment? he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge? he has destroyed the bonds of *karma*: this said, how exalted is Bāhubaliṣa? May the supremely honorable Gommatēṣa-Jina grant us a permanent sense of honor: Cupid, happy beauty; the possessor of the strength of arm which destroyed the pride of arm of the emperor, great strength of arm; the abandoner of the burden of sovereignty, freedom from desire; the obtainer of emancipation, emancipation. The whole world has clearly witnessed the shower of *namēru* flowers—their bright white lustre and diffusive fragrance pervading the points of the compass—poured by the gods on the beautiful divine head of the chief of gods Gommatēṣvara: such greatness is nothing extraordinary to that god. Say, did it happen in such a way as to make people say "I was able to see." "I was not able to see"? One whole day the shower of excellent celestial flowers fell on the top of the head of the chief of Jinas Gommatēṣa, causing delight to the eyes of the people of the earth, so that even women, children, old people and cowherds shouted with joy at the sight. As if the cluster of brilliant stars came down with devotion to worship the feet of this supreme lord, the heavy shower of bright flowers fell from the sky at the lotus feet of the celebrated Gommatānātha of Belgūla to the great astonishment and joy of the earth. The shower of flowers fell gracefully on the lord Bāhubaliṣa, so that people said that the shower of flowers formerly poured by the gods on the occasion of the victory in hand-to-hand fight over the primeval emperor Bharata and on the occasion of the acquisition of perfect knowledge after the destruction of the 'great enemy' sin might have been similar to this. Why in vain do you make yourself wander in the forest of births by foolishly mistaking the various dying deities of the land for gods? Think on Gommatādēva who is of the form of the supreme soul, and you will be rid of birth, old age and other sorrows. No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatādēva looks as if proclaiming this standing on high.

O Gommatādēva, even the lamentations of innocent women, crying "what greater things are you going to acquire by applying yourself to penance, forsaking, for no reason, us, this Vasanta (spring), the moon, the flower-bow and arrow and (thus) making us a leader-less troupe"? do not reach your ear; who is there so merciless like you? The anthills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly

embraced him, saying "why have you forsaken us?", the state of Gommatāḍēva's intense application to penance was (worthy to be) honored by the lords of serpents, gods and sages. "Younger brother, all my younger brothers have gone to penance; if you, too, thus go to penance, this wealth has no attraction for me; do not go" —this entreaty of your elder brother you heeded not and took *dīkshe* (initiation; O Gommatāḍēva, your heroic resolution is? pleasing to the wise. "Give up the idea that your feet are in my territory; when one thinks of it, the territory is neither yours nor mine, it is otherwise; according to the saying of the birthless (Jina), faith, knowledge and strength are the highly esteemed qualities of the soul" —when your elder brother said thus, O Gommatāḍēva, you completely drove away the passion of pride from your mind. The despicable conduct of other guides who while exhorting their ascetics against the evils of false penance allow themselves to be closely associated with women is surely like that of a deceitful teacher (*kammavijjā*); O Gommatāḍēva, it is indeed befitting that you have undertaken such penance as is the cause of unfading happiness—to yourself and others and become a teacher. O Gommatāḍēva, when you firmly fixed your mind on the soul, the troupe of the great *ghāti* (*karmas*), of which *mōhaniya* is the chief, howed, fled away and fell, and you acquired great strength, faith, knowledge and happiness¹; and further by the destruction of the *aghlāti* (*karmas*) you acquired final emancipation of unending happiness. O Gommatāḍēva, how fortunate are those who worship your lotus feet with fragrant fresh wild flowers, look upon your form with joy, circumambulate it, and heartily praise you according to their knowledge: how fortunate (again) must those be who like Indra know you and are worshipping you. Though (as Cupid² he had formerly the greatness of the empire of desire in him, and though the discus weapon, resembling the sun, discharged from the hand of Bharata, desired, along with the empire of the earth, his mighty arm, Bāhubali forsook them (the two empires) and took *dīkshe* for the sake of the happiness of the empire of final emancipation: will people like us ever forsake them thus?

Thus did Sujanōttamsa gladly praise Gommatā-Jina with the desire of destroying the many sins formerly committed in thought, word and body. Boppa is known as Sujanōttamsa in the sense that worthy good people are over his head-ornament (*utīamsa*), and not in the sense that he is the head-ornament of the good. This inscription in praise of Jina was composed by the knower of the doctrine of Jina, conqueror of sin by his learning, Sujanōttamsa of pure fame, honored by the assembly of good poets. A disciple of the eminent emperor of *siddhāntikas* and lord of ascetics Nayakīrti, versed in true knowledge, possessed of the science of soul-knowledge, was the lord of sages Bājachandra of bright fame. By direction

¹ See page 25, note 9.

² These four are said to be the great characteristics of the soul.

³ Bāhubali is believed to be Cupid incarnate.

of that sage, Kavaḍamayya's *Dēvaṇa* lovingly caused the inscription in praise of the virtues of the world-renowned *Gommaṭa-Jinēndra* composed with joy by Boppana-paṇḍita, known as the ? leader (*bappa*) of Kannāḍa poets, to be engraved; and Rudra of Bagaḍage, reverently caused the grand consecration to be made.

235 (86).

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvimsati-Tīrthakaras caused to be made by the *vaḍḍa-byavahāri* Basavi-seṭṭi of Mosale (see No. 197) in the enclosure of Gommaṭadēva of the holy place Beḷuḡa, the merchants of Mosale pledged themselves to give annually as follows—(Then follows a long list of names and amounts.)

236 (87).

Date about A. D. 1185.

For the eight kinds of worship of Basavi-seṭṭi's Tīrthakaras, the merchants of Mosale pledged themselves (to give) annually as follows—(Then follows a long list of names and amounts).

237 (88).

Date ? A. D. 1196.

(On the date specified), the *mahā-paṣḍyita* Vijayanna's son-in-law Chikka Madukanna, having purchased certain lands (specified) in Gangasannudra from the *mahā-maṇḍalāchārya* Chandraprabha-dēva, granted the same to provide for twenty flower garlands for the daily worship of Gommaṭadēva. Good fortune.

238 (89).

Date ? A. D. 1198.

(On the date specified), to provide for flowers for the worship of Gommaṭadēva, Kabi-seṭṭi's (son) Sōmeya of Yagaliya granted certain lands (specified) to the *mahā-maṇḍalāchārya* Chandraprabha-dēva, disciple of the senior (*Hiriya*) Nayakīrti-dēva.

239.

Date A. D. 1742.

Mṛvāḍi—(On the date specified), the Pānipatha Patadēva, father of Dānachanda-Puravāla, [came on a pilgrimage].

240 (90).

Date about A. D. 1175.

Praise of the Jina-śāśana. May there be obeisance. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Obeisance to Jina.

(Lines 5-18, giving an account of Ganga-Rāja, are identical with lines 4-20 of No. 73.)

That great minister, *daṇḍanāyaka*, a millstone to traitors, Ganga-Rāja—when Chōla's *sāmanta* Adiyama, stationed as if a door in the camp of Talakāḍu, the frontier of Gangavāḍi-nāḍu above the ghāts, refused to surrender the *nāḍu* which Chōla had given, saying 'Fight and take it'—marched (against him) with the desire of victory; and the two armies met. O Ganga-chamūpa, why do we require others in this part of the country for the task of describing the greatness of your prowess? Is not Dāma who, while the destructive point of the sharp sword in your hand raised with the desire of victory was lifting up the skin of his back, fled in the direction of Kañchi enough? O Ganga, unable to expose his body to the turn of your sword once in battle, the Tigula Dāma escaped and took refuge in the forest, and, thinking of it again and again even now, is frightened like the deer day and night to the consternation¹ of his faithful wives. Having remained till now in Talakāḍu astonishing people by his valour which put to flight many in any number of battles, the *sāmanta* Dāmōdara, turning now his back on the fight through great fear of the blows of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull (or potsherd) from which (even) a dog will not eat. Marching alone rapidly, taunting and making them lose courage, he thus put them to flight. Moreover, he put to flight Narasinga-varma and all the other *sāmantas* of Chōla above the ghāts and brought the holo *nāḍu* under the dominion of a single umbrella, whereupon the grateful king Viṣṇu, being pleased, said, "I am pleased; ask for a boon." Thereupon, though he knew that the king would give (anything that was asked), he did not ask like ordinary people for any other thing, but, intent on the worship of Jina, asked for Gōvinda-vāḍi amidst the plaudits of the earth: The noble-minded (Ganga) granted it indeed with joy for the worship of Gommatādeva, so that the assembly of sages, expressing approbation again and again, exclaimed "this is excellent." The Koṇḍakunda line of the Mōla-saṅgha is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhānta-dēva who is celebrated as the disciple of the learned Kukkuṭāsana-Maladhāri-dēva of the Pustaka-gacchha of the Dēsigna-gaya. He renovated all the *basadis* or Jaina temples of Gangavāḍi; he had the enclosure built around Gommatādeva of Gangavāḍi; having driven out the Tigulas,² he restored Gangavāḍi to Vira-Ganga; was not Ganga-Rāja a hundred-fold more fortunate than that former Rāja³ of the Gangas?

By the power of *dharma* or virtue (*otherwise* bow) alone does the world conquer all enemies; let every one apply the highest quality (*otherwise* bow-string) there alone. May the illustrious emperor of philosophy, Guṇachandra-dēva's son

¹ Literally, causing palpitation in the hearts of.

² See page 37, note 2.

³ Chāmudā-Rāja.

Nayakīrtidēva-munipa, a moon in raising the ocean the teachings of Jina, a treasury of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). When returning from the conquest of the regions, the celebrated unequalled warrior king Narasimha visited with devotion the Jinas Gommatā and Pārśvanātha, as also the shrine of the Chaturvimsati images, and granted for them with joy Savanēru, Bekka and Kaggere to last till the advent of another age (*kalpa*). The Hūṃālaya mountain Narasimha (caused to flow) from the deep pool the uplifted water-vessel through the spout Hulla's hand a Ganges stream to the middle of the pool the feet of Nayakīrti-muniśa. As formerly the slower-arrowed (Cupid) was born for woman's pleasure to Vishnu and his lovely consort Śrī, so to king Narasimha and his consort Ēchala-Dēvi was born the meritorious altruistic king Ballāla of victorious arm, a Yama to the race of mighty enemies. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāla, a treasury of irresistible prowess, took the fort and seized the kings Kāma-dēva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. The great minister, *sarvādhikāri*, senior treasurer, Hullaṃyā, lay disciple of Nayakīrti-siddhanta-chakravarti, having asked for and received from the hands of the pratāpa-chakravarti vira-Ballāla-Dēva Savanēru, Bekka and Kaggere, granted the same to provide for the eight kinds of worship of Gommatadēva, Pārśvadēva and the twenty-four Tīrthakaras, and for gifts of food to ascetics. A moon to the ocean the *paramāgama*, disciple of the emperor of philosophy and lord of ascetics Nayakīrti, versed in true and pure knowledge, was the lord of sages Adhyātmi-Bālachandra. Who can thus make a great *śāsana* (or inscription) of the Yama of the end of time to the race of Cupid (i.e., Jina), a group of epitaphs, and a series of tanks and ponds as acts of reverence in memory of Nayakīrtidēva-siddhantika? Who was so fortunate?—thus was Nayakīrti spoken of on the earth.

241 (91).

Date about A. D. 1175.

Be it well. All the jewel merchants, endowed with all good qualities, of the holy place Beluḡuḷa, to provide for flowers for Gommatadēva and Pārśvadēva; pledged themselves to pay annually for as long as the sun, moon and stars endure certain dues (specified) on coral. Good fortune.

242 (92).

Date about A. D. 1175.

Be it well. To provide for flowers for Gommatadēva, all the merchants of the holy place Beluḡuḷa, including Gumi-seṭṭi's Dasaiya, Lōkeya-sahapi's daughter

Sômauve and others (two more named), having purchased certain lands (specified) at Gangasamudra and Gommatâpura from the assembly, made over the same to the garland-maker with a charter to the effect that he was to enjoy them for as long as the sun, moon and stars endure.

243 (93).

Date ? A. D. 1274.

(On the date specified), to provide for flowers for Gommatâdêva and the Tirthakaras, Chennai-setti's son Kallayya, lay disciple of Chandrakîrti-bhaṭṭârakadêva, granted, as a perpetual endowment, 1 *ga* and 2 *pa* with the condition that no less than 6 garlands of flowers should be supplied. Good fortune.

244 (94).

Date ? A. D. 1274.

(On the date specified), to provide for the daily anointment of Gommatâdêva, a perpetual endowment of 4 *gadyâpas* was made as an act of reverence in memory of Mèdhavi-setti of Bârakanûr, lay disciple of Prabhâchandra-bhaṭṭârakadêva, with the condition that 3 *mânas* of milk should be supplied every day for as long as the sun and moon last. The jewel merchants and the ? *elayi* should look after this charity. Good fortune.

245 (95).

Date ? about A. D. 1274.

Kêti-seti, son of Sôyi-seti of Halasûr, paid 3 *ga* to provide for 3 *mânas* of milk for the daily anointment of Gommatâdêva. The milk should be supplied out of the interest on the sum by the jewel merchants for as long as the sun and moon last. Good fortune.

246 (96).

Date A. D. 1273.

Praise of the Jina-âsana. While the pratâpa-chakravarti Hoysala-sri-vîra-Narasimha-Dêvarasa was in the capital Dôrasamudra, ruling the kingdom in peace and wisdom—(on the date specified), Sambhu-dêva, son of Mâdayya of Honnachageri, and others (three named), having purchased certain lands (specified) at Mattiyakere from the *mahâ-manḍalâchârya* Nayakîrtidêva's disciple Chandraprabhadêva with exemption from all imposts and a libation of water, granted the same for as long as the sun, moon and stars endure to provide for milk-offerings for Gommatâdêva and the twenty-four Tirthakaras of the enclosure. Good fortune.

247 (97).

Date ? A. D. 1274.

(On the date specified), Âdiyanna, son of Gôvinda-setti of Gôrasape and lay disciple of Prabhâchandra-bhaṭṭârakadêva, granted, as a perpetual endowment,

4 *gadyānas*, to provide for milk for the daily anointment of Gommaṭadēva. One *balla* of milk was to be supplied for the daily anointment out of the interest on the sum at the rate of 1 *hāga* for each *hon* per month. The jewel-merchants and the *elame* were to be the guardians of the money. They had to carry on (the charity) for as long as the sun, moon and stars endure. Good fortune.

248.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), Kaṭarāya and Giridhara-lāla, sons of Vijaimala, and Mangatarāya, son of Kaṭarāya, (and) Beṇumala came on a pilgrimage to Gōmaṭasvāmi.

249 (83).

Date A. D. 1723¹.

Praise of the Jina-śāsana. Be it well. (On the date specified), the mahā-*rājādhirāja* paramēśvara, enjoying satisfaction from his anointment to the Karmāṭaka kingdom, possessed of supreme happiness and good fortune, of skilful means for protecting the six *darśanas* or schools of philosophy, pre-eminent among the learned, breaker of the pride of the wicked, lord of the Mahiśūra country, Doḍḍa-Krishṇa-Rāja-Vaḍeyaraiya,—Moreover, the support of the people, liberal, truthful, merciful, captivator of the lady fame, modest, a fine abode of *dharma*, full of happiness, of increasing glory and valour, possessed of great merit, leader of the Kshatriyas, the great king Krishṇa-bhāvara, waxing like the brilliant moon, acquired the wealth of excellent *dharma*;—on seeing the face of the divine Gōmaṭa-Jinapa, which out-shone the sun and moon, on the mountain at the holy Beḷuḡuḷa, was pleased, and, with horripilation, spoke. The purifier of the line of kings, the illustrious Krishṇa-Rāja, granted, for the acquisition of the increase of merit, certain villages (named) including the village Beḷuḡuḷa along with its hamlets, as a *sarvamānya* (i.e., exempt from all taxes), for as long as the seven oceans endure, with the sun and moon as witnesses, in order to provide for the worship and festivals of the lord of the seven *parama-sthāna* Gummāṭa-svāmi. These villages were granted for the Jina-dharma of Beḷuḡuḷa. Further, the virtuous and pre-eminent king Krishṇa-Rāja granted the village Kabāle for the (upkeep of the) feeding-house, etc., situated near the Chikṅka-Dēva-Rāja pond (*kalyāṇi*). May this work of merit (*dharma*) at Beḷuḡuḷa not fail and may our kings promote with joy the growth of *dharma* for as long as the sun and moon last. Those who maintain this work of merit will obtain virtue, wealth, pleasure and final

¹ The original has Śaka 1621, but this agrees neither with the cyclic year given nor with the period of Krishṇa-Rāja-Oḷeyar I who reigned from A. D. 1713 to 1731. The year intended is apparently Śaka 1646 corresponding with Śōbhakṛitu.

emancipation for generations. King Krishna's stone inscription exhorts thus.— May those who carry on this Jina-dharma with affection enjoy long life and great prosperity. The vile sinner who violates this shall incur the infamy of having slaughtered on the site of Kurukshêtra and in Bâparâsi (Banares) seven crores of eminent sages, tawny cows and men learned in the Vêdas. May there be good fortune.

250 (84)

Date A. D. 1631.

(On the date specified), the mahâ-râjâdhirâja râja-paramêśvara, lord of the city of Maisûr, establisher of the six *darśanas* or schools of philosophy, and of *dharma*, Châna-Râja-Oḍeyarayya,—the lands of the temple-managers of Belugula having for a long time been mortgaged,—sent for Chennappa, son of Kêmpappa of Hosavolalu, and other mortgage-holders (two named) and said "I shall pay off the debt on your mortgage"; whereupon Chennappa and all the other merchants and *gavudus* (nineteen named, including poet Panohabâna's son Bomyappa and poet Bommappa), in order that merit might accrue to their parents, gave up to the mortgagee temple-managers, with pouring of water, the mortgage bonds in the presence of Gummaṭasvâmi and their guru Chârukîrti-pâṇḍita-dêva, and wrote this stone inscription recording the release of the mortgage and stating that whoever claimed the debt that had thus been quitted should incur the sin of having slaughtered one thousand tawny cows and Brâhmanas at Kâśi and Râmêśvara.

251

Date about A. D. 1118.

(This inscription is identical with lines 1-36 of No. 240.)

252

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvîṃśati-Tîrthakaras caused to be made by the *raḍḍa-ryarahâri* Basavi-seṭṭi of Mosâlo (see No. 235), the jewel merchants and others pledged themselves to give annually as follows:—(Then follows a very long list of names and amounts).

253 (82).

Date A. D. 1422.

Praise of the Jina-kâsana. There was a minister of Bukka-Râya named Baichadandêśvara, whose policy, worthy to be approved by all, exterminated the multitude of his enemies. If I speak of his liberality, the celestial tree (Santânaka) enters the way of the greedy; if of his proficiency, that talk of Brîhaspati hides somewhere;

if of his inexhaustible forbearance, the earth is affected by insensibility : how on earth is it possible for poets to praise the general Baichapa? From him were born three sons, conquerors of the world, graced with a lovely character, adorned by whom the middle world became similar to the final beatitude of the Jainas (which is adorned) by the three jewels¹. Honored in the world for his virtues was the general Mangapa, remover of the necklaces from the large breasts of the wives of his adversaries, who made his younger brothers, the general Irugapa and Bukkapa, highly famous by the abundance of his own glory. A chief seat of kindness, the sole shelter of virtuous conduct, a receptacle of veracity, ever swift-footed in running on the track of the munificent, a supporting tree to (the creeper) *dharma*, the birthplace of forbearance, a rendezvous of goodness—this general Mangapa, an adherent of the Jaināgama, spread his fame. His wife was Jānaki, resplendent with the ornaments lovely character and virtues, as Jānaki of slender round waist (was the wife) of Rāghava of charming glory. They had two sons, destroyers of hosts of enemies and purifiers of the path of *dharma*; the elder of them was the conqueror of the world, leader of the blessed, the general Baichapa. His younger brother, endowed with all virtues, was the general Irugapa, by the moonlight of whose fame the lotuses the faces of his enemies close even in daytime.

O Brahma, wipe off the writing on the forehead, otherwise your reputation as Brahma will disappear; O Yama, build another royal city for the kings hostile to him; O host of Vēṭālas, increase the extent of your bellies for drinking fresh blood;—prince Irugapa was filled with fury to fight with his haughty enemies. When on the march of the general prince Irugapa the rays of the sun were obstructed by the clouds of dust raised by the fierce blows of the hoofs of his charging mares, the lotuses the hands of his enemies closed,² the lilies his fame expanded, and the fire his prowess glowed. A lordly wild elephant, while walking in the court of an enemy's palace deserted in a hurry during Irugēśvara's march, seeing his own reflection on a beautiful fragment of glimmering moon-stone (of the court) and striking it under the impression that it was a hostile elephant, broke one of his tusks, and was earnestly invoked at the time by the hosts of Vēṭālas thus—"O Gayanana, protect, protect." The silly saying of cheats, namely, "Who is able to wipe off a letter written by Brahma on the broad forehead"? we do not believe; because as soon as the general Irugēndra was born on earth, his friend, though devoid of wealth, was supplied with abundant wealth, and his enemy, though possessed of wealth, was deprived of it. O general Irugēndra, since your arm bore the burden of the earth which had been laid on the group of the hoods of the lord Śeṣha, that fortunate serpent, with the lines of his hair bristling

¹ See page 33, note 1.

² The enemies folded their hands in submission.

³ Gaeṭa has only one tusk.

with intense joy caused by the constant close embrace of his wife, used his thousandfold tongue in praising your virtues. Abundance of food, protection from danger, medicine and learning became his daily gifts; injury to others, falsehood, passion for the wives of others, theft, and greed kept away at a distance from him. His liberality (was directed) only towards worthy persons, his pity towards the poor, his looks towards Jina, his devotion towards the path of *dharma*, his ears towards listening to the fame of Jinendra, his tongue towards praising his virtues, his bodily health towards howing to him, his nose towards the excessive fragrance of his lotus feet, and his everything towards his service. While the world was made white by the fame of the general Irugapa, the talk of darkness was confined only to the hair of (women) with rolling eyes; and while his long arm bore the circuit of the earth, the talk of mutual oppression was likewise confined only to their breasts. By their ears with their ear-rings forgotten, by their foreheads with no marks fixed to them, by their dishevelled curls, by their breasts untouched by strings of pearls, and by their *bimba*-like lips deprived of the redness (caused) by the betel, the wives of hostile kings very often make his great prowess manifest on all sides. The long-standing stain in her disc having been washed off by his fame, surpassing the river of the gods (Ganga), the moon, being clear, naturally swallows the beauty of the faces of women.

To whom is he not worthy of homage, the ascetic Panditarya of a greatness worthy to be honored, the grains of dust of whose lotus-feet produce land for those who bow with devotion, the wave of the lustre of whose compassionate side-glances cleanses the heart, and the faultless fluency of whose speech destroys ignorance and self-conceit? The roar of the discourse of the ascetic Panditarya, which is a warrior on the neck (*i.e.*, a vanquisher) of the succession of great self-conceit, fame and skill of the pleasant and rich sweetness of the stream of honey of the cluster of flowers of the Mandara tree, resembles indeed the celestial river (Ganga) rushing through the hollows of the matted hair of the danoing Rudra. The course for the first descent of compassion, a permanent abode of tranquillity, the fruit of the penance of proficiency, the fortunate source of the beauty of goodness, a lion to the mighty elephant Cupid, a mine of the nectar of poetry, a sun in the sky of the Jaina path,—is Śrutamuni, remover of the distress of those who bow to him. A Mandara mountain for churning the ocean logic, a rising sun to the lotus-grove grammar, the emperor of ascetics Śrutamuni, with his mind purified every day by the supreme scriptures, increases (in glory). In his presence, at Beluṅga, the holiest place in the world, that glorious brave general, called Irugapa, granted the most excellent village called Beluṅga for the perpetual enjoyment of Guṇmaṭṭśvara. (On the date specified), the leader of the assemblage of ministers granted with pleasure the excellent holy place with its beautiful grove and with the new tank built by himself. May this matchless holy place Beluṅga, a field for growing the rice the pure

fame of the general Irugapa, shine as long as the moon and stars! (Two usual final verses. Good fortune.

254 (105).

Date A. D. 1398.

Praise of the Jina-śāsana. Nabhēya (Rishabha), Ajita, Śambhava, Nami, Vimala, Suvrata, Ananta, Dharma, Chandrāṅka (Chandraprabha), Śanti, Kunthi, Sumati, Suvidhi (Pushpadanta), Śītaḷa, Vasupūjya, Malli, Śrēya (Śrēyāmsa), Supārśva, Jalajaruhi (Padmaprabha), Ara, Nandana, Pārśva, Nēmi, Vira,—may these twenty-four gods grant good fortune in the world. May the destroyer of *karma*, knower of all things, Vira, the last Tirthanātha (or Tirthankara), who is praised by the three worlds as the maker of an excellent gift to his devotee, protect (us). At the court of that Vira-Jina were eleven (*Rudra-saṅkhyā*) Ganadharas, who had acquired the seven supernatural powers¹ and who sustain all *gaṇas* in right faith, knowledge and conduct, keeping them away from the false triad² also. Their names were Indrabhūti (Gautama), Agnibhūti, Vayubhūti, Akampana, Maurya, Sudharma, Pitra, Maitrēya, Maṇḍya, Andhavēla and Prabhāsaka. I daily honor the seven *gaṇas*, namely, Pūrvajña³, Vādī, Avadhijña⁴, Dhīparyayaḥṇa⁵, Vaikriyika⁶, Śikṣhaka and Kēvalajñāni⁷, numbering respectively 300, 400, 1800, 600, 900, 9900 and 700. When Vira-Jina attained perfection (i.e., *nirvāṇa*), there were only three called Anubaddha-Kēvalis, namely, Gautama, Sudharma and Jambū, by whom as by the Kēvali,⁸ the continuity was kept up in this world. May my mind become purified through those five Śrutakēvalis, namely, Viṣṇu, Aparājita, Nandinītra, the guru Gōvardhana and Bhadrabāhu, who, like the Kēvalis, know everything through the scriptures. I bow to all the unchanging (*Abhinna*) Dasapūrvadharmas who do not change their stainless conduct through the learning easily acquired by imparting instruction and study and who have mastered the ten extensive *pūrvas*⁹. They bore these names—Kṣatriya, Prōsthita, Gangadēva, Jaya, Sudharma, Vijaya, Viśakha, Buddhila, Dhīrīśhēna, Naga, and Siddhārthaka. May these five, namely, Nakṣatra, Pāṇḍu, Jayapāla, Kāmasāchārya and Drumnashēnaka, who are famed for the mastery of the eleven *angas* (*Ekādaśāṅgadhāris*), abide in my mind. Lōha, Subhadra, Jayabhadra and Yashōbāhu had mastered the *anga* known

¹ See page 10, note 2.

² False faith, false knowledge and false conduct.

³ Knowers of the ten *pūrvas*. See note 8 below.

⁴ Knowers of the remote or past.

⁵ Knowers of the thoughts and feelings of others.

⁶ Possessors of the supernatural power of moving about in space without support.

⁷ Possessors of perfect knowledge.

⁸ The Jaina scriptures consist of twelve *angas*, the last *anga* comprising, among other matters, fourteen *pūrvas*.

as *dehāra*¹ (Āchārāṅgadharas): these formed indeed the foundation-pillars of the jewelled palace the Jinēndrāgama.

When the illustrious Kumhha, Vinīta, Haladhara, Vasudēva, Achala, Mēru-dhīra, Sarvajña, Sarvagupta, Mahidhara, Dhanapāla, Mahāvira, Vira, and many other *sūris*, who were receptacles of brilliant penance and learning, had attained the blissful state, the lord of ascetics Koṇḍakundā was horn through the good fortune of the world. In order to show that he was not touched in the least both within and without by dust (*otherwise* passion), the lord of ascetics, I believe, left the earth, the abode of dust, and moved four inches above. This lord of ascetics, the illustrious Umāsvāti, published the *Tatvārthasūtra*, which forms valuable viaticum for people who undertake the journey in the path of salvation. Of him who had also the second name Grīdhrapīṇchha was Balākapiṇchha the disciple, the jewels of whose sayings form in the world fascinating ornaments to the lady salvation. May he long be victorious—Samantabhadra, whose sayings are an adamant goad to the elephant the disputant and by whose power this whole earth became barren (*i.e.*, was rid) of even the talk of false speakers. The clear jewel lamp of Samantabhadra's sayings lights up indeed the whole palace of the three worlds which is filled with all the categories stamped with the *syātka* and whose interior is concealed by the darkness of the sayings of false speakers. His disciple, Śivakōṭi-sūri, whose body was like a pole for supporting the ore of penance, ornamented the *Tatvārthasūtra*, which is a boat for (crossing) the ocean of worldly existence. Formerly named Dōvanandi by his guru, then known as Jinēndrabuddhi on account of his great intelligence, Pūjyapāda was so called by the learned because he was worshipped at the feet by the forest deities. Bhāṭṭa-kalanka, as if to make his name highly significant, made the world, which had been stained with the mire of the false sayings of the Saṅgatas and others, stainless on all sides. May Jinasēna-sūri, illuminated by the bright mirror of whose teaching the whole sacred history is understood by his followers, be victorious in the world. Bow ye to the eldest son of that lord of the *gaṇa* (*i.e.*, of Jinasēna), a receptacle for modesty, the sole friend of the blessed people, of a conduct praised by the learned, giver of happiness to the world, devoid of the deep sleep of delusion, Guṇabhadra, who has crossed the ocean of learning.

Arahdbali, who, by means of the (eight-fold) omens consisting of the *ryanjana*, *svara*, *nabha*, *tanu*, *lakṣhaṇa*, *chhinna*, *bhauma* and *lakṣaṇa*, knows, as if a witness, pleasure and pain, success and failure, and everything else in all the three times (past, present and future), and who shone with his two disciples Pushpadanta and Bhūtābali, as if the celestial tree became possessed of two shoots to give fruit to the people of the world, made the Mōla-saṅgha (consisting) of the Koṇḍakundā

¹ The first *gaṇa* is named *dehāra*. Āchārāṅgadharas are also known as Prathamāṅgadharas.

lineage into four *saṅghas* in order to minimise hatred and other (evils) that might arise owing to the nature of the times. Let one make a difference in the case of all heterodox *saṅghas* such as the *Sitāmbara* and others which are of a form contrary to rule; but he who thinks of such a thing in the case of the *Sēna*, *Nandi*, *Dēva* and *Simha saṅghas* is a heretic. Among these *saṅghas*, the *Nandi-saṅgha*, an eye to the world, has the three sub-divisions *gaṇa*, *gachchha* and *vali*; and victorious is the lofty *Inguḷēśvara-vali* of the pure *Pustaka-gachchha* of the virtuous *Dēsi-gaṇa* of that *saṅgha*. In it were *Nāga*, *Dēva*, *Udaya*, *Ravi*, *Jina*, *Mēgha*, *Prahā* and *Bāla*, with the suffix *chandra*; *Dēva*, *Śrī*, *Bhānu*, *Chandra*, *Śruta*, *Naya*, *Gūṇa*, *Dharma* and others, with the suffix *kirtidēva*; *Dēśa*, *Srī*, *Chandra*, *Dharma*, *Indra*, *Kula*, *Gūṇa*, *Tapō* and other *sūris*, with the suffix *bhūṣhaṇa*; as also *Vidyā*, *Dāna*, *Indra*, *Padma*, *Amara*, *Vasu*, *Gūṇa* and *Māṇikyā*, with the suffix *nandī*.¹ Destroyers of sin, breakers of the tusks of the elephants the disputants, conferers of various kinds of good fortune, bees to the lotuses universal learning, possessors of bright bodies uninfluenced by the world-conquerer Cupid, lofty by their pure conduct, and free from the ties of the world—were these celebrated ones.

May he be victorious—*Nēmichandra*, who is the tire (*nēmi*) of the wheel of the chariot *dharma* taking one to one's desired goal and by the splendour of whose sweet speech, as by the ambrosial rays of the moon, the sun's heat,—which destroys the lilies (*otherwise* the earth), lights up the top of the peaks of mountains (*otherwise* burns up families with crores of fraud), rises every day (*otherwise* always falls upon) and is skilled in causing pain to the eye (*otherwise* in disturbing faith)—is allayed. The learned *Māghanandi*, who, adorned with *samvara*² and *nirjara*³, did not give access to sins, made his name truly significant (*mā agha-nandī*) in the world. In the lofty mountain of his high family, which had roaring lions (*otherwise* teachers who were lions to disputants) and his streams (*otherwise* a succession of gurus), rose *Abhayachandra-dēva* in worshipping whose feet the world delighted. Ever victorious is *Abhayachandra*, conqueror of the enemy *Rāhn* or illusion, abandoner of association with the night or blame, the seat of all digits or arts, the abode of the lotus (dweller) or *Lakṣmi*, associated with the victorious fortnight or side, possessed of the favour of the sun or friend, a jewel lamp of the assemblage of the stars or good men⁴. His son, restrainer of the body by severe penance, praiser of *Jinēśa*, destroyer of the desire for the objects of sense through the teachings of *Jinendra*, filler of the whole earth and the

¹ The suffix has to be added in each case to form the name.

² The stoppage of the inflow of karma.

³ The falling away of karma from the soul

⁴ In this verse by a pun on some of the words *Abhayachandra* is favourably contrasted with *chandra*, the moon.

regions with his spreading fame, Śrutamuni, then occupied the position of *gaṇi* (head of a *gaṇa*). A fire to the forest worldly existence, a sun to the lotuses the blessed, the celestial cow in conferring wealth on the man bowing to him, enemy of the darkness sin on the earth, water to the rising heat of misery, of pure character, avoider of women,—was the great *sūri* Śrutamuni. The three fierce powerful *daṇḍas*¹ which are the seat of great unhappiness and the seed of sin, the three-fold *gdrava*² which causes dishonor and increases the ocean of offense to others, the three *śalyas*³ resembling an arrow, the three faults originating in sinful speech which pierces the vitals of great bodily happiness—these the chief of sages Śrutamuni alone abandoned. Then came to the position of *gaṇi* Abhinava-Śrutamuni who, by the lustre of his body, increased, like the full moon, the ocean of the beginningless and endless *paramāgama* (Jaina scriptures) among the constellation of his (Śrutamuni's) disciples' disciples on the earth. In the path rendered naturally difficult by the bitter debate of opponent speakers, in new poetry pleasing to the ear by soft and sweet words giving happiness and delight, in *mantra* (incantation), in *tantra* (charm), in *yantra* (amulet), in all worthy arts, or in the ocean of grammar, who else is proficient delighting in universal learning like the sage Śrutamuni? A Pūjyapāda in grammar, conqueror of all heretical faiths, a Dēva (? Akalankadēva) in the science of logic, a Gautama in the true doctrine taught by Jina, a Koṇḍakunda in soul-knowledge, a Vardhamāna in destroying Cupid, a rain-cloud to the fire of sorrow,—who in the three worlds was thus celebrated like Śrutamuni? Worship ye the stainless moon the chief of sages Śrutamuni, possessed of abundant pure faith in the well-organised Jaina path, wonderful success of very great intelligence wished for by the assemblage of eminent scholars, and marvellous conduct, a terror to the succession of births, and a friend even to the lresh lotuses the blessed. That Abhayachandra-sūri's younger brother was the illustrious Śrutakīrtidēva who, by his charming conduct, illustrated in full the characteristics taught by Jinendra. In the knower of all Vēdas, ridder of the distress of mind, conqueror in all debates, rejoicer in good conduct, possessor of bright clear intelligence, praiser of the feet of Jina, Viśvavidyavinōḍa (delighter in universal learning)⁴—he sought all protection.

Then came to the position of *gaṇi* his son, the illustrious Charukīrti, by whose fame, filling the three worlds, the unequal moon is made to wane constantly even now, and by the herd of active wild elephants of whose discourse the rising lotuses of eloquent disputants, though abodes of Lakshmi and the bright rays of the sun (otherwise deeply attached to their friends), were rooted out. This lord Charukīrti

¹ See page 22, note 3.

² *Ibid.*, note 2.

³ *Ibid.*, note 1.

⁴ A previous stanza leads us to suppose that this was probably a title of Śrutamuni.

of charming glory, accomplisher of everything that had to be accomplished, delighter in universal learning rendered bright by the removal of ? knowable, unknowable and other kinds of ignorance, who was bowed to at the feet by kings and whose charming and excellent discourse spread to the regions, made the great disputant showing pride at the court of the king barren of speech. When king Ballāla, encloser of the forces of strong (enemies), terrifier in war by his cavalry, was verily in a moribund condition through severe illness, he quickly restored him to health. Having himself crossed through the all-knowing Abhayasūri the shoreless ocean of all science, he similarly caused ? another Abhayasūri and Simhaṇārya to cross the same ocean. The virtuous disciple of that teacher of rules (*sūtra*) efficacious in crushing wicked sin, of eloquent speech flowing with nectar, destroyer of sin, a sun in unfolding the lotuses his followers, of a glory pervading all regions, was the illustrious *sūri* Paṇḍita, who willingly stayed in the city of Beḷuḡuḷa for the promotion of *dharma*. In that (city), excelling the city of the gods, had Chāmunḍa-Rāja, with devotion and effort, auspiciously set up on the mountain, for emancipation, the lord Bhujabali-Gummaṭa, incomprehensible to performers of sacrifices; similarly, another, of pure conduct, made there, as the emperor famous in the three worlds in Kailāsa, adorable images of Jina, of a form glorious in the three times (past, present and future). Let the illustrious Paṇḍita adorn that brilliant matchless place, like king Arkakīrti, with a splendid enclosure, flight of steps etc.; it is fitting; but it is a wonder that having bathed seven times the head of the ornament of the three worlds (i. e., Gommaṭa) he cleansed the whole world of mire (sin) and adorned it with immense merit. We do not know whether through anointing with milk or through his own spotless fame this brave one made the principal mountains the mountains of Śiva (Kailāsas), the earth crystalline, the elephants of the regions the elephants of the gods (Airāvatas), the seven oceans oceans of milk, the clouds above clouds of autumn, the Nāga world crowded with Śeṣhaś, and heaven (*srarga*) flooded with the contents of the broken nectar-pot. As Indra performed on Mēru the anointment on birth, just so did this *sūri* perform another to the god on this mountain showing it to us and to all people; the stainless one also showed (to us) again the virtuous path, though for a long time concealed by the masses of darkness the teachings of heretics, by completely removing them as Puru in former times. O mean Kāṇḍa, take refuge in a corner suitable for sleep; O miserable Maimāmsa, give up high hope in your eloquent debates and be off quickly; O senseless Baudḍha, you are foolish, get away soon; O Sāṅkhya, do not come for fight;—the illustrious Abhayasūri, a lion among disputants, destroys the elephants great disputants.

Both Chārakīrti and Īśvara possess everlasting power, possess omniscience, possess lordship of speech and auspiciousness¹: but the one was a devotee of Jina,

¹There is a pun here on the words Īśvara, Sarvaśāśa, Gīrīśa and Śiva which are all names of Śaṅkara.

the other was not a devotee of Jina (*otherwise* was dressed in a skin); the one with his intelligence bestowed the gold mountain on a *mārgaya* (suppliant), the other with his great dullness placed a *mārgaya* (arrow) on the Gold mountain¹. O Mammatha, when formerly consumed by the thundering flames of the fire from the eye on the forehead of Śiva, Pārvati was the elixir vitae for you; but when burnt up by the fire of the penance of the good sage Chārukīrti, chief of the omniscient (*otherwise* superior to Sarvajña or Śiva), and blown away by the tempest of his good conduct, what will be your refuge? In order to expiate the sin incurred by union with her grandfather (*otherwise* Brahma), Sarasvati plunged into the Ganges of Chārukīrti's discourse. His mouth the abode of Vāṇi, his heart full of mercy, his conduct pure, his body the sole dwelling of tranquillity, his great merit worthy of being esteemed by all good people, the group of his excellent qualities pleasing to the ear of all the learned,—may the lord of ascetics Chārukīrti, of eminent kindness, be long victorious in the world. Making the ignorant wise, the poor wealthy, the lowly respectable, the wicked good, the sorrowing happy, the proud virtuous; following the conduct of Samantabhadra; causing prosperity to bowing chiefs,—Chārukīrti, of a fame charming like the moonlight, is victorious in the world. O Chārvaṇa, forsake your pride; O Sāṅkhyā, give up the row of your titles beforehand; O Bhāṭṭa, you are beaten by (his) innumerable brilliant resources; O Kāṇāda, abandon speedily and for ever your high conceit, the cause of your grief; for the renowned Simhaṇārya comes striking down other disputants. Devoted to the feet of that Paṇḍita, possessed of right knowledge and conduct, intent on making great gifts, were the two rulers of that region, Hariyāna, lovely like the moon and Maṇikka-dēva, equal to Arjuna-dēva. In order to achieve their favorite *dharma*—the destroyer of the enemy *larma* and the bestower of great happiness—which was difficult of accomplishment, by the honorable² supreme rite of *sanyāsa*, all these fortunate tranquil ones made all people the abodes of peace by the streams of the nectar of their discourse, and, meditating on the feet of Jinendra, abandoned their bodies and attained the state of the gods.

(On the date specified), the great Paṇḍita attained the state of the gods. Then followed his disciple Abhinava-Paṇḍitadēva-sūri, whose fame formed a bright mirror to the faces (of the ladies) of the points of the compass: having made over to him his duty of the promotion of *dharma*, Paṇḍitārya attained emancipation. O Tathāgata, head-jewel of the fickle, you vainly torment yourself with the constant desire to prove the true to be a bundle of falsehood; to tell you the truth: (you will do well to) give up your love of debate and take to your heels according to the great worldly saying 'if alive, one sees happiness'; for Paṇḍitārya reduces to ashes, as the fire the trees on earth, hostile disputants. Ever resplendent is the modest

¹ According to the Purāṇas Śiva used Mēru as his bow when destroying Tripara.

² *Manyina* is probably a mistake for *nānyina*.

Abhinava-Paṇḍitārya, possessed of good marks and alert in causing happiness, who is a boat at hand to the people that are ignorantly fond of (their) bodies resembling the little waves of the shoreless ocean of worldly existence and caused by the *śayas*¹ and are harassed by the aquatic animals of unhappiness, and whose feet of wonder-working movements are worshipped by new followers. He, through devotion to his guru, caused to be made at an auspicious time on an auspicious day along with other *gṛahis* and eminent house-holders, an epitaph to him, filling all regions and at the same time satisfying the desires of all by the sounds of all musical instruments and gifts of all jewels.

May this inscription, composed according to his ability with a view to final emancipation by Arhaddāsa and devoted to the praise of the triad of the authors of *śāstras*, be victorious on earth as long as the moon, the stars, the sun and Mēru endure.

255 (106)

Date A. D. 1409.

In the glorious Karnaṭa country is an excellent city of the name of Gangavati in it was the pious Maṇikyadēva, devoted to gifts, fasting and observances, whose lawful wife, an abode of virtues, was Bāhāyī; and to them was born an illustrious son named Māyama, who was adorned with the jewels of good qualities and was a disciple of Chandrakīrti.

Be it well. (On the date specified), that excellent believer, renowned as the crest-jewel of perfect faith, having purchased after worship of the feet of the god two *lhaṇḍugas* of wet land of the *dānaśāle* (alms-house) under the Gangasainudra tank of Beḷuḡuḷa in the presence of the jewel-merchants and *gaṇḍugaḷ* (two named) of Beḷuḡuḷa and granted the same to provide for the midday worship of eight kinds of Guṇṇaṭaṇātha, acquired unusual fame and merit. Good fortune.

256 (107).

Date about A. D. 1181.²

On the petition of the virtuous fawn-eyed Āchala-dēvi, the noble wife of the chief Chandramaṇḍi, the generous king Vira-Ballāla granted for the worship of the feet of Guṇṇaṭaṇātha of Beḷuḡuḷa the Bekka region to continue for as long as the earth and ocean endure. These are the boundaries of the village thus granted with pouring of water. (Here follow the boundaries). May the village granted continue as long as the moon and sun last. Good fortune.

¹ See page 22, not 1.

² See No 337 It is rather curious that this inscription is found at the bottom of the slab after the more modern ones, Nos 254 and 255 The characters, too, appear to be of a later period

Date A. D. 1455.

Praise of the Jina-śāsana. Be it well. (On the date¹ specified),—Be it well; Chārūkīrti-paṇḍita-dēva, his disciple Abhinava-Paṇḍita-dēva, the *gavudugaḷ* of Beḷugūḷa-nāḍu, many of the jewel-merchants, the *paṇḍita-sthānikas*, and physicians

Date A. D. 1432.

Victorious is the brilliant doctrine, of unassailable greatness, of Jina, which refutes false doctrines and is the sole controller of the goddess of emancipation. Of unlimited joy, consisting of perfect knowledge, remover of fear by mighty power, of all-seeing greatness,—may the supreme light pervade the heart. May they dwell in my heart—the Tīrthakaras who, taking on board the ship of sacred lore,—possessed of all brilliant jewels, freed from bilge-water (*otherwise* saving the ignorant), containing cabins of various modes of argument, painted with the lime (or nectar) of the *syatkāra*, and furnished with the high mast of compassion for living creatures—others (found) in the middle of the ocean of worldly existence, carry them over to the island of immortality. Among them was the lord of the three worlds, Vardhamāna-muni of exalted greatness, the last Tīrthanātha, even the brightness of whose body disclosed to all those near at hand their former and future births. May the adorable pre-eminent head of the *gaya*, Gautama, praised by the chief sages, who acquired eminence by attaining the position of heir-apparent to that last lord of the world of intelligence, be victorious. In his pure and famous line, adorned with the bright jewels of perfect conduct, arose on the earth the lord of ascetics Bhadrabāhu, as the full moon in the milk ocean. Pre-eminent for the wealth of perfect intelligence, of brilliant perfection of conduct, breaker of the bond of *karma*, of a fame increased by the growth of penance, Bhadrabāhu of supernatural powers lifted up here the pure doctrine of the Siddhas beautifully composed with faultless words. Though the last of the lords of sages the Śrutakēvalas on earth, Bhadrabāhu became the foremost leader of the learned by his exposition of the meaning of all the scriptures.

His disciple was Chaudragupta, who was bowed to by the obief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds. From the renowned mine of his line came forth a faultless row of jewels of ascetics, in which was resplendent, like the central jewel, the lord of sages Kuṇḍakunda, destroyer of the fierce *daṇḍas*.² In his pure

¹ The cyclic year given as corresponding to the Śaka year 1371 is Yuva; but Yuva-Śaka 1378.

² See page 22, note 3.

line arose the knower of the import of everything, the excellent sage Umāsvāti-muni,¹ who reduced to *sūtras* (or aphorisms) the import of the *śāstras* taught by Jina. Intent on the protection of living creatures, that ascetic bore, indeed, the feathers of a vulture, and was from that time called by the learned Gridhrapīṇḍhachārya. From him sprang the light of the family of ascetics, Balākapiṇḍha, of exalted penance; by even the mere contact with whose body the wind converted poison, etc., into nectar. Then arose the promulgator of the doctrine of Jina, Samantabhadra, of amiable form, the severe fall of the thunderbolt of whose speech reduced to powder the mountains of hostile disputants. Then (came) the supporter of the kingdom of *dharma*, Pāṇyapāda, whose feet were worthy of worship by the chief of the gods, and the merits of whose scholarship are (even) now proclaimed by the *śāstras* he brought to light. Endowed with universal intelligence, possessor of the satisfaction of having accomplished his high mission, destroyer of the bow of Cupid, he became just like Jina, and was hence appropriately designated Jinēndrabuddhi by the ascetics. May he be victorious—the sage Pāṇyapāda, unrivalled in the power of healing, whose body was purified by a visit to the Jina in Viḍḍha, and the touch of the water used for washing whose feet had indeed the virtue of turning iron to gold.

After him, the leader of the sages versed in the *śāstras* was Akalanka-sūri, the rays of whose discourse onlightened all truths concealed by the darkness of false (doctrines). When that great sage had gone to the region of heaven as if to join the pre-eminent lords of heaven, among the lords of sages sprung from his line there arose on the earth these varieties of the *saṅgha*. The great *saṅgha* of ascetics, forming itself into four varieties of a friendly character, shone as if the adorable Jinēndra had acquired four faces similar to one another. Amidst the learned divine ascetics who belonged to the different *saṅghas* Dēva, Nandi, Simla, and Sēna, of different countries, and who followed the right *dharma* in all their conduct, celebrated was the Nandi-saṅgha. May the Ingulēśa line, the cause of good fortune to the earth, of the Pustaka-gachchha of the Dēśya-gaṇa of the Nandi-saṅgha, be victorious. In it was born the renowned ascetic Śrutakīrti-bhaṭṭāraka, intent on protecting all creatures, subduer of the senses, acquirer of great glory by the promotion of the Siddha (or Jina) doctrine, destroyer of all mental darkness by the moon of his brilliant discourse. Having made his followers dutiful and having left to them the great load of his learning and to the earth the load of his body, that peaceful one attained the world of gods by *samādhi*. That Digambara having attained the world of gods, not only do his lofty character and virtues abide on the earth but also his fame acquired by the practice of penance which destroyed the valour derived from his fierce bent bow of the excessively proud Cupid. From him sprang Chānikīrti-muni, of unequalled glory and of a fame that made the points of

¹ In other inscriptions, such as No. 61, etc., he is identified with Kuṇḍakunda.

the compass white, who was severe in penance, tranquil in mind, commanding in character, lean in body. Choking the tree of sin by the creepers of his penance, that noble-minded one, a moon in increasing the volume of the ocean of grammar, published to the world the *Sāra-traya*, as also the science of logic, etc. The body of Viṣṇu became black as if by anxiety on seeing Lakṣmī always attached to the feet of that lord of ascetics; how else can the blackness occur in his body? Even the air that had but touched his body cured disease; was it much (then) that his medicine cured king Ballāḥa of his disease? That excellent sage, having accomplished that kind of *samādhi* which he had decided on by the power of his intelligence, left the body which was the abode of various kinds of calamity and entered a celestial body of increased glory.

When that blessed sun had set, if the moon Paṇḍita-yati had not then risen, every thing would have been covered by the dense darkness of the false (doctrine): thus was it proclaimed by eminent speakers. O wise men, adore ye him who is the protector of the learned, destroyer of the creed of the heterodox, subduer of all the senses. The glory of his great penance brought into existence the Nagara-Jinālaya of Dhavalā-śarāvara (i.e., Belgola). His two feet alone the assemblage of kings made their head-ornament; the nectar of his speech alone the assembly of the learned drank and lived for ever; his fame made the sea-girt earth bright; his learning illuminated the great import of all sciences in the earth. Having performed severe penance, and having acquired undisturbed merit, that learned ascetic went to the world of gods as though inclined to enjoy the fruit thereof. From that great one sprang Siddhanta-yōgi advancing by his great eloquence the *siddha-dāstra* (Jaina sacred lore) as the sun in a clear sky unfolds by the cluster of his rays the assemblage of lotuses. That wise one split the doctrines enunciated by false disputants by arguments derived from the *anekānta*¹ or *syādrāda* doctrine as Indra split lofty mountains by his thunderbolt born of the clouds. Just as the rays of the jewels in the crowns of kings bowing to his lotus feet always made him red (otherwise possessed of attachment), no substance and no woman, no eloths and no youth, no power and no great wealth could in like manner produce attachment in him. Plunging into the ocean of science, that strong-minded one secured, first, jewels of all learning, while others, though capable, who plunged after him, obtained only single ones and not the whole. In order to purify the world, promote *dharma* and spread knowledge to all, that sage procured celebrated disciples of sharp intellect and taught them. Obtaining all learning from their preceptor through devotion, as milk from the cow through the calf, they grew exceedingly strong with that nourishment and made known their great ability. Among his learned disciples, one named Śrutannūni shone with many good qualities as mount Mandara among lofty mountains with its jewelled peaks. Considering that by

¹ See page 15, note 1.

him. Of him, possessed of astonishing conduct, the limbs became lean but not the observances; the body trembled owing to the severity of the illness, but not the mind: such (devotion to) daily duties¹ was very rare. That strong-minded one became possessed of relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body. As it spread through the limbs, the ascetic, making himself sure of its incurability, went to his elder brother, bowed to his feet, and with folded hands spoke thus:—

O glorious lover of *dharma* Paṇḍitendra-yōgirāja, by the favour of your feet I have acquired everything—pure fame, learning, austerity, penance, and undying merit; what is there here for me who have accomplished my duty and am desirous of the Kalpa or upper world? What is there miserable in the three worlds except the body?, and when attacked with disease its reproach is beyond words. O prominent one among the scholars who know all the duties of the good, the mode of abandoning the body through meditation has to be given (? taught) to me.

Having thus made a suitable request and having received *sallekhana*² appropriate to him from the lord of *gajis*, though often dissuaded by him, the sage calmly reflected on what was to be reflected upon (as follows)—

The living creature, having fallen into the middle portion of the ocean of the horrible wordly existence containing groups of whales and alligators in the shape of great calamities and terrible lofty waves in the shape of death and life, suffers torment day and night. This body, an abode of misery, is indeed fit to be abandoned not only to the sky-clad (*i.e.*, the Jainas) but also to all people; hence it is that sages always exert themselves with eagerness for its riddance here by severe mortification of the body and other (means). The collection of the objects of sense is a poison full of all sorts of danger; it causes, alas! to living-creatures that touch it infatuation (*otherwise* insensibility or swoon) in many births; hence it is that the all-forbearing sages give it up and enter the imperishable state resulting from the destruction of all kinds of *karma*. Which enlightened man will move about on the earth leaning on the staff of the body, which is in contact with the burning fire of misery, which is burnt by the solar heat of the horrible wordly existence, and which is soaked with the oil of the lovely objects of sense such as garlands of flowers, sandal, etc.? Women having been created, why create sins?; the body having been created, why create the nether world?; the sons and others having been created, why create enemies?—thus did the creation of Brahma prove vain. This boyhood is indeed the seed of much misery; this wealth of youth is burnt up by intense passion; that old age is the abode of the weapon of wrath;—thus does each state of the body produce calamity. By the merit of former births

¹ *Kṛāśyāla*. See page 51, note 2.

² See page 2, note 2.

have I acquired a good birth, a healthy body, rare intelligence, association with the good, and devotion to the Jaina faith; who else is then so fortunate as myself?

Having thus reflected on the whole nature of the world and found it evanescent, the ascetic composed himself, and, meditating on his own nature with half-closed eyes and an unshaken mind, applied himself thus to *samādhi*. Installing the Siddha form in the middle of the heart-lotus and sprinkling it with original prayers (*mantras*) resembling flowing nectar, Śrutamnni, abandoning his body, died amidst the shouts of praise of the assembly of sages. Freed from sin and illusion, he reached, among the 7 stages of enjoyment (*bhōgāṅga*), the imperishable Kalpa (or upper world) charming with its interior and flight of steps freed from dust by the fall of the stream of the tears of joy of howling celestial women. On the departure of the ascetic the world became a void; the mind of living creatures, becoming weak, was soon filled with the darkness of perplexity; (the fire of) grief blazed making the tears warm:—what will not unbearable separation from the great do? Which kings (*otherwise* mountains) did not bear that great sage's feet (*otherwise* rays) on their heads? Whose heart was not captivated by that great scholar's pure conduct? That great sun the sage has set by the power of destiny. O wise men, strive ye to kill that destiny with penance. This epitaph of Śrutamnni, who had amassed religious merit, was set up in the notion that honor paid to the spot where those of blameless conduct departed to the other world would indeed be honor paid to them. May it long endure. On the date (specified) in the year Paridhāvi corresponding to the Śāka year reckoned by the arrows, the arrows, the fires and the moon (1855), was it set up.

May the great divine light, which is devoid of all acts, free from obstruction, highly exalted, free from ignorance, matchless, sleepless, beyond the range of speech and thought, above the power of the world, and the foremost, ever abide in my heart. Capable of producing good musical modes (*otherwise* joy to the good) by its association with the sound (*otherwise* suggested meaning) of the composition, the poetry of the poet Mangarāja resembles the lute of Sarsvati.

259 (117.)

* Date? A. D. 1619.

(On the date specified), the virtuous devotee of the supreme Jīnēśvara Hiri-yanna, the beloved son of Śēnabōva (the accountant) Sāyanna,—a Brahman of the Kāśyapa-gōtra and a disciple of Paṇḍitadēva, residing in Sōmanāthapura reckoned as an immemorial village of Konga-naḍṇ,—and his wife Mahadēvi, having seen the divine feet of Gummaṣanātha-svāmi, attained the path of salvation.

260.

Date A.D. 1732.

Mārvāḍi.—(On the date specified), the pilgrimage of Makḥṭsā,
 . . . son of Khērāmāsā, and of Vānapōsā was fruitful.

261.

Date A.D. 1730.

Mārvāḍi.—(On the date specified), the pilgrimage of Hīrāsā, son of Khērāmāsā,
 was fruitful.

262.

Date A.D. 1740.

Mārvāḍi.—(On the date specified), the pilgrimage of Jāgā, son
 of Khērāmāsā and grandson of Dharamāsā, was fruitful.

263.

Date A.D. 1720.

Mārvāḍi.—(On the date specified), Chāgēbā, son of Hāsāsā and grandson of
 Hīrāsāha of the Ugharavāḷa sect, along with Kīrti of? Bhaṇḍavēḍa and Sōnābāi,
 Rājai, Gōmāi, Rādhāt and Munnāt, made the pilgrimage fruitful.

264.

Date ? A.D. 1706.

(This inscription merely specifies the date.)

265.

Date about A.D. 1145.

Be it well. Bhāratēśvara-daṇḍanāyaka, lay disciple of Gandavimukta-
 saiddhānta-dēva of the Pustaka-gachchha of the Dēśiya-gana of the Mūla-sangha,
 had this made.

266.

Date about A.D. 1145.

(Same as the previous inscription).

267 (115.)

Date about A. D. 1160.

Be it well. The great minister, a treasure to the blessed, a leading hero of

the army, a charming figure in the battle-field, younger brother of Marīyāne-danḍanātha, a Karna in making gifts, Bbaratamayya-danḍanāyaka caused to be made these images of Bharata and Bāhubali-kēvali and these *basadis* for beautifying the sides of the entrance to the holy place. He also had the *happalige* (? railing) of this ? hall and this grand flight of steps made, and the *happalige* of the ? hall around Gommaṭadēva built. Moreover, that lord of wide-spread fame, Bharata-chaṃūpa of supernatural fortitude, had with pleasure eighty new *basadis* erected and two hundred renovated in this Gangavāḍi-nāḍu, so that they met one's gaze wherever one looked. Maṛi, son of Būchi-rāja and the firm-minded Śāntalādēvi, daughter of Bharata-chaṃūpati, had this written.

268 (113.)

Date? A.D. 1178.

Praise of the Jina-śāsana. Be it well. Adorned with the brilliant badges of the titles obtainer of the hand of five great instruments, *maha-maṇḍalāchārya*, etc.; awakened by *visambōdha* (? perfect perception); possessed of the three eyes complete, pure and perfect knowledge; endowed with infinite knowledge, faith, strength and happiness¹; saviours of their well-understood pure *dharma*; engaged in the reflection on the dependence of one's future on one's self; able in both the *nayas*² (or modes of argument); devoid of the three *daṇḍas*³; forsakers of the three *śalyas*⁴; destroyers of the four *kashayas*⁵ (or passions); possessed of firmness (in dwelling) in mountain caves and in (bearing) the four kinds of *upasarga* (or pain); destroyers of the fifteen *pramādas*⁶ (kinds of heedlessness); skilled in the five *achāras*⁷ (or exercises);⁸ knowers of the points of similarity and difference of the six schools of philosophy; performers of the six essential acts; devoted to the seven *nayas*⁹; versed in the eight-fold omens¹⁰; endowed with the eight kinds of *jñānachāra*; released from the nine kinds of *Brahmacharya*; tranquil in the

¹ See page 100, note 2.² The two modes are known as *dravyārthika*, from the point of view of substance, and *paryāyārthika*, from the point of view of modification or condition.³ See page 22, note 3.⁴ *Ibid.*, note 1.⁵ These are (1) *krodha* (anger), (2) *māna* (pride), (3) *māyā* (deception) and *lobha* (greed)⁶ These are (1) *śrī-kathā* (gossip about women), (2) *bhājana-kathā* (talk about food), (3) *raṣṭra-kathā* (talk about politics), (4) *arāṇyika-kathā* (talk about kings), (5-8) the four *kashayas* (see previous note), (9-13) the five senses—use of the sense of sight hearing smell taste and touch, (14) *nidrā* (sleep) and (15) *śantha* (affection).⁷ See page 54, note 2. *Īryachāra* is one of the five⁸ See page 15, note 1⁹ See page 110

happiness of the ten *dharmas*¹; practising the vow of giving instruction in the eleven duties of lay men; devoted to the twelve kinds of penance²; moons in? illuminating the scriptures consisting of the twelve *aṅgas*³; possessed of the thirteen *achāras*, high character, virtues and fortitude;? enquirers into the varieties of the eighty-four lakhs of living beings; compassionate to all creatures; suns in the sky of the illustrious Koṇḍakunda line; knowers of ?spells; resplendent with the red lead and stream of ichor of the lordly elephant the Dēsi-gaṇa;—the illustrious royal preceptor of the three worlds Bhānuachandra-siddhānta-ohakravarti of the Koṇḍakundānvaya of the Postaka-gachchha of the great Dēsi-gaṇa, Sōmachandra-siddhānta-chakravarti, Chaturmukha-bhaṭṭāraka-dēva, Simhanandi-bhaṭṭāchārya, Śānti-bhaṭṭārakāchārya, Śāntikīrti bhaṭṭāraka-dēva, Kanakaachandra-Maladhāri-dēva, Nēmichandra-Maladhāri-dēva, the? brilliant gurus of all the *gaṇas* of the four *saṅghas*, the *gaṇadhāras* of the Kali age the fifty eminent sages, their (female) disciples Gaurasrī-kanti, Sōmasrī-kanti, . . . naśrī-kanti and Dēvasrī-kanti, Kanakasrī-kanti's disciples, and the twenty-eight groups of disciples,—having assembled, celebrated, (on the date specified), the five auspicious events (*pañcha-kalyāṇa*)⁴ at the holy place of Gommatadēva.

269 (114.)

Date ? A.D. 1316.

Be it well. (On the date specified), Radmaṇandi-dēva, disciple of Traividya-dēva of the Koṇḍakundānvaya of the Postaka-gachchha of the Dēsi-gaṇa of the Mūla-saṅgha, became a royal swan in the assemblage of lotuses the heart of the goddess of heaven. Good fortune.

270.

Date about A.D. 1600.

(On the day specified), Baiyaṇa, son of Gāmaya Narasappa-seṭṭi of Bēgūru, visited the god, built this reservoir and founded a water shed.

271.

Date about A.D. 1400.

Gōpaya, lay disciple of Sōmasēna-dēva, and Baichakka (names of visitors).

¹ See page 53, note 2.

² See page 6, note 2.

³ These are (1) *achāra*, (2) *sūtra-kṛta*, (3) *sīdhāna*, (4) *samavāya*, (5) *bhagavati*, (6) *jñātrīdharmakathā*, (7) *upāsakādhyayana*, (8) *antakṛd-dāśā*, (9) *anuttarōpapaḍḍaka-dāśā*, (10) *praśnavyākaraṇa*, (11) *vipākā-sūtra*, and (12) *drishṭi-pravḍa*.

⁴ See page 70, note 1.

Date about A.D. 1400.

The epitaph of . . . kīrti-dēva, disciple of . . . ; bhūyānakīrti-dēva.

273 (112.)

Date about A.D. 1400.

The epitaph of Hēmachandrakīrti-dēva, disciple of Śāntikīrti-dēva. Good fortune.

274 (111.)

Date A.D. 1372.

Praise of the Jina-śāsana. A moon is causing to swell the milk ocean the Mūla-saṅgha, a sun in unfolding the assemblage of lotus buds the Balatkāra-gaṇa, was . . . takīrti-dēva of Vanavāsi. His desciple, . . . , lord of great disputants, a Pitāmaha (Brahma) among royal disputants, emperor of all learned men, was Dēvendra-Viśalakīrti-dēva. His disciple was the bhāṭṭāraka Śubhākīrti-dēva. His disciple was the omniscient bhāṭṭāraka of the Kali age, Dharmabhūṣaṇa-dēva. His disciple was Amarakīrti-ācārya. Of his disciple the bhāṭṭāraka Dharmabhūṣaṇa-dēva, who was a solar orb in . . . : . and who . . . , an (epitaph) was (on the date specified) caused to be made by Yārhamāna-svāmi, a moon in causing to swell the ocean the *śatvārtha*.

275.

Date about A. D. 1400.

? Vanavāsi-svāmi

276.

Date about A. D. 1400.

Siṃhanandi-ācārya (name of a Jaina teacher.)

277 (119.)

Date A. D. 1661.

Mardāḍī.—Of the Manditāṭa-gachchha of the Kāśṭhā-saṅgha was Rājakīrti. His successor was Lakṣmīsēna, whose successor was Indrabhūṣaṇa. His successor, of the Ghēravāla sect, was Bōra, son of Khañjahāyī, whose wife was Dhaṇḍī. Their son was Khāṃphala, (whose wife was) Pājanāyī. Their son was Vanajana, (whose wife was) Paḍāyī. (On the date specified), the pilgrimage of the last couple with their followers to Gōmatāsyāmi was fruitful.

Date about A. D. 1661.

Mārvāḍi.—The pilgrimage of Pātābāyi (and) Jagadāyi was fruitful.

Date about A. D. 1661.

Mārvāḍi.—Pūjanāyi's son Paṇḍi 's [pilgrimage was fruitful.]

Date about A. D. 1600.

(On the day specified), Jinnapa, son of Nāgappa-setṭi of Bhāragave, caused to be carved the feet of Chārukīrti-bhaṭṭara of Bejuguja.

Date about A. D. 983.

A sun in the shape of a jewel adorning the crest of the eastern mountain the Brahma-Kshatra race, a moon in the shape of the splendour of his fame in causing to swell the ocean the Brahma-Kshatra race, a central gem to the pearl necklace of Lakshmi procured from the Rôhapa mountain the Brahma-Kshatra race, a strong wind to the fire the Brahma-Kshatra race—was Chāvunḍa-Rāja. When his lord king Jagadēkavira by order of king Indra raised his arm to conquer Vajra-Dēva, younger brother of Pātālamalla, who had an army terrible as the ocean agitated at the end of the world, the hostile army, routed by the elephant (Chāvunḍa-Rāja), fled like a herd of deer before Jagadēkavira's victorious elephant. With this elephant which splits with the thunderbolt its tusks the rock the frontal globes of the enemy's elephants and with you, the leader of eminent heroes and an elephant-goad to the vicious elephants the enemies, (otherwise an elephant with a brave driver and with a goad causing fear to enemies)², to help me, which hostile king will not fall as food to the black serpent my arrow?—thus was he praised by his lord in the war with Nolaṃba-Rāja. Let the saline ocean be the moat, Triḷṭa the enclosure, Lanka the city, and the enemy of the gods (Ravana) the opposing king, yet, O king Jagadēkavira, I am able to conquer him by your majestic lustre—the dignified speech thus made by him was proved true in a moment in the war with king Raṇasinga. We who had been consumed with a longing to embrace the neck of this hero in many battles have now obtained happiness from the water of the sharp edge of your sword. May you live to the

¹ The remaining three sides of this important inscription appear to have been defaced in order to engrave No. 282 (110.)

² Chāvunḍa-Rāja is likened to an elephant..

end of the age (*kalpa*), O victor over Rāṇarāngasinga !—thus did the celestial nymphs invoke blessings on the rutting elephant (*Chāvurḍa-Rāja*) who transformed (hostile) kings into gods.¹ He at first frustrated the desire of king Chaladanka-Ganga wishing to seize by the prowess of his arm the goddess of the Ganga sovereignty, and (then) completely gratified the desire of hosts of goblins longing to drink the blood of heroic enemies from the jewelled cups the skulls of heroes.

282 (110.)

Date about A. D. 1200.

For the Chāgada-kamba (or pillar of gifts) in front of Gommaṭa-Jinapa, the Hergaḍe Kanna, endowed with intelligence and profound virtues, an Indra in enjoyment, had a Yaksha made.

283.

Date ? about A. D. 1719.

Mārvaḍi.—Chittāmana-sauvara (and) Māṇakaraṅkara (? names of pilgrims.)

284.

Date A.D. 1719.

Mārvaḍi.—(On the date specified), the obeisance of Bugaḍāsa, Dharmāsa, Koṭṭasa and Sōmānikasa. (In Kannaḍa characters) Also (of) Māṇikasa.

285.

Date A.D. 1719.

Mārvaḍi.—(On the date specified), the pilgrimage of Makhahṛā was fruitful.

286.

Date ? about A.D. 1645.

Mārvaḍi.—Of the Kāshṭha-sangha.

287.

Date A.D. 1645.

Mārvaḍi.—Of the Gōṇasa-gōtra of the Ghervāla sect of the Kāshṭha-sangha was Savadibavu; his wife was Jāyana; they had two sons. The first son was Sannōja; his wife Yamāra; their son the Sanghavi¹ . . . of Arjunaśtagrāma. The second son was the Sanghavi Padaji; his wife Tāṇayi; they had two sons; the first was Viṭṭhama whose son by Kamalāja was Ēśōja; the second son

¹ That is, sent them to heaven.

² A man who takes people on a pilgrimage at his own expense.

was Gēśaji. (On the date specified), these made obeisance. Also Hiraśa Dharamāśa of Maḍagaḍa.

288.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), Jagasā . . . , and his brother, the pious Gonasā Samasani, [came on a pilgrimage].

289.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), Jināpa's son Jitadāsa [came on a pilgrimage].

290.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), the pilgrimage of Aḷisā was fruitful.

291.

Date A.D. 1655.

Mārvāḍi.—(On the date specified), the pilgrimage of Śanasā and Hiraśa of Maḍavagaḍa, sons of Dharamāśa and Irayi and grandsons of Hiraśa and Ghumayi of the Kāśṭha-saṅgha, and of Śatapadama of Vasṭagaḍa, was fruitful. Also the pilgrimage of Matāyi.

292.

Date A.D. 1655.

Mārvāḍi.—(On the date specified), the pilgrimage of Taḷichi Mārama, Kalāvā Mārana, Jivamā, Jivāji, . . . , Jivanadi, Jāmakhēḍakarasaṭa and Timākara.

293.

Date A.D. 1751.

Mārvāḍi.—(On the date specified), the pilgrimage of Daghāvusa (and) Mānikasā was fruitful.

294.

Date A.D. 1841.

Mārvāḍi.—In the given year? Surajana was fruitful.

295.

Date A.D. 1831.

Mārvāḍi.—(On the date specified), a fruitful pilgrimage was made.

Date about A.D. 1750.

Mārvāḍi.—Śupujīśa Nēmāji, Sāmaji, (and) Sarata Yôgôyt [came on a pilgrimage].

Date A.D. 1718.

Mārvāḍi.—(On the date specified), Dēmāsā, Mānikasā (and) Gavīla . . . [came on a pilgrimage]. (In Kannaḍa characters) Dēmāsā

Date A.D. 1661.

Mārvāḍi.—(On the date specified), the pilgrimage of Pilāsā, Hīrāsā and Rāmāsā, sons of Lashāsā of the Pitalā-gôtra and Kāshṭha-sangha, was fruitful.

Date about A.D. 1700.

Mārvāḍi.—Brahmarangasāgara-paṇḍita and Jasavanta (names of visitors).

Date about A.D. 1700.

Mārvāḍi.—Gōvinda's? mother Gangayī (name of a visitor).

Date A.D. 1661.

Mārvāḍi.—(On the date specified), Paṇḍita of the Kāshṭha-sangha [came on a pilgrimage].

Date A.D. 1646.

Mārvāḍi.—(On the date specified), Trichhaka, son of, and [came on a pilgrimage].

Date about A.D. 1650.

Mārvāḍi.—The penance of Amhāji and Janmāji.

Date about A.D. 1650.

Mārvāḍi.—(On the day specified), the pilgrimage of Peḍeka was fruitful.

Date? A.D. 1645¹.

Mārvāḍī.—(On the date specified), the pilgrimage of Dhāvāra son of Māchā . . . , was fruitful.

Date A.D. 1645.

Mārvāḍī.—(On the date specified), Nēmāsā, Sāmāyī, Jivāyī (and) Bhivājha. [came on a pilgrimage].

Date about 1650.

Mārvāḍī.—Jivā-sangavi², Aḍu-sangavi (and) Chāgōgāsā (names of visitors).

Date about 1650.

Mārvāḍī.—? Brahma Śāpasājī (and)? Brahma Ratnasāgara (names of visitors).

Date about 1650.

Mārvāḍī.—(The pilgrimage of) Gōvinda of Guḍaghaṭipura and Savaḍī of JivApēt was fruitful.

Date A.D. 1645³.

(On the date specified), Jinapa of the Valabha-gōtra, son of Surapa-Nagapa. . . . of Kamalapara, Surapa (and) Chikhaṇada-seṭī [visited the god].

Date about A.D. 1350.

Haleja's Masanepya, the champion over those who having fastened let loose, the husband of the wife of ? Oḍeyar, the pot of intoxication of Bōya-seṭṭī.

Date A.D. 1680.

(On the date specified), Bannādmhike, the virtuous wife of Nagappaiya.

¹ The date given is Samvat 1566 corresponding to Pārthiva. But Pārthiva = Samvat 1583. Śaka 1568 = Pārthiva. May Samvat be a mistake for Śaka?

² See page 127, note 2. The figure 135 prefixed to the first two names represents perhaps the number of pilgrims taken.

³ The Śaka date given as corresponding to Pārthiva is 1562. But Pārthiva = Śaka 1568.

younger brother of Siddappaiya who was the son of Venkappaiya, younger brother of Vanka Honnappaiya, who was the son of the Dēśa-kulakarani of the Munigundasime, came and visited the god. May there be prosperity.

On the same date Bhishṭappa, husband's brother of Nāgavva, the virtuous wife of Dānappa-setṭi who was the son of Jidagappa Nāgappa of Maḍigūr, visited the god along with Śrutasaḡara-varni.

313. (118)

Date A.D. 1648.

Mārvāḍi.—Obeisance to the Siddhas. Gōmaṭasvami. Ādiśvara. (On the date specified), Chārukīrti-paṇḍita, Dharamachandra and : (set up) the image of the Twenty-four Tirthankaras. (Then follow names of a few more persons who apparently took part in the ceremony. These are)
. . . the Gēravāla Jināsā of the Yavare-gōtra, Dhivāsā's son Sadāvanasā, Jhāhūsā, Lāmāsā's son Takāsā, Manāsā, Sātāsā of Kamlapūr, Bhāsasā,

314.

Date about A.D. 1200.

The sound of Jinavarma's *kankhari*¹ produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock.

315.

Date about A.D. 1200.

A lay disciple of Māpikyaśōva of Kolipāke, Jinavarma-jōgi, the great *kankhari* expert. Obeisance to Ādinātha of Moramūr.

316.

Date about A.D. 950.

The illustrious sculptor Bidiga, of the mint, a? dog (in attacking) the body of those who touch

317.

Date about A. D. 950.

Guṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers, a *Bhīma* to liars, warrior of his sister's husband.

¹ Apparently a musical instrument.

318 (120).

Date? about A. D. 1217¹.

Kede Sankhara-nayaka, son of the heroic Vira-Pallavarāya of Arakere, shot at the hill : Bellugola.

319.

Date? A. D. 1246.

Be it well. (On the date specified), Maleyāla Appādi-nayaka, younger brother of Komaracha-nayaka, standing here, shot at Chikka-beṭṭa (or the smaller hill).

320.

Date about A. D. 1650.

The limit for wet land is 40 *ka* (*kambhas*).

321 (121).

Date? A. D. 1679.

(On the day specified), the Brahmaḍēva *maṇṭapa* or hall was the gift of Rangaiya, younger brother of Giri-gauḍa of Hirisāli.

322.

Date about A. D. 1300.

Vijayadhavaḷa².

323.

Date about A. D. 1300.

Jayadhavaḷa².

324.

Date A. D. 1652.

Mārvāḍi.—(On the date specified), the pilgrimage of? Pāṇḍava-gōkesvā and Sasnōji was fruitful.

325.

Date about A. D. 1650.

. of Māni Vīrabadra, ? Pāṇḍarada, Bairava

¹ Cp. Nos. 170 and 171.

² Probably the name of some old Jaina work.

³ The name of a commentary written in A. D. 835 on the *Tatvārtha-sūtra*.

326 (122).

Date about A. D. 1200.

Be it well. Nāgadēva-Heggade, son of Baminadēva-Heggade who was a lay disciple of the celebrated emperor of *siddhāntikas*, of a fame encircling the three worlds, a sun in the firmament of the Koṇḍakunda line, the illustrious Nayakīrti-siddhānta-obākṛavartī, having caused to be constructed a tank under the name of Nāgasamudra and having caused to be planted a garden, the disciples of Nayakīrti-siddhānta-chakravartī, namely, Bhānukīrti-siddhānta-dēva, Prabhāchandrādēva, Bhaṭṭarakādēva and Nēmichandra-panḍita-dēva granted with a *śāsana* (or deed) to Nāgadēva-Heggade, in the presence of Bāḷachandrādēva, with exemption from all imposts, to be enjoyed by his sons and grandsons, that garden, wet land and Avarehālu with the condition that he should pay 4 *gadyāpas* every year. The gift was made to provide for the eight kinds of worship of Gommatādēva.

476.¹*Date about A. D. 1850.*

Obeisance to the Siddhas. May Gōmatēśa be propitious. Presented by Mātappā (of) Huhballi in memory of Dharanappāsṭja (of) Huhballi.

477.

Date about A. D. 1300.

The epitaph of Ra . . . yi, daughter of Malli-setṭi.

478.

Date about A. D. 1650.

This inscription is too much defaced to make any sense out of it. It appears to record some gift by Kencha-gauda and others.

479.

Date about A. D. 1400.

Paṇḍitayya (name of a visitor or engraver).

495.¹*Date ? A. D. 1311.*

(On the day specified), Payi-setṭi, son of Nāgi-setṭi of Kaleha, a most pious Jaina known as *samyaktra-chūḍmaṇi* (crest-jewel of firm faith in Jainism), and a

¹ See page 80, note 1.

disciple of Abhinava-Paṇḍitāchārya of the Koṇḍakundānvaya of the Pustaka-gachchha of the Dēsi-gaṇa of the Mūla-saṅgha, meditating on the feet of Jinēśvara, attained the blessed state by happy *samādhi* as a result of having offered the *champa* tree for the worship of Gommaṇānātha-svāmi.

496.

Date ? A. D. 1440.

Be it well. (On the date specified), Jinasēna-bhaṭṭāraka-paṭṭāchārya and the people of Kollāpura, along with the *saṅgha*, visited the god.

497.

Date ? A. D. 1407.

(On the date specified), six persons, including Ōjakuḷa . . . la-seṭṭi, Padmāvatī and others, seem to have visited the god.

498.

Date ? A. D. 1407.

(On the date specified), Seṭṭi Brammaya-seṭṭi, son of Seṭṭi Nēmaṇa-seṭṭi who was the son-in-law of Kiriya Kālāṇa-seṭṭi, in front of the feet of Gommaṇānātha.

499.

Date ? A. D. 1400.

This inscription is too much defaced to make anything out of it except the cyclic year Vikrama.

INSCRIPTIONS AT THE VILLAGE.

327 (124).

Date A. D. 1181.

Praise of the Jina-śāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakṣmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—alone for ever the family of the Hoysaḷa kings resembling the ocean.

In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Parijata tree, was indeed born king Viasāditya, a terror to valiant foes. His modesty rejoicing the wise, his great prowess terrifying the hostile army, the acquirer of pure fame, king Vinayāditya shone making his name really significant. His wife, an equal of the *mantra-dēvate* (deity invoked by a *mantra* or charm) of Cupid, an abode of good disposition and qualities, accomplished in all arts, was Keṣeyaharasi by name. To that pair was born a son, as to Śachi and the king of gods (Indra) was formerly born Jayanta, the king Ereyanga, of a mind free from sorrow. He, a resolute valiant hero, the right arm of the Chālukya king, a thunderbolt in splitting the lofty mountains the assemblage of formidable kings, a rain-cloud to the crops the hards, made the world white by the splendour of his rising fame which was bright like the white lotus, the celestial elephant, the autumnal cloud, the moon and the *kunda* flower. The wife of the ornament of kings, Ereyanga, celebrated as the lord of the earth, was the abode of beauty, abounding in virtuous qualities, Echalā-Dēvi: are there any so fortunate as she? To those two, thus celebrated, were born sons who were indeed famous in the whole earth by their names Ballāḷa, Viṣṇu-nṛipāḷaka and Udayāditya. Though mediocre (*otherwise* the middle one) among them, the sole abode of excellent qualities, crest-jewel of kings, a sun to the lotuses the Yādavas, Viṣṇu-bhūpāḷaka became the greatest in the world by the prowess of his arm which easily extended to the eastern and western oceans. The strongest forts of his enemies, (such as) the celebrated Kōyātūr, Tāḷavanapura and Rāyārāyapura, wore burnt in the growing flames of Viṣṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma. As Lakṣmīdēvi to the glorious Viṣṇu with the Garuda crest, so indeed did Lakṣmīdēvi, with a face like the bright moon, attain celebrity as the chief wife to Viṣṇu.

To them was born a son, endowed, like Cupid, with beauty of limbs capable of captivating the hearts of women, but without bearing the name Atanu (bodyless) and without taking pride in shooting at women, the matchless king Narasimha, the vanquisher of heroes in battle by shooting at them. Why many words? To him who came and had audience (*i.e.*, who submitted) this Narasimha was an ocean of nectar, (but) to him who spoke bold words through arrogance,—what was he like you say?—he was like the ocean which comes bursting its bounds at the time of the destruction of the world, like Yama, like the angry Kuḷika, like the destructive fire at the end of the world, like the thunderbolt, like the lion, like the fiery eye of Śiva. His other half: the giver of unequalled happiness to king Narasimha,

the soft-footed lady Êchala-Dêvi alone obtained fame in the earth as being fully worthy of the position of crowned queen. As formerly the flower-arrowed (Cupid) was born for woman's pleasure to Vishnu and his lovely consort Śrī, so to king Narasimha and his consort Êchala-Dêvi was born the meritorious altruistic king Ballâla of victorious arm, a Yama to the race of mighty enemies. A lion to the elephants the hostile kings, a full moon to the assemblage of lotuses the hostile kings, a violent wind in dispersing the collection of clouds the group of hostile kings, a thunderbolt to the mountains the hostile kings, a sun in destroying the mass of darkness the hostile kings, the destructive fire at the end of the world to hostile kings—was born Vira-Ballâla-Dêva. When the destructive fire at the end of the world to the group of brave hostile kings, Vira-Ballâla-Dêva of matchless strength caused the drum to be sounded at the commencement of battle, Lâla was deprived of ease, Gûrjara was seized with a severe fever of excessive fright, Gaula suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chôla dropped his clothes. When in the pride of his arm Odeyarasa was with great fury determined to fight, king Ballâla marched forth, and surrounding and besieging Uchehangī, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Paṇḍya together with his beautiful women, country, treasures, father and group of horses. Laying siege to Uchehangī, which was for a long time considered impregnable to enemies, king Ballâla, a treasury of irresistible prowess, took the fort with ease and seized the kings Kâmsdêva and the famous Odeya, and their treasury, women and troops of horses.

Be it well. When the mahâ-maṇḍalêśvara who has acquired the hoard of five great instruments, lord of the excellent city of Dvârâvatī, a submarine fire to the ocean the Tuluva army, a fire to the forest rival heirs, an elephant to the lotus the Paṇḍya family, terrible to warriors, hunter of *maṇḍalikas*, plunderer of the Chôla capital, a Bhîma in battle, a Kâma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalikas*, fierce in war, champion over the Malapas, Śanivarasiddhi, Giridurga-insla, possessor of these and other titles, the illustrious Tribhuvanamulla, capturer of Tajakaḍu Kongu Nangali Nalambavaṇṇi Banavase and Hânungal, Bhujabâla-Vira-Ganga-pratâpa-Hoysaḷa-vira-Ballâla-Dêva was ruling the southern territory in peace and wisdom, punishing the wicked and protecting the good—his servant: his god Hara, his lord king Vira-Ballâla-Dêva of valiant bar-like arm, his father Sambhu-dêva of excellent pure conduct, his mother the world-renowned Akkarve, a celestial jewel to the good and the friendly,—when this is said, can the group of great ministers of the Kali age compare in the least with Chandramauli-prabhu? Faithful to his lord, no eminent statesman, an abode of high glory, a lion to the rutting elephants hostile ministers, the celebrated Chandramauli of great learning became minister to

the famous king Ballāḷa-Dēva as (formerly) the glorious Brihaspati became chief minister to Indra. A sun to the lotus the excellent (science of) logic, a moon to the ocean Bharata-śāstra, a basin for water around the creeper high class literature, learned in various arts, an ornament of the Dvija race, worthy to be praised by all, a birthplace of goodness, the celebrated minister Chandramaṇḍi of steady counsel and rising fame shone on the earth. His other half: resplendent with the waves her firm arms, adorned with the blown lotus her face, charming with the fish her eyes, possessed of the great whirlpool her navel, filled with the holy water her beauty, is not this spotless Āchīyakka, wife of Chandramaṇḍi, worthy to be praised by the people of the (whole) world, the worshipful Gangādēvi (the river Ganges) herself? Be it well. To describe the descent of the senior Herggaḍi Āchala-dēvi who was pre-cminent for her unstinting gifts of the four kinds¹, and whose head was purified by the fragrant water of the bath of the venerable Arhat-paramēśvara whose pair of lotus feet united with the garlands on the crowns of ever bowing gods:—

A respectable man of Māsavaḍi-nāḍu, a pure and most excellent *śrīvaka* (Jaina lay worshipper), of great fame that whitened the group of elephants at the points of the compass, the chief Śiveya-nāyaka shone on the earth. Are there any women equal to his wife Chandavve, honored by all, the lustre of whose fame, bright like the white lotus, the moon and the autumnal cloud, made the (whole) earth white? Their son: a bee falling at the lotus feet of Jinapati, a Cupid to all women, a treasury of modesty, unequalled in all the earth, this Bainnadēva-surpassed the celestial tree on earth. His brother: free from sin, of pure conduct, gratifier of the group of all suppliants by his liberality, the strong-minded Bāvya-nāyaka surpassed the celestial tree on earth. His sister: with a face like the lotus, firm breasts, eyes like those of deer, a voice like that of an amorous cuckoo, a gait like that of a lordly elephant in rut and a slender waist, Kālavve was (indeed) a mine of beauty on earth. Her sister: dear to the heart of the mine of virtues Hemmādī-dēva, the world-renowned ruler of Māsavaḍi, possessed of great good fortune, resplendent with a fame bright like the Ganges, the moon, Kailāsa, a pearl necklace and the autumnal cloud, Āchala-dēvi acquired celebrity in all the world. Her brother: a celestial tree to men of great learning, profound like the pure ocean, a sun in dispelling the mass of dreadful darkness the group of arrogant rival *nāyakas* or chiefs, husband of the lovely lady fame white like the autumnal cloud, a mine of great courage and valour, Sōvaya-nāyaka was renowned in the earth. The virtuous Bāchavve was celebrated in all the earth so that it was stated of her that in excellent qualities she was equal to Pārvati, Gangā, Sītā and Attimabbe. Their son: a Garuḍa to the serpent the hostile army, associated with high fame, a bee at the pollen of the lotuses the feet of Jinendra, highly generous, with the assemblage

¹ Food, shelter, medicine and learning

of these his good qualities shone on earth the *daṇḍandya* of the *dēsi* (? merchants), gratifier of the desire of the (people of the) earth, Bammēya-nāyaka, protector of all the poor and the helpless. His wife: to the chief Malli-seṭṭi and to Māchavē-Ṣeṭṭikavve distinguished for her perfect conduct was born on this earth the lotus-eyed virtuous woman Dōohavve, who vanquished the wife of Cupid (Rati) by her perfect beauty and whitened the points of the compass by her fame brilliant like the pearl and the moon. Bammēya-nāyaka's younger brother: of a form like that of Cupid, supporter of a fame bright like a pearl necklace and the milk ocean, the brave Māra of a pure conduct devoid of all blemish obtained renown on the earth. His sister: deer-eyed, lotus-faced, of large hips, charming with well-developed breasts, with lips ruddy like the *bimba* fruit, cuckoo-voiced, of fragrant breath, of a trembling slender waist, with hair black like a row of bees, of a gait like that of a swan, with a neck resembling a conch,—Āchala-dēvi ridicules the wife of Cupid (Rati) by her beauty. Her sister: moon-faced, deer-eyed, firm like the Mandara mountain, of high breasts, charming with hair black like a collection of bees,—Chendavve was honored in all the earth. Her younger brother was Kāma who was charming with fame bright like a pearl necklace, Hara's simile, the moon, Kailāsa, alum, the conch, white lotus, milk, the celestial Ganges, and the autumnal cloud.

As to Siri and Viṣṇu was formerly horn Cupid, as to Śambhu and Pārvatī Śaṣṭmukha became a son, so to this world-renowned chief Chandramaṇḍi and Āohiyakka was now horn the virtuous Sōma of great glory and endless merit. A dear lover of the lady fortune, an ear-ornament of the lady victory, master of the heart of the charming lady speech, lord of fame white like due, silver and the milk ocean, a Rāvanta in riding furious unmanageable horses, a charming Cupid to lovely women,—Sōma shone on earth. Her supreme god the glorious lord Jina, the abode of unending happiness, her guru the famous lord of ascetics Nayakīrti, emperor of philosophers, her husband the world-renowned minister Chandramaṇḍi,—when this is said, who on earth can equal this Āchala-dēvi of rising fame bright like the moon? A devotee of the lotus feet of the sage Bālachandra who was the chief of the distinguished disciples of the famous lord of ascetics the worshipful Nayakīrti, illuminer of the circle of the points of the compass with her fame, the firm-minded Āchala-dēvi speedily caused to be made, with great devotion, a fine temple for the lord of Jinas Pārśvanātha at the holy place Beḷgoḷa. In the line of her guru (which was) the Koṇḍakunda line of the Pustaka-gāchchha of the Dēsiya-gaṇa of the Mūla-saṅgha: the son of the celebrated Guṇachandra-siddhānta-dēva, possessor of soul-knowledge, a thunderbolt to the mountains the hostile creeds, shone the energetic lord of sages Nayakīrti-siddhānta-dēva. An autumnal moon in causing to swell the ocean of excellent philosophy, illuminer of the circle of the whole earth with his fame brilliant like silver and a pearl necklace, a wind to the collection of clouds the cluster of the irresistible arrows of Cupid, a sun to the

assemblage of lotuses the blessed, this lord of sages Nayakirtidēva obtained renown. His disciples: the lord of sages Bhānukīrti, an excellent *saidhantika*, the illustrious Prabhācandradēva, the king of sages Māghanandi, praised by all, the lord of ascetics Padmanāndi, the lord of sages Nāmīohandra, praised by the world, acquired celebrity, all being ever the worshippers of the lotus feet of this sage Nayakirtidēva. A lion to the elephant Cupid, a bee falling at the resplendent lotus feet of the renowned lord of ascetics the illustrious Nayakīrti, emperor of good conduct, having the pair of his feet worshipped by the garland (or cluster) of rays of the gems on the crowns of kings, possessor of soul-knowledge, the firm-minded lord of sages Bālachandra became the lord of the delicate lady penance. Gauri, after practising austerities, obtained, indeed, union with Chandramauḷi (Śiva); say, what charm is there in this for women (to be proud of)? After the incessant practice of severe austerities in many births did, indeed, Chandramauḷi obtain union with the profound Āchale; this said, who else was fortunate like her to possess such charm?

(On the date specified), on the petition of the virtuous chief Chandramauḷi, the generous king Vira-Ballāla granted, for the worship of the god Pārśva set up at the holy place Belgola by Chandramauḷi's noble wife the fawn-eyed Āchala-dēvi, Bammeyanahalli to continue for as long as the earth and ocean endure. And that gift made by the above-mentioned king, Āchale, worshipping the two feet of the king of sages Bālachandra, presented for the lord of Jinas so that her fame extended as far as the four oceans. These are the boundaries of the village thus granted with pouring of water. (Here follow details of boundaries). Further grants made were Chāmagatta (boundaries given) near the tank of Bekka, which had been purchased from Bāchana, younger brother of the accountant Kēsiyana; the garden below Hiriya-Jakkiyabhe's tank, Kētangore, the garden below the bund of Gangasamudra, and 20 shops in front of the *basadi*¹. The *nāndēsi*, the *nādu* and the *nagara* granted these dues for the eight kinds of worship of the god—for a bullock-load of grain 1 *baḷla*, of arcanut 1 *haga*, of black pepper 1 *haga*, of turmeric 1 *haga*; for a bundle of cotton 1 *haga*, of women's cloths 1 *visa* for each *hon*; for a bullock-load of betel leaves 600. (Then follow three usual imprecatory verses.) Good fortune.

328 (125).

Date A.D. 1446.

(On the date specified), the abode of valour, the matchless Dēva-Rāt, alas! met with his death. How can the course of Yama be stopped?

¹ See page 19, note 1.

329 (126).

Date A.D. 1404.

(On the date¹ specified), Harihara-Rāya went to the abode of gods.

330 (127).

Date A.D. 1446.

(This is merely a repetition of a portion of No. 328.)

331.

Date A.D. 1181.

In the Koṇḍakunda line of the Pustaka-gachchha of the Deśi-gaṇa of the Mūla-saṅgha shines the lord of sages Nayakīrti, an emperor of philosophy. Devoted to the lotus feet of the greatest of his disciples the lord of sages Bāla-chandra, consort of the minister Chandramanī praised in all the earth, this Āhambā, who filled the three worlds with the cluster of blossoms of her fame resembling Kailāsa, a pearl necklace and Śiva's smile, caused the Jina temple to be made with devotion and pleasure.

332.

Date about A.D. 1700.

Mārvāḍi.— . . . maghadēva, tātirāva, [presented or set up the image].

333 (128).

Date? A.D. 1206.

Praise of the Jina-śāsana. Free from fear and greed, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. His disciples were Dāmanandī-traividyā-dēva, Bhānukīrti-siddhānta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghanandī-bhaṭṭāraka-dēva, the *mantravāḍi* (enchanter) Padmanandī-dēva and Nēmicandra-pāṇḍita-dēva; and their disciple was Nayakīrti-dēva. Born in the eminent line of Khaṇḍaḷi and Mālabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels,² the merchants residing at the holy place Belguḷa acquired celebrity on earth. To all the merchants of Gommatapura Nayakīrti-dēva gave in the presence of the senior *maṇḍika-bhaṇḍari* Rāmadēva-nāyaka, minister of Sōmēśvara-dēva who was the son of the

¹ The same date is also given in *Epī. Car.*, VIII Tirahalli 129.

² See page 33, note¹.

pratāpa-chakravarti Virā-Ballāḷa-Dēva, a charter as follows:—For house-tax at Gomunatapura, beginning from the year Akshaya and for as long as the moon, sun and stars endure, the residents shall pay eight *hanas* (once for all) as the capital on which one *hana* can be realised (as interest), and live in peace. This includes the mills of oilmen. In case the imposts *nyāya*, *anyāya* and *maḷa-braya* of the palace come to be levied, the *achārya* of the place shall himself pay and settle the matter: it is no concern of the residents. Those who violate the terms of this charter are destroyers of Dharma-sthala. If among the merchants of this holy place one or two, posing as leaders, teach the *achārya* deceit and, causing confusion by taking one thing for another, encourage him to covet a *kāga* and a *bēḷe* and ask for more, they are traitors to the creed, traitors to the king, enemies of the Bananijigas, ? gamblers *nettagayaru*, perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *achārya* and the wicked. If without the consent of the merchants one or two leaders enter into the *achārya's* house or the palace, they are traitors to the creed. With regard to privileges, former usage shall be followed. Those who destroy this usage shall incur the sin of having slaughtered tawny cows and Brāhmins on the banks of the Ganges. (Usual final verse).

334 (129).

Date A.D. 1282.

It is stated that of the Balatkāra-gaṇa of this Mūla-sangha . . . the author of the sacred treatise named Śāstra-sāra. Praise of the Jina-śāsana. Obeisance to the clear manifestation of learning Kumudaśhendra the moonlight of whose speech gives joy to the lilies the blessed. Obeisance to the world-renowned philosopher Māghanandi, who delights in soul-knowledge and showers joy on people who bow to him. Be it well. A birthplace of Lakshmi (otherwise the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (otherwise possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (otherwise encircling the wide earth), the quarter of the rise of the moon of spotless fame (otherwise the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (otherwise asylum of many living creatures), profound, worthy of praise,—shown for ever the family of the Hoysala kings resembling the ocean.

Be it well. (On the date specified),—be it well; the possessor of all titles, *mahā-maṇḍalāchārya*, best of the *achāryas*, foremost of the Ingaśvara-Dēsiya-gaṇa of the Mūla-sangha, the royal guru Nēmichandra-paṇḍita-dēva's disciple Bāḷachandra-dēva, and all the jewel merchants (*maṇḍikya-nagaranga*) of incalculable merit of the holy place Beluḡuḷa, who were the foremost of the Balatkāra-gaṇa and dear lay

disciples of the *mahā-maṇḍaśāchārya*, best of the *śāchāryas*, royal gurn of the Hoysala king, the emperor of philosophers Maṅḍanandi, made a grant of wet land which the merchants had purchased from Baṣachandra-dēva, in addition to the former grants of a garden and six *śaḷāḡes* of wet land below Eḷavallāgere situated within the field boundary of Rācheyanahalli, in order to provide for offerings of rice for the geḍ Ādi of the Nakhara-Jinalāya. (Then follow details of boundaries of the land granted).

335 (130).

Date A. D. 1195.

Praise of the Jina-śāsana. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean. In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Pārijāta tree, was indeed born king Vinayāditya, a terror to valiant foes. King Vinayāditya's son was king Eṅganga; his son the glorious king Viṣṇu; his son this king Narasinha. His son: When the destructive fire at the end of the world to the group of brave hostile kings, Vira-Ballāḷa-Dēva of matchless strength caused the drum to be sounded at the commencement of battle, Lāḷa was deprived of ease, Gārjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chōḷa dropped his clothes. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāḷa, a treasury of irresistible prowess, took the fort with ease and seized the kings Kāmādēva and the famous Oḍaya, and their treasury, women and troops of horses.

Be it well. When the mahā-maṇḍaśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean the Tuluva army, a fire to the forest rival heirs, an elephant to the lotus the Paṇḍya family, terrible to warriors, hunter of *maṇḍalikas*, plunderer of the Chōḷa capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalikas*, fierce in war, champion over the Malapas, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer with ease of various hill forts of all countries including

Talakāḍu Kongu Nangali Noṇambavāḍi Banavase Hānungal Lokiguṇḍi Kummaṭa and Erambarage, Bhujahala-Vira-Ganga-pratāpa-chakravarti Hoysaḷa-vīra-Ballāḷa-Dēva was ruling the whole earth in peace and wisdom, punishing the wicked and protecting the good:—To describe the *mahā-maṇḍalāchārya* of the holy place Belgoḷa, situated within the wide earth, surrounded by the moat of the four oceans and made exclusively his own by the blows of the edge of the dreadful sword held in Ballāḷa's hand, adorned with the lotus feet of the lord of Jinās the southern Kukkuṭēsvara, and embellished by the temples of Kamāṭha-Pārśvadēva and various other Jinās: free from fear and greed; a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. His disciples were Dāmanandi-traividya-dēva, Bhāṁkīrti-siddhānta-dēva, Bāḷahandra-dēva, Prabhāchandra-dēva, Māgha-nandi-bhaṭṭāraka-dēva, the *mantravāḍi* (enchanter) Padmanandi-dēva and Nēminandi-chandra-pāṇḍita-dēva. The lay disciple of the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-chakravarti who was an ornament of the Koṇḍakunda line of the Pustaka-gachohha of the Dēsiya-gaṇa of the Mūla-saṅgha: resplendent on earth was the truthful contented famous minister Nāgadēva, son of the minister Bannadēva and protector of Jina temples. His wife: Chandavve, superior to Rame (Lakṣmī), bore cheerfully to this virtuous chief Malli-seṭṭi, an abode of Lakṣmī, who gladly bore the title of *paṭṭanasmi*, and to this Māchavē-Seṭṭikavve possessed of the wealth of most excellent conduct, obtained world-wide fame. Their son: as to Indra and Paulōni was gladly born the beautiful Jayanta, so to the chief Nāgadēva, lover of fame brilliant like due and the waves of the milk ocean, and Chandavve was born this firm-minded world-praised *paṭṭanasmi* named Mallidēva. The son of the renowned chief Bannadēva and Jōgavve, father of this famous *paṭṭanasmi* Mallidēva and of this noble Kāmaladēvi, husband of this lotus-faced world-praised lady Chandale,—the eminent Nāgadēva shone on earth. By this Nāga, the *paṭṭanasmi* of Vira-Ballāḷa, were caused to be made a dancing hall and a stone pavement in front of the god Pārśva. After having caused to be made, as an act of reverence in memory of the departed Nayakīrti-siddhānta-chakravarti, a? *mudiya*, an epitaph, and in front of the Kamāṭha-Pārśvadēva-basadi a stone pavement and a dancing hall, the possessor of spotless qualities, a devotee of the feet of the lord of ascetics Nayakīrti, the minister Nāgadēva caused the Nāgara-Jinālaya, an abode of Lakṣmī¹, to be made. The merchants who were the protectors of that Jinālaya: born in the eminent line of Khandāḷi and Maḷabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels, the merchants residing at the holy place Belgoḷa acquired celebrity on earth.

¹ Probably Śrīnīlaya was the name given to the basadi.

(On the date specified), the garden below the first bund of Eḍavalāgere, 6 *salages* of wet land, 10 *koḷagas* of dry land below the tank in front of Uḍukar's house, 2 houses and a shop in the south of Kāti-seṭṭi's street north of the Nagara-Jinālaya, *seḍeyakki*, an oilmill, 5 *haṇas* for two houses, and 3 *haṇas* for the *maḷa-biya* of the village (were granted) to the Nagara-Jinālaya.

336 (131).

Date A. D. 1279.

Be it well. (On the date specified), the *pūjāris* or officiating priests of the Nakhara-Jinālaya, agreeing among themselves, gave a deed to all the merchants of the holy place Beḷuḡuḷa as follows:—When the wet and dry *dēvadāna* lands of the god Ādi of the Nakhara-Jinālaya, wherever they may be, produce crops, we will carry on the services including the eight kinds of worship and offerings of rice agreeably to the scale fixed by the merchants. If any one of our family including our descendants mortgages, sells or . . . farms these wet and dry *dēvadāna* lands, he shall be a traitor to the king and a traitor to the creed. Then follows their signature—Śri-Gommaṭanātha.

For the daily anointing of the god Ādi of the Nakara-Jinālaya of the holy place Beḷuḡuḷa, Sōvaṇṇa of Huligere gave as a perpetual endowment 5 *gadyāṇas*: 1 *baḷḷa* of milk (was to be supplied) out of (the interest on) this sum.

Date A. D. 1288.

(On the date specified), all the jewel merchants of the holy place Beḷuḡuḷa and of Jinanāthapura, agreeing among themselves, gave a deed as follows:—For the repairs (of the temple) of the god Ādi of the Nagara-Jinālaya, temple vessels etc., and services, all the merchants of those two cities granted, with pouring of water, to continue for as long as the moon, sun and stars endure, ? *davaṇa* at the rate of one *gadyāṇa* for every hundred *gadyāṇas* of *davaṇa* received from either local men or foreigners, for the god Ādi. If any one denies or conceals (his income) in this matter, his race shall be childless; he shall be a traitor to the god, a traitor to the king, and a traitor to the creed. The signature of all the merchants—Śri-Gommaṭa.

337.

Date about A. D. 1410.

Bhīma-Dēvi, lay disciple of Paṇḍitāchārya and queen of Dēva-Rāya-mahārāja, caused (the image of) Śantināthasvāmi to be made.

338.

Date about A. D. 1410.

Basatāyi, lay disciple of Paṇḍitadēva, caused (the image of) Vardhamāna-svāmi to be made.

Date about A.D. 1325.

Be it well. Good fortune to the *chaityālaya* (or basti) named Tribhuvana-chūḍāmanī, which was caused to be built by Mangāyi of Beḷuḡuḷa, disciple of Abhinava-Chārūkīrti-paṇḍitāchārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, a crest-jewel of firm faith (in Jainism), and a crest-jewel of royal dancing girls.

340 (133).

Date about A.D. 1500.

The *gaiḍas*, including Chenna-gonḍa's son Nāga-gonḍa of Beḷuḡuḷa-nāḍu and Kala-gonḍa of Muttaga Honnēnahalli, who were lay disciples of Paṇḍita-dēva, granted to tho hasti caused to be built by Mangāyi the wet and dry lands of Doḍa-nakaṭṭe. Those who covet this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāranāsi. Good fortune.

341 (132).

Date about A.D. 1325.

Be it well. Good fortune to the *chaityālaya* (or hasti) named Tribhuvana-chūḍāmanī, which was caused to be built by Mangāyi of Beḷuḡuḷa, disciple of Abhinava-Chārūkīrti-paṇḍitāchārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of tho Mūla-sangha, adorned with the ornaments firm faith (in Jainism) and many other virtues, a crest-jewel of royal dancing girls.

342 (134).

Date! A.D. 1412.

Praise of the Jina-śāsana. Victorious at the city of Beḷuḡuḷa is Gummaṭṭaṇa, a royal swan in beautifying the pond of the three worlds, a sun to the ? lotuses the blessed, over whose head abounding in shining curls swarms of bees coveting the flowers showered by the gods move about in the shape of a cluster of clouds. In the year specified, Gummaṭṭaṇa, disciple of Hiriya-Ayya of Gērasoppe, having come to the presence of Gummaṭṭanātha, repaired the stone work of Chuka-basti on the smaller hill, three bastis at the north gate and the Mangāyi-basti, five bastis in all, and made a gift of food to one group.

343 (135).

Date! A. D. 1419.

In the year specified, Śrīmati-avve of Gērasoppe and the whole assembly paid
-4 gadyaṇas.

Date A.D. 1368.

Be it well. Victorious is the possessor of all titles, a great submarine fire to the ocean the Pashandās (or heretics), original slave of the lotus feet of the king of Śrīranga,¹ donor of a path to the jewel hall of Viṣṇu's heaven, Rāmānuja, king of the kings of ascotics.

(On the date specified), during the time that the mahā-maṇḍalēśvara, punisher of hostile kings, champion over kings who break their word, śrī-vīra-Bukka-Rāya was ruling the earth,—dispute having arisen between the Jainas and the *bhaktas* (Vaishṇavas), the blessed people (the Jainas) of all the *naḍus* including Āneyagondi, Hosapaṭṭana, Penugunde and the city of Kalleka² having made petition to Bukka-Rāya about the injustice done by the *bhaktas*,—the king, taking the hand of the Jainas and placing it in the hand of the Śrīvaishṇavas of the eighteen *naḍus* including all the *dehāryas* of the places the chief of which are Kōvil,³ Tirumale,⁴ Perumāl-kōvil⁵ and Tirunārāyaṇapura⁶; all the *samayis*; all the *sātvikas*; *mōshṭikas*⁷; those of the holy service, of the holy feet and of the (holy) water; the forty-eight people; the *sāvanta-bōvas*; and the Tirukula and Jāmhavakula,⁸—and declaring (at the same time) that there was no difference between the Vaishṇava *dārśana* (or faith) and the Jaina *dārśana*, (decreed as follows):—

This Jaina *dārśana* is, as before, entitled to the five great musical instruments and the *kaṭaśa* (or vase). If loss or advancement should be caused to the Jaina *dārśana* through the *bhaktas*, the Vaishṇavas will kindly deem it as loss or advancement caused to their (own *dārśana*). The Śrīvaishṇavas will to this effect kindly set up a *śāsana* in all the bastis of the kingdom. For as long as the sun and moon endure the Vaishṇava creed will continue to protect the Jaina *dārśana*. The Vaishṇavas and the Jainas are one (body): they must not be viewed as different. Tātayya of Tirumale, by consent of the blessed people (the Jainas) of the whole kingdom, will, out of the money levied at the rate of one *haya* a year for every house according to the door from the Jainas throughout the whole kingdom for the

¹ The god Ranganātha of Śrīrangam near Trichinopoly.

² Kalya in the Māgaḍi Taluk of the Bangalore District where there is another version (Māgaḍi 18) of this inscription.

³ Śrīrangati.

⁴ Tirupati.

⁵ Conjeevaram.

⁶ Mēlkōte in the Seringapatam Taluk of the Mysore District.

⁷ Apparently those who subsist on *mushfi*, a handful of grain given as alms.

⁸ The Holeyas and Mādigas. These are credited with having assisted Rāmānujāchārya in recovering the image of Selvaṭṭiṭṭal of Mēlkōte from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple at Mēlkōte once a year to pay their devotions. For an account of the image and its rescue see Buchanan, I, 342.

Nārasiṅga, his lord,—how great was Huḷḷapa? Which mortal can equal Puḷḷa who excels the earth in weight, surpasses the ocean in profundity, rivals Mandara in loftiness, is superior to the celestial tree in extraordinary liberality, and is deeply intent on worshipping the lotus feet of Jinendra? Served by the host of gods (*otherwise* learned men), following the policy pointed out by the advice of Bṛihaspati (*otherwise* his guru or spiritual preceptor), destroying the proud enemy Baḷa (*otherwise* the army of proud enemies), rejoicing in assemblies for Jina worship,—bearing (thus) the greatness of Indra, the general and treasurer Huḷḷama, resplendent with great glory, flourished on earth. With all (others), incessant slaughter of living creatures was pastime, uttering lies cleverness of speech, constant seizing of others' property valour, intercourse with others' wives blessedness, inordinate desire intelligence;—who can (then) equal Huḷḷa who protects the jewels religious observances with the guards his good character? If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Rāya¹, the excellent minister of king Rāhamalla; after him, only Gaṅgaṇa, praised by the learned, the excellent minister of king Viṣṇu; and after him again, only Huḷḷa, the excellent minister of king Nṛsiṅha-Dēva. If any other had such (claim), why not name him? When it is said that the knower of the meaning of the *āgamas* enointed by Jina, abandoner of all the external world, intent on unparalleled pure meditation, devoid of ignorance, the world-teacher Kukṇṭāsana-Mahādharidēva was himself his *vrataguru*, who can equal the general Huḷḷa-Rāja in moritorousness?

Delighting in restorations of Jina temples, in assemblies for Jina worship, in gifts to groups of Jaina ascetics, in devotion to the praise of Jina's feet, in hearing holy *puṛāṇas* of Jina, the general Huḷḷa, praised by the blessed, passes his time thus every day. The strong-minded Huḷḷa renovated beautifully Uppatāyta's great Jina temple at Bankapura, which had gone to complete ruin. Moreover in the same place—the completely ruined Jina temple of one formerly known on earth as Kaliviṭa² owing to his heroism and lowliness, the firm-minded Huḷḷa, a hero in making gifts and a paramour in union with the lady supreme bliss, caused to be rebuilt as high as Kailāsa. The general Huḷḷa, the sole abode of religious merit, in order that unfailing gifts might with ease be made for as long as the earth and the ocean endure to the assembly of twenty-four Jaina sages in the great holy place Kopana, lovingly granted amidst the plaudits of the whole world *vṛttis* which after paying much gold he had purchased from the residents of that holy place. The general Huḷḷa, favorite of fortune, caused to be erected a splendid Jina temple, from the base to the pinnacle, so as to stand to the end of time, in the original holy place of Kellangeṛe, formerly founded by the Gaṅgas and praised

¹ Chāmupā-Rāya.

² A mahā-sāmānta Kaliviṭa of the Chellakātana family, who was the governor of the Banavasi province, is mentioned as a feudatory of the Rāshtrakūṭa king Kṛṣṇa III in an inscription of A. D. 915. Fleet's *Kannarese Dynasties*, 420.

by the (whole) world, of which by lapse of time only the name remained. Desirous of the five *kalyāṇas*¹, the skilful general Huḷḷa, firm as Mēru, caused to be built five great *vasatis* (Jina temples) in Kellangere. Who is able to extol adequately all the qualities possessed by the general Huḷḷa? Is there any one capable of determining the quantity of all the water in the ocean by measuring it with a *baḷla*²? Possessed of active good qualities, praised by all the blessed, entertaining no doubt about the meaning of Jina's sayings, of a faue white like the water-lily, the *kunda* flower and the swan, the general Huḷḷa caused indeed to be built in this excellent holy place Belgūḷa, praised by the world, this temple of Chaturvimsati (twenty-four)-Tirthakaras. The general Huḷḷa gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimsati-Tirthakaras, resembling a mass of religious merit, was thus completed by Huḷḷa.

Be it well. To describe Nayakīrti-siddhānta-dēva, disciple of Guṇaohandra-siddhānta-dēva, an ornament of the Koṇḍakunda line of the Pustaka-gaohchha of the Dēsiya-gaṇa of the Mūla-saṅgha: Free from fear and ignorance, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. On his return from the conquest of the regions, seeing with great regard the Jinas Gommatā and Pārsvauātha and this temple of Chaturvimsati images, the fearless matchless hero king Nārasimha gladly granted for them with obeisance the village Savanēru so as to continue till the advent of another *kalpa*. Having made the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-chakravartī its *achārya*, the ocean of good qualities, praised by the world, the gentle general Huḷḷa fittingly made over to this Jina temple the lovely village named Savanēru which he had obtained from king Nārasimha for as long as the ocean, the sun, the moon and the globe of the earth endure. (Then follow boundaries of the village). The money obtained from this place the *achārya* of the place shall utilise for the repairs of the *basadis* of this *sthāna*, for the worship and enjoyments of the god, for the servants of the *basadi*, and for gifts of food to the assembly of ascetics. The excellent man who in his time scrupulously protects this (charity) will certainly obtain pure merit and fame; and he who cherishes the wicked thought of destroying this will suffer deep endless (*stops here*). -

¹ See page 70 note 1.

² A measure of two seers.

346 (137).

Date about A. D. 1165.

May the birthless Supārśvadēva, honored by the world, grant to the minister Hulla-Rāja and his wife Padmāvati long life and increase of prosperity and glory. With the golden lotus her lovely face, with the blue lotuses her eyes, with the lustre the brightness of her pure body, with the pair of the Chakravāka birds her breasts, shines Padmaladēvi, the abode of good fortune and perpetual propitiousness, like a lake of lotuses, the abode of Lakshmi and constant limpidness, in which sports the swan the mind of Hulla-Rāja. Pickleness only in her eyes, leanness only in her waist, great redness only in her feet, lips and beautiful hands, hardness only in her breasts, blackness only in her hair, laziness only in her gait; and not in her heart—when this is said, which women can compare with the jewel of women Padmāvati in beauty, character and virtues? Lovely with spreading faue (resembling) the lord of serpents, the milk ocean, the silver mountain (Kailāsa), a white parasol, the Ganges, Śiva's smile, the elephant Airāvata, alum, a bull, a white cloud, due, a pearl necklace, Indrā, a white lotus, Balarāma, Sarasvatī, a conch, a swan, the moon and the *kunda* flowers; praised by learned men, was the lord of ascetics Bhānukīrti. The general Hulla-pa, praised by the earth, gave, with pouring of water, the village Savanēru to the lord of ascetics Bhānukīrti, son of the lord of sages Nayakīrti.

347 (137b).

Date A. D. 1278.

Be it well. (On the date specified), for the daily anointment of Dēvaravallabhadēva of Bhaṇḍāriy-ayya's basadi, the *mahā-maṇḍalādechārya* Udayanohandradēva's disciple Munichandradēva and others granted, as a perpetual endowment, certain sums of money. (Then follows a list of names and amounts.)

Date A. D. 1296.

(On the date specified), the assemblies of the Māla-saṅgha, consisting of *mahā-maṇḍalādechāryas* and *rāja-gurus*, having remitted (certain taxes), saying "We will not take any of these—*khāṇa*, *abhyāgati kaṭaka-sēse*, *basadi* and *manakshata*", or any others, in respect of the *dēradāna* wet and dry lands of the gods Goumaṭadēva, Kamaṭha-Pārśvadēva, and Dēvaravallabhadēva of Bhaṇḍāryayya's basadi, or (of the gods) of other basadis", all the jewel merchants of the holy place Beluṅḡla, the *gaṇḍu-prajega* of? Kabbahunātha-Aṅḡavana, and others granted, for the enjoyments of Dēvaravallabhadēva, the five *gadyāpas* which Śambhudēva was unjustly levying as *maḷa-braya** from that god's (village) Hāduvarahalli, as also the eight rights of possession together with the minor taxes, if any, of that village.

* All the five are names of taxes.

A tax.

Date about A. D. 1250.

This inscription is mostly worn. It seems to give the spiritual succession of a number of Jaina teachers. The names that can be made out are Abhayanandi, Gunachandra and *Madhyāhna-kalpavriksha* Vāsupājya.¹

349 (138).

Date A. D. 1159.

Praise of the Jina-śāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May it be well with the Hoysala lineage (*otherwise bambu*) having Yadu for its progenitor (*otherwise root*), the succession of the Kshatriyas the pearls born in which forms the ornament of kings. A sun to the assemblage of lotuses the increase of virtue, a crest-jewel of firm faith (in Jainism), a glorious path to political wisdom, an abode of prowess, a celestial jewel to suppliants, an ornament of the world, the peerless Vinayāditya was born, as the Kaustubha (jewel) in the milk ocean, in the lineage (*otherwise bambu*) named Yadava. Moreover, by the unfoldment of the lovely pleasure lotus of Lakshmi, by incessant advancement (*otherwise daily rise*), by the removal of the darkness the kings blinded by pride, by the possession of great glory, by the occupation of the circle of the regions, and by the destruction of hostile territory (*otherwise of the hostile lilies*),—this king Vinayāditya obtained renown on the earth, making his name really significant. His dear queen named Keliya, as if created with pleasure by Brahma for himself with the most excellent portions within the three worlds, became the model for Cupid's kingdom. To them was born a son, king Ereyanga, lofty in prowess, the glory of the Kshatriya family, of great fame praised by the earth, subduer by his valour of the earth extending as far as the points of the compass. Victorious for ever is the crest-jewel of kings Ereyanga, a spring season to the creeper liberality, a moon to the ocean the pleasure of women, a Yama incarnate in battle. Moreover, victorious for ever is the crest-jewel of the Kshatriyas Ereyanga, of a fame resembling the autumnal moon, of a form resembling that of Cupid, an Arjuna to the Kurus his enemies, a bridge to the ocean the Kali age. Moreover, victorious for ever is the jewel on the crowns of kings Ereyanga, associate of the goddess of Victory, vanquisher of enemies, eminent by his praiseworthy qualities, an abode of great prowess. Moreover, by whom is he not praised, the illustrious king Ereyanga, a treasury of the love of Lakshmi, a Brahma in investigating the skill of learned men, a sun in unfolding the lotus the goddess of Victory, an ocean in profundity, a spring season to the creeper the goddess of Fame, possessor of great beauty? Moreover, who is able to praise the sport of the prowess of the

¹ See *Mysore Archaeological Report for 1911*, 19

arm of king Eṇeyanga, (which) burnt in a moment Dhārā, the city of the Māḷava king; speedily put to flight the fierce Chōla army eager for war; destroyed Chakra-gottā, and routed Kāḷinga? His queen consort, a Rati in supreme beauty, an abode like Pārvati of world-astonishing blessedness, a Sarasvatī in all fine arts, was the meritorious lady named Ēchala, a friend of the goddess Fame. Moreover, ever resplendent is Ēchala-Dēvi, of a lovely form like that of the victorious elephant ready for Cupid's war, charming with the flag her hair, possessed of the frontal globes her large breasts, and languid with passion. Moreover, as Śāchi Indra, as Sītā Rāma, as Pārvati Śambhu, as Lakshmi Vishnu, that goddess of fortune of Cupid (*i.e.*, Ēchala-Dēvi) always gladdens king Eṇeyanga.

As by Kausalyā Daśaratha had on earth Rāmachandra, as by the lady Dēvaki Vasudēva had Kṛishṇa, as by the lady Śāchi Indra had Jayanta, by her that king had (a son) Viṣṇu. When that Viṣṇu, a moon among kings, rose, the hosts of his enemies (*otherwise* the group of hostile Chakravāka birds) perished, the circuit of the earth (*otherwise* the assemblage of water-lilies) acquired increased splendour, (and) the ocean of pure *dharma* swelled. Moreover, that king Vishnu destroyed Kōyatūr, reduced Konga-Rāyarāyapura to ashes, shook Ghaṭṭakavāṭa, and caused the city of Kānōhi to tremble. Moreover, king Vishnu reduced to dust the famous fortress of the Virāṭa king with the tramp of his peerless army, made Vanavāsa dwell in forest, and shook the great Vallūr. Moreover, king Vishnu made the water of the Malaprahāriṇi muddy with the dust from the feet of his army, and sharpened the sword in his hand with the water the blood of Kāḷapāla. Moreover, though a Paraśu-Rāma to the Sahasrabhuja (the thousand-armed Kārtavīryārjuna) tree (in the shape of) king Narasimhavarma¹, it is a wonder that king Vishnu destroyed hostile Kshatriyas in battle even a hundred times². A Rāhu to the sun the great valour of Adiyama³, a thunderbolt in splitting the great mountain Chen-giri, that king Vishnu obtained again, just like victory over the enemy, the goddess of fortune of Tāḷavanapura (or Talkād). Moreover, Vishnu, powerful like Yama, striking with his hand, drank up all at once the rolling ocean the army of the Māḷava king, Jagaddēva and others sent by the emperor; and, reducing with his staff-like arm the loftiest mountains to powder, seized with his sword the earth from the east to the west as far as the Kṛishnavēṇā. Moreover, a matchless lion to the antelope king Irungōla, an axe in cutting down the group of trees the Kadamba king, displayer of pre-eminent prowess by his acts, was king Vishnu whose qualities it is impossible to describe with words. The lady named Lakshmi-Dēvi, who was Lakshmi herself in removing the distress of all the world and whose limbs were fashioned out of ambrosia, became the abode of affection of that Vishnu, who

¹ A Chōla feudatory, see No. 240.

² Paraśu-Rāma destroyed the Kshatriyas only twenty-one times.

³ Another Chōla feudatory, see No. 240.

was a Viṣṇu in destroying the host of demons the arrogant hostile kings and who anointed the walls of the circle of the regions with his pure fame.

To them was born, as Dharmarāja to king Pāṇḍu and Prithā and as Cupid to Viṣṇu and Lakṣmī, a son Nārasimha, lord of the lady spotless fame which filled the pot in the shape of the mundane egg. Moreover: Barbara, give up your pride; Chōḷa, pile up soon your heap of gold; Chēra, beg for protection; Gaṇḍa, announce yourself from a distance covering your mouth with a cloth;—thus do irresistible shouts louder than thunder issue incessantly from the heralds at the court of the great king Nṛsiṃha. Moreover, this king Nārasimha will not at all tolerate prowess in any one other than the lion, majestic lustre in any one other than the sun, liberality (*otherwise* the possession of rut) in any one other than the elephant, fame (*otherwise* an ornament for the elephant's tusk) in any one other than the tusk of elephants, rōyaltē (*otherwise* the possession of the name *rāja*) in any one other than the moon, and skill in the use of fearful weapons (*otherwise* the possession of an odd number of arrows) in any one other than Cupid. Moreover: while he, also named Bhujaḅaḷa-Vīra-Gaṅga-pratāpa-Hoysaḷa, the consort of Chigala-Dēvi, a bright sun to the lotus the Yādava family, was protecting with great affection the four creeds as the ocean preserves its bounds,—having during an expedition for the conquest of the regions cut down the bambu forest the race of arrogant enemies, he ascended the mountain (Vindhyagiri) as the sun the eastern mountain, bowed in the manner of the flame of the wick of a lamp to the treasure¹ the pair of feet of the southern Kukkuṭēśvara-Jina (Gommatēśvara), and saw the Chatrvināśati-Jina temple, a Malaya mountain in producing the sandal tree pure *dharma*, erected for the prosperity of his kingdom; by his treasurer the *saraddhikāri* Hullapa, son of the Lōkāmbikā and Jakkirāja, ? elder brother of even the world-protecting? Lakṣmana and Amara, a sun in the sky of the Vāji family, a ruby crown of ministers, praised by the world, cleverer than Yōgandharāyana in management of affairs, superior even to Brīhaspati in knowledge of politics, rejoicing in (bowing to) the feet of Maladhāri-svāmī, a moon in causing to swell the ocean of gifts to all the Jina temples in the Ganga country, who with the abundant water of his pure conduct kept at a distance the stain of men woven by Kālī, who rendered the regions white with his fame, and who destroyed proud enemies by the strength of the three constituents of regal power.

After seeing the temple the king lovingly bestowed upon it a second name Bhavya-chūdāmanī after Hullapa's title Samyaktva-chūdāmanī. To provide for gifts and the enjoyment of the good sages residing in the Bhavya-chūdāmanī Jinarāśati, for repairs, and for the eight modes of worship? by the saints of Pārśvasvāmī and of lord Kukkuṭēśa, the lord of the three worlds, as if offering his signet-ring

¹The reference is to the belief that the flame of the wick of a lamp bends towards the spot where there is treasure.

for the rite of marriage with the maiden merit, (on the date specified), affiliating the basti to the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha, the Himālaya mountain Narasimha caused to flow from the deep pool the uplifted water-vessel through the spout Huḷḷa's hand a Ganges stream to the middle of the pond the feet of Chaturvimsati-Jinēśas. King Narasimha, possessed of wealth greater than that of Kubēra, endowed with valour treble that of the lion, who (by his liberality) made Bali, Karmā, king Śibi and the lord of the Khacharas (Jīmūta-vāhana) look worthless, granted Savanēru. (Then follow boundaries of the village, and three usual final verses). Victorious for a long time is the illustrious chief Huḷḷapa whose fame is a copious sandal paste on the body of the lady autumnal moonlight, a splendid silk garment to the wives of the regents of the directions, and a bright whitewash on the mansion of the three worlds. O Huḷḷa, may prosperity be for a long time to you, crest-jewel of the Jainas, a sun to the cluster of lotuses the assemblage of the blessed, an ocean in profundity, a Brahma in all eminent sciences, a moon in causing to swell the milk ocean the Jaina religion, in the interior of the white lotus of whose rising fame the ocean forms a glittering drop of water. (The rest of the inscription is mostly defaced). The minister, *sarvādhikari*, senior treasurer, Huḷḷayya, Heggade Lakkayya and others, having made petition to Hoysaḷa-Narasimha-Dēva, granted during their administration of the tolls certain taxes (named) of Gommatapura and certain dues (specified) on various articles of merchandise to provide for the worship of the Chaturvimsati-Tirthakaras As the sky shines by the moon, a clear pond by the lotus, the face by the eyes, a garden by the fine mango tree, heaven by Indra, so does the Jaina religion shine by the emperor of *siddhantas* the sage kirtidēva: when this is said, what more can a panegyrist say about him? The general Huḷḷa gladly granted Savanēru with pouring of water A sun to the lotuses the blessed, a moon in causing to swell the ocean of philosophy, a thunderbolt to the mountain Cupid, the renowned Bhāṇukīrti-muni (shines) on earth.

350.

Date? A. D. 1317.

This inscription is mostly defaced. It seems to record that the wife of some one who was a lay disciple of Chārukīrti-paṇḍitāchārya of the Koṇḍakūṇḍa line of the Pustaka-gachchha of the Dēsiya-gaṇa, and mi-seṭṭi came to Beḷuḡuḷa and

351. (139.)

Date A. D. 1119.

Praise of the Jina-sāṇa. Be it well In the growing doctrine of Vardhamāna

spear to the heads of hostile kings, an adamantine cage to refugees, a brother to others' wives, remarkable for truth, liberality and prowess, lord of the earth, establisher of the golden *kalāṣa* (or pinnales), emperor of the six *dharma*s, lord of the excellent city of Māyisār, Chāma-Rāju-Vodeṛaiya—the *sthānikas*, owing to their troubles, having mortgaged the endowments made for the worship of Guṇṇaṭa-nātha-svāmi of Dēvara-Beluguḷa to? merchant-householders, and the latter, as mortgage-holders, having enjoyed possession of the same for a long time—holding an enquiry, sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said "We will discharge the debt granted by you to the *sthānikas*." Thereupon the merchant-householders spoke as follows: "We have, for the spiritual welfare of our parents, made a gift, with pouring of water, of the debt granted by us to the *sthānikas*." All having spoken thus, the king caused this grant to be made, with pouring of water, in the presence of Guṇṇaṭa-nātha-svāmi, the god and the guru being witnesses, by the merchant-householders to the *sthānikas*, saying "The *sthānikas* shall as long as the moon and sun endure perform the worship of the god and live happily."

In future any of the *sthānikas* of Beluguḷa who mortgages the endowments, or any one who grants a mortgage thereon, shall be an outcaste, and has no claim to the *sthāna* or the property. Should any, in violation of this, either give or receive in mortgage, the kings who happen to rule over this kingdom (shall deal with them properly) and carry on the charity of this god as before. The kings who are indifferent to thus carrying on (the charity) shall incur the sin of having slaughtered one thousand tawny cows and Brāhmanas in Vāranaṣi. Such was the *dharma-sāsana* which was caused to be written and granted. Good fortune.

353.

Date A. D. 1810.

(On the date specified), Pūrnaia issued an order to Gavuḍaiya, Āmṭa of Kikkēri, as follows:—

Komāra-heggaḍi of Dharuasthāḷa below the Ghāts, who had been on a visit to Śravaṇa-Balaguḷa for paying homage to the god, came to *hajār* and produced a *sanad* formerly issued by Krishna-Rāju-Vaḍayar to the effect that the village Kabāḷu in the Kikkēri Talūka had been granted for the charities of Dāna-sāle (alms-house), situated near Chikkadēvaraya-kalyāni at Śravaṇa-Balaguḷa. It is accordingly ordered that this village Kabāḷu, of the present revenue value of 80 *vardhas*, should be made over to the party concerned from the year Pramōdita (1810) in order to provide for the charities of the above-mentioned Dāna-sāle, the worship of Gōmaṭēśvara and the expenses of the *maṭha* at Śravaṇa-Balaguḷa.

* This and the succeeding one are *sanads* or grants written on paper.

presided over by the ascetic Chāruktī-panḍitāchārya. Carry out this order without any trouble. Should there be an increase in the income of the village as a result of bringing waste lands under cultivation, of building tanks and ponds, and of introducing *rājapattu* into the village, such increase should be utilised only for the purposes noted above, and the *sarkār* ought not to interfere. Carry out the order without any obstruction. Dated the 28th March 1810.

Carry out the order as noted above. Śrī. Postscript: have this *sanad* entered in the *daftar* and return the original (to the party concerned). Signed Śrī¹.

Endorsement: entered in the local register on Friday the tenth lunar day of the dark fortnight of Phālguna.

354¹.

Date A. D. 1830.

I meditate on the goddess Chāmundikā born from the mass of light issuing from the mouths of Śiva, Viṣṇu, Brahma and other gods, whose eight arms glow with dreadful weapons, who pierces with her great trident the roaring Buffalo demon, and who has taken a vow to rid the three worlds of fear. May the cause of all success, the root of all worlds, the faultless authority of all people, the favourite resort of the Vēdas, the glorious perfect supreme Reality, full of the essence of the greatest mercy, grant us joy, and also to you. May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth, with Mēru as the pinnacle, bore the charm of a parasol, protect us. Obeisance to you, Varāha, lifting the earth in sport, lying in the middle of whose hoof, Mēru looks like a minute grain of dust. May the god with the sportive Boar form, lifting the earth from the ocean, in the shoot of whose single tusk the tortoise looks like a bulbous root, the serpent like a stalk, the elephants of the regions like leaves, Mēru like a bud, the earth like a lotus, and the sky too like a bee,—ever protect the three worlds.

Be it well. (On the date specified), the rājādhirāja rāja-paramēśvara prandha-pratāpa apratima-vīra-narapati, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean tho Yādū race, possessor of the insignia of among others the conch, the discus, the elephant-goad, the axe, the *makara*, the fish, the *śarabha*, the *śaḍṛa*, the *gaṇḍabhērūṇḍa*, the boar, Hanūmān, Garuda and the lion, Krishna-Rāja-Vaḍayar of Mahīśūr, son of Chāma-Rāja-Vaḍayar and grandson of Immadi Krishna-Rāja-Vaḍayar of the Ātrēya-sagōtra Āśvalayana-sūtra and Rik-śākha, seated on the resplendent jewel throne on which Rāja-kṣhitipāla and other paramount kings descended from the lunar race had successively sat in the great Mahīśūra-sainsthāna, the abode of the wealth of the Karmāṭaka country, which was an ornament of all the countries that adorned the whole circle of the earth,—gave

¹ This was the signature of Dewan Pārvaia.

² This is the original of the fanciful Sanskrit version printed as No. 141 in the previous edition

a *śāsana* as follows to the *maṭha* of Chārukīrti-paṇḍitācārya at Śrāvāṇa-Belaṅgaḷa granting some villages to provide for offerings of rice, lamps and repairs of the temples at Śrāvāṇa-Belaṅgaḷa:—

According to the petition of Lakṣmī-paṇḍita of the palace made at *hajūr* to the effect that the present cash grant of 120 *varahas* together with the village Kabbāḷu in the enjoyment of Chārukīrti-paṇḍitācārya's *maṭha* being insufficient to meet the expenses of offerings of rice and lamps in the 22 temples at Śrāvāṇa-Belaṅgaḷa in Kikkēri Taluk, namely, 8 (on the larger hill) consisting of the Big god and 7 minor temples, 16 on the smaller hill and 8 in the village, and in the *maṭha*, the grant of the village Kabbāḷu to the *maṭha* may be confirmed and that in lieu of the cash grant the three villages—Śrāvāṇa Belaṅgaḷa, Uttainahallī and Hosahallī—may be granted, with exemption from all taxes, for meeting the above-mentioned expenses, it has been ordered that the cash grant should cease and that the three villages named above should be made over to Chārukīrti-paṇḍitācārya's *maṭha* for meeting the expenses noted above. (Then follow minute details of the items of income of each of the three villages for five years, submitted by the *Āmīla* of the Taluk with his seal and signature according to orders issued to him). We have issued a *sanad* to the *Āmīla* of the Taluk intimating that the villages, as described above, together with their hamlets, tanks and ponds, have been granted, exempt from all taxes, in order to provide for offerings of rice, lamps, ear festival and annual repairs of the 33 temples, namely, 32 at Śrāvāṇa-Belaṅgaḷa and 1 on the hill at Maleyūr, and directing him to make over the villages to the *maṭha* from the year Vikṛiti (1830) and to treat them as *sarvaṁdānya*. Accordingly you are entitled to all the rights and taxes (many named)¹ within the four boundaries of these three villages except the right to sandal among trees. You are also authorised to receive tolls at the fair held at Śrāvāṇa-Belaṅgaḷa and to use the amount for the service of God. Should there be any additional income by reason of the construction of any new tanks, ponds, channels, dams, etc., or in any other item such as *bāḷe-bābu* (miscellaneous income), you may utilise it, as stated above, for the service of God, etc. (Then follow five usual final verses). Dated the 9th August 1830. The grant was written by the *hajūr* Munshi Aramane Subarāya.

Postscript: in accordance with the above order take possession of these villages comprising 3 principal villages, 2 hamlets, 1 tank and 3 ponds, and producing a revenue of 966½ *varahas*, exclusive of former grants, provide for lamps, offerings of rice, festivals, etc., of the temples and enjoy the villages as tax-free property². Signed *Śrī-Kṛishṇa*.

¹ Wet land, dry land, house-tax, red thread, pile of salt-earth, the wild date tree, *pura-varga*, plough-tax, *nāma-kāṇṭike*, *guru-kāṇṭike*, *kāṇṭike*, *bēḷike*, taxes on iron, sugarcane-mill and cotton, *mārga-karagapaḍi*, tolls, *pommu*, *jātikāḷa*, *samayachāra*, grass-tax, *charādāya*, *horādāya*, *śige-maḍḍi*, *patanga*, *poppalu*, *giḍa-gāvalu*, *Brahmana-nivṛtāna*, *Śūdra-nivṛtāna* *soppina-tōla*, *tippe-hallā maraṇṇi* except sandal, fruit trees and *maddika*.

² This portion appears to be in the hand-writing of the donor

Date A.D. 1857.

Obeisance to Anantanātha. (On the date specified)¹, in the excellent city of Belguḷa renowned as the Southern Kāśi, for the *śrīviḥāra* festival in Bhaṇḍāra-basti, and as a means of destroying succession of births and obtaining his true state (*i.e.*, final emancipation), was this image of Anantanātha set up and consecrated by Dharapēndra-śāstri, a resident of lovely Kumbhakōna, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārūkīrti. Obeisance to the Five Gurus.

356.

Date A.D. 1858.

Obeisance to Gōmatēśa. (On the date specified)², in Belguḷa *alias* the Southern Kāśi, for daily worship and the *śrīviḥāra* great festival in Bhaṇḍāra-basti, was this image of Gōmatēśvara-svāmi set up after consecration by the *śrāvaka*s or laymen Gōpāla and Ādinātha, residents of Tañjapuri (Tanjore), for the fulfilment of the desire of Sanmatisāgara-varṇi, chief disciple of the great *acharya* Chārūkīrti-panḍita. May there be prosperity.

357.

Date A. D. 1858.

Tamil.—(On the date specified), for daily worship in the *maṭha* at Belguḷa, this image of the Pañcība-Parameśvār³ was presented by Perumāḷ-śrāvaka of Tañja-nagaram. May uninterrupted prosperity increase.

358.

Date about A. D. 1850.

Tamil.—The Gaṇadhara Vrishahasēna and the emperor Bharatēśvara; the Gaṇadhara Gautama and the mahāmanḍalēśvara Śrēṇika. (In Kannada) The gift of Padumaiya, a resident of Kaḷasa.

359.

Date about A. D. 1850.

Tamil.—This was presented to the *maṭha* at Belguḷa by Padmavatiyaṁmāl, wife of Śinnu-mudaliyār of Mannārkōvil. Good fortune.

¹ The inscription is dated in both the Mahāvīra and Śaka eras, the former dating from the nirvāṇa or death of Mahāvīra. 2519 of the Mahāvīra era is said to correspond to 1778 of the Śaka era.

² See note 1 above.

³ See page 41, note 1

360.

Date about A. D. 1850.

Be it well. This is the gift of Ajjika of Tachehôru to the *maṭha* at Belguḷa.

361.

Date A. D. 1858.

Tamil.—(On the date specified)¹, on account of the completion of the Ananta vow in Bhaṇḍāra-hasti in the city of Belguḷa, the images of the fourteen Jinas beginning with Vṛishabha and ending with Ananta-tīrthakara were presented by Śattirāma Appāvu-śrāvaka of Tañja-nagaraṁ. May uninterrupted prosperity increase.

362 (142).

Date A. D. 1643.

(On the date specified), the wise emperor of *Traividya*², the ascetic Chārukirīti-paṇḍita went to the city of *svarga*.

363.

Date about A. D. 1300.

The boundary of (the land belonging to) Chāmundaṛāya-basti.

364.

Date about A. D. 1300.

The tank of Nagara-Jinālaya.

365.

Date about A. D. 1680.

The *kalyāṇi* or pond of Chikkadēva-Rājendra-mahāsvāmī.

366.

Date about A. D. 1117.

This inscription is fragmentary: it merely gives the name and titles of the Hoysala king Viṣṇuvardhana.

367.

Date about A. D. 1120.

Praise of the Jina-śāsana. Jakkamaṇṇe, lay disciple of Śubhachandra-siddhanta-dēva of the Pustaka-gachchha of the Dēśiya-gaṇa of the Māla-sangha, wife

¹ See page 159, note 1.

² See page 28, note 9.

of the elder brother of the general Ganga-Raja and mother of the general Boppadēva, having observed the vow (known as) *mōksha-tīlaka*, caused? the god to be carved on the houlder Nōmhare (*Nōmbare-nayanāda-dēvaru*) and had it consecrated. Good fortune.

368.

Date about A. D. 1120.

Be it well. Jakkimavve, lay disciple of Śuhachandra-dēva and wife of the elder brother of the great puissant general Gangapayya, lay disciple of Śuhachandra-siddhānta-dēva, having caused a tank to be built, had? the god carved on the houlder (*nayanāda-dēvaru*). Good fortune.

369.

Date about A. D. 1673.

The way to Puṭṭasāmi's (son) Chennana's pond.

370.

Date about A. D. 1673.

The way to Chennana's pond.

371.

Date about A. D. 1673.

The milk pond of Chennana, son of Puṭṭasāmi-setti.

372.

Date about A. D. 1673.

The nectar pond of Chennana.

373.

Date about A. D. 1673.

The Ganga-Bhavāni pond of Chennana.

374.

Date about A. D. 1673.

The Ādi-tīrtha pond of Chennana, son of Puṭṭasāmi-setti and younger brother of Chikana. Victory!

375 (123).

Date about A. D. 1673.

The *maṇṭapa* or hall and the Ādi-tīrtha pond of Chennana, son of Puṭṭasāmi-setti and Dēviramun. Is this a milk pond or a nectar pond? Is this the river

Ganges, the Tungabhadra or Mangalagauri? Is this Vrindavana or a pleasure garden? Ah! ah! Excellent *tirtha*, excellent *tirtha*. Victory! Victory!

376.

Date ? A.D. 1146.

The *mahā-maṇḍalāchārya* Hiriya (Senior) Nayakīrtidēva and Chikka (Junior) Nayakīrtidēva will maintain, for as long as the moon sun and stars endure, the grant made by for the eight kinds of worship of Gominaṭadēva. Good fortune. (On the date specified), a grant of land . . . (was made) by for the Twenty-four Tīrthakaras of the enclosure of Chandradēva, disciple of the *mahā-maṇḍalāchārya* Hiriya Nayakīrtidēva.

377 (143).

Date about A.D. 1120.

Be it well. While the kingdom of the capturer of Talakāḍu, Bhujabala-Vira-Ganga-Poysala-Dēva, and of the senior general (*hiriya daṇḍandyaḥa*)¹ was increasing in prosperity, Chaladankarāva Heḍe-jīya, Machi-setṭi, son of Ravabe (wife) of Beṭṭi-setṭi who was the son of Gavare-setṭi, Jakki-setṭi's sons Madi-setṭi and Machi-setṭi, and others, having-observed tho? pit to the right of Gōmaṭśvaradēva, with pleasure for a load carried on the head from the month Chaitra of the year

480².*Date A.D. 1858.*

Tamil.—Obeisance to Vardhamāna. (On the date specified)³, for daily worship in the *maṭha* at Belguḷa and in fulfilment of the desire of Sanmatisagara-varṇi, was this image of Vira-Vardhamāna-svāmi presented by Appāsāmi of Sēṇṇiyambakkam in the Kāñchi country. May uninterrupted prosperity increase.

481.

Date A.D. 1857.

Obeisance to Chandranātha. (On the date specified)³, in the *maṭha* in the city of Belguḷa renowned as the Southern Kāśi, for daily worship, and for burning up the forest of the five *samsāras* or cycles of existence and obtaining her true state and bliss, was this fine image of Chandranātha-Jina set up after consecration by the

¹ The reference is evidently to Ganga-Rāja

² The inscriptions that were latterly found at the same village are also taken up for translation here.

³ See page 159, note 1.

fortunate *śrāvaki* or laywoman Nekkā, a resident of Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārūkīrti. May there be prosperity.

482.

Date A.D. 1857.

Obeisance to Nēmioātha. (On the date specified)¹, in the excellent city of Belguḷa renowned as the Southern Kāśi, for the *śrīvīhāra* festival in Bhaṇḍāra-basti, and as a means of putting out the forest fire of endless births and obtaining bliss, was this image of Nēminātba set up and consecrated by Śattanna-śrēśṭhī, a resident of lovely Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārūkīrti.

483.

Date A. D. 1519.

(On the date specified)¹, for the welfare of Sōntisthā, his wife Dharmāyī and their son Singhārī, was this image of Śitalanātha caused to be made by Vilasāmuskari.

484.

Date about A. D. 1080.

Majahbe, lay disciple of Dēvaṇaodi-bhaṭṭāraka, presented (this image) to the Tīrthada-basadi at Kaḍasatavādi.

485.

Date about A. D. 1080.

Kaṇṇabe-kanti presented (this image) to the Tīrthada-basadi at Kaḷasatavādi.

486.

Date about A. D. 1200.

Mallishēna (name of a visitor).

487.

Date about A. D. 1300.

Vīraṇṇa (name of a visitor).

488.

Date about A. D. 1673.

The pond of Chennana, younger brother of Chikana.

489.

Date about A. D. 1673.

The *maṇḍapa* or hall, pond and garden of Puṭasāmi's (son) Chennana.

See page 159, Note 1.

The inscription is dated in both the Vikrama and Śaka eras.

Date about A. D. 1673.

Same as No. 488..

Date about A. D. 1200.

The milk spring.

Date about A. D. 1300.

The boundary of Jinanāthapura.

Date A. D. 1881.

(On the date specified), (this car) was presented by Jinnama, wife of the elder brother of Rāyanna-ṭeṭṭi, a resident of Virarājendrapāṭe.

INSCRIPTIONS IN ADJACENT VILLAGES.

Date about A. D. 1015.

This inscription is very much worn. The first part refers to a fierce battle between the Chōlas under Chōla-Pérmaḍi and the Gangas, while the latter portion records that some one, worshipping Jina, expired by the rite of *sanyasana*.

Date A. D. 1632.

May there be prosperity. Be it well. (On the date specified), Paḷeda-Padu-manna, son of Naria-Mali-seṭṭi of the Kammamenya-Lōhita-gōtra, renovated this *basti* and consecrated it. Good fortune.

Date about A. D. 1200.

Be it well. The general Vasudhaika-bāndhava Śrīkaraṇada Rēchimayya, having set up the god Śantinātha, made over (the *basti*), with pouring of water, to Sagarāṇandi-siddhānta-dēva, disciple of Subbhachandra-traividya-dēva who was the disciple of Māghanandi-siddhānta-dēva connected with the Sāvanta-basadi of Kollāpura which belonged to the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha.

¹ See page 162, note 2.

381.

*Date about A. D. 1500.*The *koḍagi* house of Sangamadēva.

382.

Date about A. D. 1150.

Trikaḷa-yōgi was at the foot of the tree. Abhayadēva of the Mūla-saṅgha.

383.

Date A. D. 1839.

Be it well. (On the date specified), this image was caused to be set up for the increase of spiritual welfare of Bhujabalaia of the Mēṅgiri-gōtra, who was a resident of Belguḷa.

384 (144).

Date about A. D. 1135.

Praise of the Jina-śāsana. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Be it well. When the refuge of the whole world, favorite of earth and fortune, maharajādhirāja, paramēśvara, parama-bhaṭṭāraka, glory of the Satyāśraya family, ornament of the Chāḷukyas, Tribhuvanamalla-Dēva's sovereignty was continually increasing, to last as long as the moon, sun and stars:—

King Vinayāditya, praised by people, sun in the sky of the Yādava family, obtained renown in the whole sea-girt earth as a walker in the path of Manu. His son: Eṇyanga-Poysaḷa, having chased hostile kings in battle and conquered them with determination and having (thus) become an abode of valour, ruled the kingdom in peace. That famous king Eṇa's son, destroyer of powerful enemies, lord of the whole earth, a Kārṇa to the assemblage of suppliants, was the world-renowned king Ballaḷa. His younger brother: king Viṣṇuvardhana, a lion among men, having brought into complete subjection the Kongu Seven and the Male Seven, captured countries as far as Lokkiguṇḍi. Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvā-ravati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a sun among kings, having captured Talakādu Kongu Nangali Koyatār Tereyār Uchchangi Taleyār Pombueheha and other hill fortresses, was protecting the Gangavāḍi Ninety-six Thuvand and ruling the kingdom in peace—his servants: Māraṇayya, son of Nāgavarma, was a prominent follower of the Jina-dharma; his son, praised by the world, was the stainless Ēchi-Rāja of the pure Kaṇḍinya-gōtra; his dear wife was Pōchikabbe; to them were gladly born

Bamma-*chamūpa* and the valiant Ganga-*daṇḍadhīpa*. Possessing the assemblage of qualities, namely, heroism, daring, greatness, truth, manliness, firmness of character, propriety, purity, liberality and valour, which seemed to abide in him alone, gratifying the groups of bards of the (whole) world by making gifts, saying "Who wants which?", Ganga-Rāja shone on earth by the greatness of his munificence. Seizing Talakāḍu, taking possession similarly of Kongu, chasing away Jam...., pulling out Chengiri by the strength of his arm, making the abode of Yama a home for Narasinga, the general Ganga, a lion to the deer the assemblage of enemies, took Ganga-maṇḍala and made it subject to the orders of king Viṣṇu. His elder brother: the blameless general Bamma, a hee at the lotus feet of Jina-pati, was known as the lord of the lady fame pervading the circle of the regions, as the lord of those that take delight in making gifts, as the lord of wealth and as the lord of learning. His wife: her refuge being the supreme Jina, her guru Bhānukṛtī-dēva, her husband the causer of prosperity Bammadēva, Bāṇaṇabhe obtained renown. From the womb of that fortunate lady was born the mine of beauty, worthy to be honoured by all the blessed, the general Êcha of a fame brilliant like the moon. The general Êcha lovingly caused to be erected, amidst the plaudits of the earth and the sportive spread of his fame, Jina temples in Kopaṇa and other holy places and in Belgūla of great celebrity, which, people said, captivated with their richly sculptured walls the hearts of the spectators. After living for a long time in happiness, delighting in bestowing gifts and rejoicing in the advancement of the Jina-dharma, he quitted the body by the right of *sanyāsana* and became a dweller in the world of gods.

Meanwhile, chasing and putting to flight arrogant adversaries who were thorns to the country, driving out the Kongas by the strength of his arm, putting to flight and routing hostile kings, and bringing other countries into subjection to his lord, the general Boppa, the eldest son of the valiant Ganga, thus became an abode of valour in the world. Be it well. The *mahā-samantādhipati* who has acquired the band of five great instruments, *mahā-prachayāḍa-daṇḍāṇḍayaka*, causer of terror to enemies, a millstone to traitors, a Jattalaṭṭa in war, a Vatsarāja (in managing) horses, a Cupid to women, purifier of his family, a friend to learned men, the general Boppadēva, as an act of reverence, set up an epitaph to his elder brother the general Êchi-Rāja, and, for the repairs of the *basadi* which he had caused to be made and for gifts of food in it, granted, with pouring of water, in Gangasainudra ten *khaṇḍugas* of wet land, a flower garden and the small tank to the east of the *basadi*, and the dry lands of the Bekka tank to Mādhavachandra-dēva, disciple of his own guru Śubhachandra-siddhānta-dēva of the Pustaka-gaeholia of the Deṣiga-gana of the Māla-saṅgha. (Usual final verse). To be brief, Êchikabbe, wife of Êchi-Rāja of wide-spread fame, was a match and equal to Site and Rukmiṇi: are there

any others on earth who can be a match and equal to her in beauty? Êchabbe bestowed gifts like Attimahharasi,¹ saying "Who wants which"?, so that people said that there were no women who could equal her in liberality and self-respect. . . . The *daṇḍanayakiti* Êchikabbe, lay disciple of Śubhachandra-siddhānta-dēva, and her mother-in-law Bhāganabbe set up this inscription, performed great worship and gifts and granted a cocoanut garden. Good fortune.

385.

Date? A. D. 1190.

(On the day specified), Nayakīrtidēva, disoiple of the *mahā-maṇḍalādhārya* rāja-guru Hiriya (Senior) Nayakīrtidēva, granted, with pouring of water, 2 *salages* of wet land in the garden behind Hiriya Jakkiyavve's tank to provide for the eight kinds of worship of Chenna-Pārśvadēva of the *basadi* caused to be built by his guru at Bekka. Good fortune.

386.

Date about A. D. 1200.

(This inscription is fragmentary).

. the *naḍu* and the group of *prabhus* having thus assembled made a grant to continue for as long as the ocean, the Mēru mountain, the moon, the sun and the earth endure. Those who destroy this charity shall incur the great sin² of having slaughtered on the banks of the Ganges seven crores of sages, tawny cows and Brāhmins.

387.

Date about A. D. 1300.

By order of Singyapa-nāyaka's son, the *prabhus* including Guruvapa and Sōvapa of Bekka granted this land for Chāmunḍarāva-basti

388.

Date about A. D. 1117.

Vishṇuvardhana-Dēva's senior general *srdmutroha-gharaṇṇa* (a millstone to traitors to his lord) Gangapayya made Jinanāthapura at the holy place Beluḡuḷa the *koḷaga* called Drōhagharatta the exemption granted by Vishṇuvardhana-Dēva The arrow shot by Drōhagharatta.

¹ See page 10, note 2.

² The word used is *Brāhmin-kṣaya* i. e. Brāhminicide

Date A. D. 1213.

Obeisance to the Siddhas. Be it well. To describe the *mahā-maṇḍaladhārya* *raja-guru* Nēmicandra-paṇḍita-dēva of Belikumba: The world honors the moon to the ocean of learned men, the sage Nēmicandra, as one skilled in the investigation of the *āgamas* of the supreme Jineśvara, as one full of the assemblage of spiritual qualities, as a moon to the lilies his followers desirous of the highest bliss, and as one illuminating the world by his matchless undecaying fame. To describe the character of his dear disciple Bālaachandra-dēva's son: eloquence, liberality and pure conduct in the world was endowed with beauty and youth the ornament of the world Bālaachandra had an attack of severe fever at dawn on the date specified, uttering the five salutations, died by (the rite of) *sanyasana* and became the beloved of the celestial nymphs On the spot where Bālaachandra-dēva's son's body was cremated, Bairōja was directed to build this *śilākūṭa* or stone-house as an act of reverence the virtuous woman Kālabbe, an equal of Site, Rukmini and Rati, at dawn on the day specified in the year Bbāva (1214), attained *svarga* after obtaining *saṁādhi* by the rite of *sellekhana*. (Obeisance) to Śantinātha.

390.

Date A. D. 1673.

(On the date specified), Chennapa, son of Puṭasāmi-seṭṭi, granted the village Jinneyanahalli to provide for the daily worship and festivals of Samudrādhisvara-svāmi and for the maintenance of the pond, garden and *maṇḍapa*¹. Good fortune.

391.

Date about A. D. 1300.

Same as No. 363.

392.

Date about A. D. 1650.

This inscription is mostly defaced. It seems to record the grant of a garden as a *koḍagi* to Sankappa and Chikka Sankappa.

393.

Date about A. D. 1500.

This Nandi (pillar) was caused to be made by Mādeya-nāyaka, son of . . . ya-nāyaka.

¹ See No. 489. on page 163.

Date? A. D. 884.

Be it well. In the 15th year of the coronation of Satyavākya Permanaḍi, Bidiyāya, son of Maṭṭiyara-Būvayya, rescuing cattle, fought, fell and ascended to heaven. The husband of the daughter of Seṭṭhitti (? wife of a *seṭṭi* or merchant) ..

395.

Date about A. D. 1500.

Nāga-gonḍa, son of Chennanāga-gaṇḍa of Beḷuṅṇa-nāḍu, and the *gavudugaḷ* including Kalla-gonḍa and Baira-gonḍa of Muttaga Honna . . li, who were lay disciples of Paṇḍitadēva, granted to the basti caused to be built by Maṅgāyi, these wet and dry lands of Voḍḍarakatte. Those who violate this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāraṇāsi. Good fortune.

396.

Date about A. D. 1300.

Same as Nos. 363 and 391.

397.

Date? A. D. 1179?

Praise of the Jina-śāsana. Obeisance to the Siddhas. Obeisance to Vitarāga. Obeisance to the Arhats. Be it well. The Ganga kingdom was brought into existence by the lord of sages Simhanandi of the celebrated Deśika-gana named (after) Koṇḍakunda.

(Lines 5-40 of this inscription, giving an account of Ganga-Rāja, are identical with lines 5-36 of No. 240.)

Having thus received (Gōvindavāḍi), he (Ganga-Rāja) granted it for the worship of the god Pārśva and for the god Kukkuṭēśvara. (On the date specified), the grant was made after washing the feet of Śubhachandra-siddhānti-dēva. (Then follow details of boundaries of the village Gōvindavāḍi) Maṭṭi-
seṭṭi, the *paṭṭanasvāmi* of Gommatapūra, Guḍṇanārāyaṇa-seṭṭi and the group of chief merchants, having assembled, made this agreement. Those who protect this charity will obtain great merit. This stone inscription always proclaims thus. — May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kṣētra and in Vāraṇāsi seven

¹ This date is too late for Ganga-Rāja also for the engraver Gangādhara whose date, as given in No. 67 of which also he was the engraver, is 1129.

crores of eminent sages, tawny cows and men learned in the Vêdas. The engraver was Gangâchâri, an ornament to the face of titled sculptors.

398.

Date about A. D. 1120.

The wet land granted for . . risidêva Kavi-seti also granted 1 *salage* and 1 *koḷaga* of wet land.

399.

Date about A. D. 1120.

Śrī-Vṛishabhasvâmi (label on the pedestal of the image).

400.

Date about A. D. 1120.

Jakkiyavvo-daṇḍanayakiti, lay disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gacholiha of the Dêsi-gaṇa of the Mûla-sangha, having set up the god ṭa at Sâhali, granted 1 *salage* and 5 *koḷagas* of dry land at and 1 *koḷaga* (of wet land) and 1 *khaṇḍuga* of dry land at Gôvindavâdi.

401.

Date A. D. 1672.

May there be prosperity. Praise of Śambhu. (On the date specified), Dêva-Râjaya of Maisûru granted the village Ragibommenahali for (the maintenance of) a feeding-house for Brâhmanas

402.

Date A. D. 1138.

Praise of Śambhu. Be it well. When Tribhuvanamalla, capturer of Talakâdu Kongu and Banavâse, Bhujabala-Vira-Ganga-Hoysala-Deva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars:— at Bimmayanahalli Hoysala-setti's son kara-setti, Madi-gavunda's son Malla-gavunda and gavunda Kiriya Basavâchâri, fearful of mundane existence, caused a tank to be built and a temple to be erected, and becoming an ascetic, was protecting the charity. His younger brother was Chaudâchâri whose sons were Hoysalâchâri, Kunnâchâri, Adalâchâri, Bibbâchâri and Mâdâchâri. (On the date specified), to provide for the bath and offerings of that god, Malla-gavunda, his maternal uncle (or father-in-law) Bichagavunda and others granted below that tank 4 *khaṇḍugas* of wet land and 1 *khaṇḍuga* of dry land. Those who carry on this charity will obtain the merit of

having bestowed at Kuru-kshêtra and Vārāṇsī a thousand tawny cows on men who have mastered the Vêdas. (Usual final verse). Maṇḍabāri and his son-in-law Kātāchāri made this god.

403.

Date about A. D. 1500.

Those who seize this dry field shall incur the sin of having killed their mothers at Vārāṇsī.

404.

Date ? A. D. 1287.

Be it well. (On the day specified), . . . ? Pemmanūna fought and fell during a cattle-raid . . . making him a resident of *svarga*, caused to be set up this *biragalu* as an act of reverence. Good fortune.

405.

Date ? A. D. 1333.

Be it well. (On the day specified), the possessor of all titles Kēta-gavuḍa, son of Chēcha-gavuḍa of Voḍarahāji, having fought in a battle with the Turakas and attained *svarga*, his sons Ālappa and Bayireya caused this *biragalu* to be set up.

406.

Date ? A. D. 1600.

(On the day specified), Tirumalarāja-nāyaka, son of Dāsapa-nāyaka of Nuguḥāji, granted, for the spiritual merit of Dāsapa-nāyaka, Dāsapura to . . . Gangapadēva . . . of Kikēri. Signature of Hiri Tirumalarājaya. He who violates this shall incur the sin of having killed his father and mother at Kāsi.

407.

'Date about A. D. 1250.

(On the day specified), the *mahi-mandaśachārya* Nēnuḥandra-paṇḍita-dēva, . . . the *paṭṭayasvāmi* Nāgadēva-heggaḍe and Kencha-gauḍa granted this deed (*paṭāḷe*) to Māra-gauḍa to the effect that for having built a tank he was to enjoy to posterity Mutteri-sime to the west of the dry land for which he was paying an assessment of 5 *hayas* . . . He who destroys this (shall incur the sin of having) killed a tawny cow.

ಶ್ರವಣಬೆಳ್ಳೂಳೆದ ಶಾಸನಗಳು.

ಬಿ.ಎ.ಎ.ಎ.

ಪಾಠ್ಯನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

I

1 * ಸ್ತಂಭಮ್ * ಸ್ತಂಭಮ್ || ಜಿತಮ್ ಗವತಾಃ ಸಮದ್ವೈತಃ ತೇಷಾಂ ಭೂಮಿನಾ
ವದ್ಧಂ ಕುಸುಮೇನ ಸಮದ್ವೈತಃ ಸ್ತಂಭಮ್ ಸ್ತಂಭಮ್ ಸ್ತಂಭಮ್
ಲೋಕಾಂತೇಷು ಯಥಾಧಾರಮನ್ಯು ಸ್ತಂಭಮ್ ಸ್ತಂಭಮ್ ಸ್ತಂಭಮ್
ಸಂವಿದಾಲೋಕೇಷು ಸ್ತಂಭಮ್ ಸ್ತಂಭಮ್ ಸ್ತಂಭಮ್ ||

॥ ಜಗತ್ಪಟಿಸ್ವಾಮಿಹಾತ್ಮ್ಯುಪಚಾರಿತೀಯಾವಿನಾಯಕಃ
ಶಿಷ್ಯೋಕ್ತಾನ್ಮಾನುಭವೈಸ್ಸೌಖ್ಯಮಹಾದಾನ್ಮಯಮಪೇಯಮಃ
ತದನಂತ್ರಿವಿಕಾಲಯಮಿದಮತ್ಯರ್ಥೈರಾಗೃಹ್ಯತಮಃ
ತಸ್ಯ ಶೂನನವ್ಯಾಯಮಪ್ರವಾದಮತಶಾನನಮಃ ||

ತಸ್ಯ ಲೋಕನಮವ್ಯಾಧಿಮದ್ರವಾದಿವತೋಪನಮಃ ||

3 ಅಥ ಬಿಲುಕಳಜಗದುದಯಕವಣಿಗುತಾನಿರತಿಶಯಗುಣಸ್ವದಿಭ್ರಾಂತವದವಜಿನೋಪನಸಂಸ್ಪರ್ಶಭಿವರ್ಧಿತಾಥವ್ಯವಾಸ
ಕಮಲವಿಕಾಶನವಿತಿಮಿರಗುಣಕಿರಣಗಹಸ್ತಮಹೋತಿಮಹಾವಿರಸವಿತಿವನ್ನಿವ್ಯತೇ ||

ಕಮಲವಿಕಸನವಿಮಿಶ್ರಗಣಕಿರಣಸಹಸ್ರಮುಖಮಾಲಿನವನು ||

4 ಭಗವತ್ಪರನುಷಿಂಗಿತಮಗಣಧರಸಂಕ್ಷಾಚ್ಛಪ್ಪರೋದಾಯೈಗವಸ್ತು ವಿಷ್ಣು ಭವಾಪರಾಜತೇಗೋಪಧರನಭವಬ್ರಹ್ಮವಿವಾ
ಮಿಪೂಷ್ಣಿಲಕ್ಶ್ಮಿತಿಕಾಯೈಗವಸ್ತುನಾನಾಶರಣಭೂತೇಗೋಮಿಮಿಲಾನಗುರುಬರವ್ವರಣಾಕ್ರಮಭಾಗತ ||

ಮಹೋದ್ಯೋಗಕ್ಕಾಗಿ ಕಾರ್ಯದರ್ಶಿಯವರನ್ನು ನೇಮಿಸಿ
 ೫. ಮಹೋದ್ಯೋಗಕ್ಕಾಗಿ ಕಾರ್ಯದರ್ಶಿಯವರನ್ನು ನೇಮಿಸಿ
 ತ್ರೈಕಾಲ ರಜೆಕಾನಾ ನಿಮಿತ್ತ ನಡೆಸುವ ವಸ್ತುಗಳನ್ನು ಮುಖ್ಯಾಧಿಕಾರಿಗಳಿಂದ ನೇಮಿಸಿ
 ರಜೆಕಾನಾ ನಿಮಿತ್ತ ನಡೆಸುವ ವಸ್ತುಗಳನ್ನು ಮುಖ್ಯಾಧಿಕಾರಿಗಳಿಂದ ನೇಮಿಸಿ

ದಧಮೃತ್ತಕಮೇಗೈವನಪದಮೇಕಗಾಢಮೃತಸಂಸ್ಕೃತಮೃದಿತವಸ್ಥಕನಕಸೃಗೈಮಹಿಮಾಜಾವಿಕುಲನ
ಮಾಣಿಕ್ಯಗಾಮೃತವಾತತೀತಲಾದ್ಯುತ್ಕಾಢಗಾಢಮೃದಿನಾಮನಿತಲಲಾವಧಾತೀಭಾಷ್ಯವ್ಯಕ್ತವಿವರಣಾಮಃ

ವ್ಯಾಪ್ತಕ್ಷೇತ್ರದ ವ್ಯಾಪ್ತಿಗುಳ್ಳ ಕುಲೋಡಬಿಷಯಕೃತ್ವದಲ್ಲಿರುತ್ತದೆ.

[illegible][illegible]

2 (15)*

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರು ಕಾಸನದ ಕೆಳಗೆ.

- 1 ಶ್ರೀ | ಉದ್ಯಾನೈಜ್ಞತನನ್ನನಧ್ಯನವ್ಯಾಸಕ್ತರಕ್ತೋತ್ಪಲ
- 2 ವ್ಯಾಮಿಶ್ರೀಶ್ರೀಶಾಲಿಮಾಧುರಂಕೃತ್ಯಾಚಮುಷ್ಯಾಚಲಂಸವ್ಯವ್ರಾಣಿ
- 3 ದಯಾತ್ಮಕದಾಬಿಭಗವನಾನೇನಸವ್ಯಾಧಯನಪದಧ್ಯಾಚಲಮಸ್ತಕೇಕನಕ
- 4 ಸತ್ಸೇವೋತ್ಥವತ್ಸವತಿ || ಅಪೋಖಿಗ್ಗಿಗಾಪ್ತೈಕ್ತವಿಲವೇವಮುನಿಶ್ರೀಮಾನ
- 5 ಆರಾಧನಮೃಗ್ಯಹೀತ್ಯಾಸಿದ್ಧಲೋಕಾಂಗತಪ್ಪನ

3

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೀಯದಲ್ಲಿರುವ ಪಾವಗಳ ಕೆಳಗೆ.

ಶ್ರೀ ದೇವಪದ || ವಮನಿ . .

4

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಈಕಾನ್ಯ.

- 1 ಮಲ್ಲಿಸೇನಭುಂಜಾಃಪಾಪಜಿಹ್ವ
- 2 ಯ್ಯಂ ತೀರ್ಥಮಂ ಬದ್ಧಿಸಿವಂ

5 (12)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀ ತೀರ್ಥದ ಗೋರವನಿಗನ್ನೋ

6 (11)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀಉತ್ಕಲೈರವವನಿಗನ್ನೋ ದಾರ

7 (10)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀ ಪರುಷಾಕುಗುಂವತಿಗವಚಪ್ಯಧನೈ
- 2 ಕುತ್ಪಾರವನಿಗುಂವತಿ ಟಿಪ್ಪಿದಾರ

8 (9)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 7 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀಅಗಚಯಮಾನಿ
- 2 ಗುಂವರಕೇಶ್ಯಕೊಟ್ಟರದಗು
- 3 ಣಸನಗುಂವನೇಶ್ಯಕೊಟ್ಟರದಗು

* ಹೀಗೆ ಅವರೂ ಚಿಪ್ಪುಗಳಲ್ಲಿ ಕೊಟ್ಟಿರುವವು ಪ್ರಥಮ ಮುದ್ರಣದಲ್ಲಿಯ ಕಾಸನ ಸಂಪೈಗಳು.

¹ ಪ್ರೇಮದ ಬೋಜಿಯು ಪೂನದ

* ಭಟುರನ್ನೊ ಗಣ್ತು ವರುಗಿಟ್ಟಿದಾರ್

10

9. 29. 00

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

ಕ್ರೀಡಾ:ನ

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ಸಂಚಿಕೆಗೆ ಮೇಲಾಗಿದೆ.

¹ ಕ್ರಿಸ್ತಾನ್ಯ ಪೀಠಾಧ್ಯಕ್ಷ . . . ಕ್ರೀಮಾನ್‌ಶಿಷ್ಯರ ಸೇವಕರಾಗಿದ್ದು:

² . . . ವಿಲಾಸಸ್ಥಾನಿವ್ಯಾಘಾ . . . ಜನಿ ಚಲಾಚಲವಿರೋಧಸ್ತಗುಣೈರೋವೀಚಕಮ್ನಿತಾ ||

೩ ದಿವ್ಯದೂತವೈರಾಗನೈರ್ಮುನಿಕರೋದಿ . ಸರ್ವತತ್ವದ್ವೈಕರಾಜೋಬಿಸಾಕ್ಷೀನನ್ನಿಹಿತೋಭವತಃ ||

⁴ ಸುತ್ತಜ್ಞಾನಗುಣವ್ಯಾಪಾರವ್ಯಾಪಾರವಿಶೇಷತಮಃ ಅಪಾರಾದಿರೋಚಕಃ ಸತ್ಯಗ್ರಾಹಿವು ||

* అత్యంత శుభమునకు ముగిసినదిగాను సమస్తమును గురించి మనస్సును విడుదలచేయుటకై ॥

12 (3)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 11 ನೆಯ ಸಂಖ್ಯೆಗೆ ಮೀರುಗಡೆ.

[illegible]

१. ರೂಪವಿಭಾಜನವು ಮೂಲಭೂತವಾದುದು, ಬಹುಮಟ್ಟದ ಘನ, ಜ್ಞಾನ

೩ ಸುರವಿವ್ಯಾಚ್ಛೇದನಾ ಸ್ವರವರವನಿಧಿಸ್ತತ್ಯಕಃ ಪ್ರವೃತ್ತಿಃ |

* ಚಾತುರೀನಾವಧೇಯ ಪ್ರಭು ವುನಿಸ್ವರಗಚ್ಛಿನ್ಮುನಾಪ್ಯಸ್ಥನಾಯ್ಧಾನ

13

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 12 ನೇಮ ನಂಬಿಕೆಗೆ ಮೀರುತ್ತದೆ.

1. ರಾಗವು : ಷಡಜಮೇರುಬನ್ಯು ಮೃತಾ, ಕವಿತೆ ಸಂಖ್ಯೆ : ೧೧೪

* ಪೆಟ್ರೋಲಂ ಪದಾರ್ಥಗಳ ಮೇಲಿನ ಸ್ವೀಕೃತ ಭರ್ತಿಗಳ ಕಡತ.

3. ವಾಚಕ 24 ಜನ 24 ಬು. ಎಗ್ಗು

* ಶ್ರೀಕೃಷ್ಣನ ಪುಷ್ಪ, ಸ್ವರ್ಗಾಸ್ಥಾನದ ಸಮೀಪದಿರುತ್ತದೆ

14

ಅದೇ ಸ್ವಕಾರ್ಯ 13 ನೆಯ ನಂಬರ್ ನೈರುಪ್ಪದಲ್ಲಿ

1. **பெரிய நகரம், பரம்பரை**

• ಕವಿ: ಡಾ. ಬಿ. ವಿ. ಕುಮಾರಸ್ವಾಮಿ

3 శ్లోకాంతం పదేనః

1

15

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 14 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರ . ಅಷ್ಟಪತಮ್ನಡಿಗಳ

² ಸನ್ಯಸನವಿನಿತ್ಯಮ್ನಜ್ಜಯಾನಿಸ್ಥಿಗೆ

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾರ್ವನಾಥಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಗೋಡೆ ಬತ್ತಿನಲ್ಲಿ

15 ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

... ಪಾದಪದ್ಮನೂನ ... ಸ್ವರ ...

17 (4)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

... ಗಳನೋಸ್ತಮುಡಿಬ್ಬಿದರ

18 (5)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 17 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ

ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರನಾಥರೋಷೋಸ್ತಮುಡಿಬ್ಬಿದರ

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 18 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಮಹಾವೀರನಾಥರೋಷೋಸ್ತಮುಡಿಬ್ಬಿದರ

² ಕಿತ್ತಾಟಿ . ಯರಾನಿಸ್ಥಿಗೆ

20 (2)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 19 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

¹ ಅದೇಯವನಾಡಚತ್ತರಮೋನಿಗುರವಡಿಗಳಿಟ್ಟಿದರ

² ನಾಗವಂತಿಗಿದ್ದಿದರಮೂಪುತಿಬ್ಬಳನೋಸ್ತಮುಡಿಬ್ಬಿದರ

21

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 20 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

¹ ದಕ್ಷಿಣಭಾಗವಾಮದುರೋಯ್ಯನಿವಾಸ . ಶಾಪದಪಾಪಮುಟ್ಟಿದೂನ

² ಅಕ್ಷಯವಸ್ತುರಸ್ತನಲ್ಲ ಉರಗ ಗೀಮಹಾಪರೂತದಳ

³ ಅಕ್ಷಯಕಿತ್ತಿ ಶಾಸ್ತ್ರಕದವಾಧಿ ಫಲಮೇಲವನೋಸ್ತಮುಡಿಬ್ಬಿದರ

⁴ ಅಕ್ಷಯಕಿತ್ತಿ ದಮ್ಯಸುರಲೋಕಸುಕಕ್ಕೆ ಭಾಗ

⁵ ಪಕ್ಷವಾಚಾರಿಕಿತ

1 ಶ್ರೀ ಬಾಳಮೇಲಿವಿಮೇಲಿಸರ್ವಕರಮಹಾದನ್ಯಾಗ್ರಹಸ್ತೋತ್ರ
2 ಸಾಲಾವಸ್ಥಾಪಿತೋಗ್ರಹನ್ಮನದೇಹೋನೋಜೈಗ್ಗುನವತ್ಸರಂ
3 ಕೇಳೊಡ್ಡುಸ್ತುತಿವತ್ಸರೈವದಾಷ್ಟೋನವ್ಯಾಕಳನ್ಮೂರನಂ
4 ಬಾಲೇಶೋಕರವನವಧಿನಪಿರೋಗನೋನ್ಮಯ್ಯದೊಸ್ಕರ್ದಯ್ಯಾ ||

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 22 ನೇಮ ನಂಬರಿಗೆ ಪೂರ್ವ.

1. ದೇಶಾಸ್ತ್ರವಿದ್ಯೆಗೆಯೇನುಗುಣವೆಂಬುದನ್ನು ಸೂಚಿಸಿ
2. ಕಡ್ಡಾಯವ್ಯವಸ್ಥಿತವಿಲ್ಲದೇ ನಮ ತಿರುಗು . . .
3. ಬಾಹ್ಯದೇಶವೇನುಬಾಹ್ಯ
4. ಸಮಗ್ರಗುಣಾರ್ಥನಾಕೃತ್ಯಾಸ್ತತ್ಯಗ್ನಿಲಯ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 23 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

1 ಕ್ರಿಶ್ಚಿಯಾನಿಟಿಯು ಧರ್ಮದ ಮೂಲಕವೇ ಸರ್ವವನ್ನೂ ಸಮಾನಗೊಳಿಸುತ್ತದೆ.
2 ಬಲದಿಂದ ಸರ್ವವನ್ನೂ ಸಮಾನಗೊಳಿಸುವುದು ಅಸಾಧ್ಯವು.

25 (8)

25 (8)
అదే స్థళದಲ್ಲಿ 24 నేయ నంబరిన కేళగ; 4 నేయ నంబరిగే పడిమ.

1 ಕ್ರೀಮಲನೂಪಟ್ಟಿನೊಳವಡಿಕಳೆಡೆ ಶ್ರೀಲಿಂಗವೆನಿಸಿ
2 ಗುರು ಪದವಿಕಳೆ ಬಿಟ್ಟು ತಿರುಗಿ ನನ್ನ ಪಂಚೋತ್ತಮದಿವ್ಯದಾರ್

26 (20)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 25 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

1. యరుళ్ళుపిఠిబట్టి నాన్
2. తారకువారెన్నట్టి కిచ్చేతాం
3. పిరవరళిన్ను మేగురమనురలోకికవిభజితివయ్యి దారా

27

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 26 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

ಅದೇ ಸ್ವಭಾವದ್ದರಿಂದಲೇ ನಮಗೆ ಸುಖವಾಗುವುದಿಲ್ಲ.

1 ಶ್ರೀ ಮಹಾನಿವೃತ್ತರ ಮಹಾಭಾವವು ಕೃಷ್ಣವಿವಾಚಕವಾಗಿದ್ದರಿಂದಲೇ ಸಮಯವು ಪ್ರವಹಿಸುತ್ತಿರುತ್ತದೆ.

2 ಪ್ರಾಣವಾಸ್ತವವು ನಿತ್ಯವೂ ಸ್ವಲ್ಪವಾಗಿ ಹೊಸದಾಗುತ್ತಿರುತ್ತದೆ. ಅದೇ ಸಮಯವು ಪ್ರವಹಿಸುತ್ತಿರುತ್ತದೆ.

28 (23)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 27 ರ ಕೆಳಗೆ; 1 ಕೆ'ಪಡ್ತಿಮೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಗುಣಭೂಷಿತಮಾಡಿಲುಳಂಡಗ್ಗೆ (ರಿಸಿದಾನಿಸಿದಿಗಿ)

² ಕಟ್ಟಪಟ್ಟಮೈಲಾಕುಲಕೆಯ್ದಾರ'

29 (21)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 28 ರ ಕೆಳಗೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಗುಣಭೂಷಿತಮಾಡಿಲುಳಂಡಗ್ಗೆ (ರಿಸಿದಾನಿಸಿದಿಗಿ)

² ಸದ್ಮೈಗುಮಸಂತಾನಾನಿಸಂದ್ವಿಗಗಣತಾನಯಾನ

³ ಗಿರತಲದಾಮೇಲಿತಿ ಸ್ಥಲವನತೀದಿರಾಣಮಾಕಳಗನೇಲದಿಮಾನದಾ

⁴ ಸದ್ಮೈದಾಗೇಷಾಸನಾನದಿಪತಾನ'

30 (16)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 29 ರ ಕೆಳಗೆ.

ಶ್ರೀ . ಮೃದಿಗೇಷಾಸ್ತುಕಾಲಕೆಯ್ದಾರ'

31 (17-18)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 30 ರ ಕೆಳಗೆ.

¹ ಶ್ರೀಭದ್ರವಾಸುಸಚಸ್ತ್ರಗುಪ್ತಮುನಿಸ್ತ್ರಯುಗ್ಧದಿನೋವೈವಲೆ

² ಭದ್ರವನಗಿದಭಮೈಮುಸ್ತವಲೆಕ್ಕವನ್ನಿನಿಸಕ್ಕಲೋ

³ ವಿಮ್ಬವನಭರಾನ್ವಿಗನಮೇಷೇನಾಕ್ತಿವಿಮೇಷಿ

⁴ ಅನ್ಯಮೇಲನಾನವಿಟ್ಟಿಪುನಭಾವಕ್ಕಜ್ಜಿಲಗಿ .

32 (19)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 31 ರ ಕೆಳಗೆ.

ಶ್ರೀವಿಟ್ಟಿಚಗೂದವನಿಗ್ವಾಸಾಕ್ಷಸ್ವಿಗ್ವಾಸ್ವಿಗುರವನಿಗೇಷಾಸ್ತುಕಾಲಕೆಯ್ದಾರ'

33 (13)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 32 ಕ್ಕೆ ವಾಯುಸ್ವೈ

¹ ಶ್ರೀಕಾಲಾವಿಗ್ಗುರವನಿಗೇ

² ಕಿಡ್ವರವಣಿವಾವಣ್ಣದಿಮ

³ ಕೂದವನುಳಾಪವನಗುರ

⁴ ವನಿಗ್ವಾಸ್ವಿಗ್ವಾಸ್ವಿವನಿಗೇ

⁵ ಸನ್ಯಾಸವಮೇಷ್ಟುಮುನಿವಿದಾ'

39

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 38 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಚಾವುಡ್ಡಿಯು

40

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 39 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಕವಿರತ್ನ

41

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 40 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಮದಂಕದೋಯ

42

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 41 ರ ಕೆಳಗೆ.
ಶ್ರೀದಿವ್ಯಪಯ್ಯ

43

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 42 ರ ಕೆಳಗೆ
ಶ್ರೀಮದಕಳಂಕದಣಿತರ

44

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 43 ಕ್ಕೆ ಅಗ್ನೇಯ.
ಶ್ರೀಯುಬ

45

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 44 ರ ಕೆಳಗೆ.

1 . . ಅಂಬುಕುಲಾಂತಕದೇವರಬಣ್ಣಪ
2 ರಹಪನಕಿಂಗ

46

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 45 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಸ್ವಪ್ನಶ್ರೀಲಿಂಗನಕಾರ್ಯದಂಡಿಗಳಚ್ಚವೃತ್ತಿರ್ಥವಬ್ಬಿ..

47

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 46 ಕ್ಕೆ ಅಗ್ನೇಯ.

1 ಕಾ . ದುಘಿಪ್ಪಣಗರಾಯನಕಾರ್ಯದ
2 ಲ್ಲವೃತ್ತಿರ್ಥವರಬಣ್ಣಪ

48 (22)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 47 ರ ಕೆಳಗೆ.

ಶ್ರೀಭವಾನಂದಿವರಗುಡ್ಡಕೊತ್ತಯ್ಯಬಂದಿವರಬಂದಿ ಸಿದ್ಧ |

49

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 48 ಕ್ಕೆ ವಾಯವ್ಯ.

ಶ್ರೀದವನಂದಿಬಳರಗುಡ್ಡಕೊತ್ತಯ್ಯ . ಬನ್ನಂತಿರ್ತವರಬಂದಿ ಸಿದ್ಧ |

50

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 49 ಕ್ಕೆ ವಾಯವ್ಯ.

ಅಲಸಕ್ಕುರೂರೋಮಹಾಮುನಿ

51

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 50 ಕ್ಕೆ ದಕ್ಷಿಣ.

ಶ್ರೀಕೃಷ್ಣಯ್ಯ

52

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೊನಸಂಭಕ್ಕೆ ವಾಯವ್ಯ ಬಹಿರಂಗ ಬರಬಂದಿವರಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ 51 ರ ಕೆಳಗೆ.

ಶ್ರೀದವನಂದಿಬಳರಗುಡ್ಡಕೊತ್ತಯ್ಯಬಂದಿವರಬಂದಿ ಸಿದ್ಧ

53

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52 ರ ಕೆಳಗೆ.

ಶ್ರೀದವನಂದಿ

54

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 53 ರ ಕೆಳಗೆ.

ಶ್ರೀದವನಂದಿ

55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 54 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀದವನಂದಿಬಳರಗುಡ್ಡಕೊತ್ತಯ್ಯಬಂದಿವರಬಂದಿ ಸಿದ್ಧ ||

56

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 55 ರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿವಂದನ-ತರಂಗಮಹಾಸಬ್ಧಮಹಾಸಬ್ಧ

2 ಅಗ್ನೇಯ

1. ಮಾರಸಂದ, ಕೆಯಕೊಟ .

2 ಗಳವೆಯಜೀರಕ್ಕೂಟ

58

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ಉತ್ತರ 57 ಕ್ಕೆ ಈಶಾನ್ಯ.

ವ್ಯಾಳವೆಲಿವ್ಯಾಸರ್

59 (38)

ಕೂಗಿ ಬ್ರಹ್ಮದೇವರ ಕಂಭವಲ್ಲಿ.

(ದಕ್ಷಿಣವು)

- 1 ಸ್ವಸ್ತಿಮು ಮುದ್ದಿಕ್ಕುತ್ಯಾಧಿಮುಖನಿ . .
 2 ಚಕ್ರ ಭವೇಭಾವನಭುವಾನೇರ್ಬಂತಾ | . .
 3 ನೈರೀದಗ ಪತೇಗ್ಗಂಗಾನ್ಯಯಜ್ಞಾಭುಜಾಂ | ಭೂವಾ
 4 ರತ್ನಮುಖ ವನಿತಾವಕ್ತ್ರೈನ್ಮುಮುಖೋದಯಃ ||
 5 ಗದ್ಯಂ | ತಸ್ಯಸಕಲಜಗತಿತೋಷಿತ್ಮಂಗಳಂಗಳಕುಳಕುಮುಪ
 6 ಕಾಮುನಿಮೆವಾತೇಜಾಯಮಾನಸ್ಯ | ಸತ್ಯವಾಕ್ಯಕೋಗುಣಿವ
 7 ಮೃದ್ವುಮೃದುವಾರಾಜಾಧಿರಾಜಸ್ಯ | ಕೃಷ್ಣರಾಜೇಗ್ಗಿರದ್ವಿಜಯ
 8 ವಿಶತಗಾಜ್ಞಾಧಿರಾಜಸ್ಯ | ವನಗಜಮೃದ್ವುತಿಮೃಗಬಲವ
 9 ದಕ್ಷದಪ್ಪದಳನಪ್ರಕೀಕೃತವಿಕ್ರಮಸ್ಯ | ಗಂಧಮಾರ್ಗಾಧಿಪತಾ
 10 ಪರಾವಕ್ತೃತನಿವಾಸನಾಧಿಕಾರಾಜ್ಯಚಿಹ್ನಸ್ಯ | ನಿರ್ದಾಟ
 11 ನಿವಿಳಿತವರ್ತು ಉಕೇರಾತವಪರಭಾಗಕರಸ್ಯ |
 12 ಭುಜಬಲವ ಮಹಾವೀರಿಪ್ರವೀಣಚಕ್ರವರ್ತಿಕಟ
 13 ವಿಕ್ರಮ ಕ್ರೀಮದ್ವೈರಾಜಪಟ್ಟಬಿನೋತ್ಪನ್ನಸ್ಯ |
 14 ಸಮಾನ್ಯಾಹಿತಸಮರಸಜ್ಜ ವಜ್ರಾ
 15 ಫ ನಸ್ಯ | ಭವೋದನತವವಮಾಬೇಂದಿ
 16 ಮುಕ್ತಾಳಮುದ್ರಮಂದಿರಮೃದ್ವುಮೃದ್ವು
 17 ಸಮಾಬಲಸುತೇಗ್ಗನಸ್ಯ | ಪ್ರಾಣಮೂಲದವಜಸ್ಯ
 18 ಜನುತಗಪ್ಪಜಯಾವೇದಗಜಪಟಾಬೀದಗವಗದವ್ಯು
 19 ತ್ತಸಕಲನೋಜಾಧಿರಾಜಮುಪವೈರಾಜಕಸ್ಯ | ಸಮಾನ್ಯ
 20 ರತಾರಾಜ್ಯಕನ್ಯಕಸ್ಯ | ಸುಪ್ರಸನ್ನೇತೋಗ್ಗಿರದ್ವಿಜಯಗ್ಗಸ್ಯ | ಸುಪ್ರ
 21 ತವರಾಧಿಪತೇವದ್ರಾಸಸ್ಯ | ಪ್ರತಾಪವತಚೇ
 22 ರೇಣೀಜಯಾಧಿಪಸ್ಯ | ಪ್ರವೀಣವೇದಗಜಸ್ಯ |
 23 ತವರಾಧಿಪಸ್ಯ | ಬವವರದ್ರಾಜವೇದಗಜಸ್ಯ
 24 ಕೃತವರಾಜವಸ್ಯ | ಪರವೀಣತನುಬಲಸ್ಯ
 25 ಕೃತವರಾಜವಸ್ಯ | ಕ್ರೀಡಾಭಿಮಾನ
 26 ಕವರಸ್ಯ | ಸುಪ್ರಸನ್ನೇತೋಗ್ಗನಸ್ಯ | ಸುಪ್ರ
 27 ತವರಾಧಿಪತೇವದ್ರಾಸಸ್ಯ | ಪ್ರವೀಣವೇದಗಜಸ್ಯ |

- 111 ಸುನೋನ್ಮುಸವಾಧಿಯಾಸಾಧಿಸುಂ || ವೃತ್ತ | ಎಲೆಜೋಲಕ್ಷಿತಪಾಳಸನ್ನವೆಜ್ಜಯಂನೀನಿವಿಕೋ
 ೯ | ನಿ
 112 ನ್ನನುಗೊಲವಾಧ್ಯಾತಿರುಪಾಧ್ಯಾಪ್ತವಳಯಂಗೊಣೊಡದಿ | ನಿನ್ನಮಣ್ಣಲಿಂ
 113 ಬುಗದನಿಬ್ಬವಿಗೊನಿವನಿನ್ನತ . . . ಗಂಗಮಣ್ಣಲಿಕಂದವೆನಿವಾಸದತ್ತವಿಜಯಂಗಯ್ದಂನೊಣಂಬಾ
 ನ್ನಕು ||

60

ಕಾಂತೀಶ್ವರ ವೇದಸಾಧನ ಬರಿಹೀತಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಕ್ರೀಡಬೆಕವಿಮಾ
- 2 ರುಗಬಲರ
- 3 ಚಟ್ಟಸುಣ
- 4 ಬ್ಬಾರಸುಲ

61 (25)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಅಡಿಗೆಯ ಮನೆಗೆ ಈಕಾನ್ಯ.

- 1 ಕ್ರೀಡಾತ್ ಥ . . .
- 2 ಸಿದ್ಧರ ಅರಿಯೊನಿವಿ
- 3 ವನಸಿವರಸದ್ಧ

62

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಅಡಿಗೆಯ ಮನೆಗೆ ಉತ್ತರ, 61 ಕ್ಕೆ ಪಕ್ಕ ಮೆ.

- 1 ಸ್ವಸ್ತಿಕ್ರೀಡಾಬಿಡ್ಡ . . .
- 2 ಸಿದ್ಧರಾಚರ ಸಿದ್ಧ . . .
- 3 ಗದಭಟಾರರಸಿದ್ಧ . . .
- 4 ಮಿಘಟಾರಾಚರಸಿದ್ಧರಪಟ್ಟರೇವಾ . . .
- 5 ಮಿಘಟಾರಾಚರವಾ . . .
- 6 ಸರಮನಿವ್ಯನೇವಾ . . .
- 7 ಪಮಮಮ್ನಿನಿವಿ

63 (39)

ನಕ್ಷೆಗೆ ಮದನೋಮಿ ಮೆಂಟಪದ ಕಂಭದಕ್ಕೆ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಕ್ರೀಡಾತ್ಯರಮಾಭೀವ್ಯಾಪ್ತವಾಚಾಭೀವಾ
- 2 ಬೇದಾತ್ಯರಮಾಭೀವ್ಯಾಪ್ತವಾಚಾಭೀವಾ
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಸ್ತು ವ್ಯನಿತ್ಯನಿರವಸ್ಥವಿದ್ಯಾಪಿಫವಪ್ರ
- 4 ಭಾವಪ್ರಪ್ತರುದ್ಯರಬಾಳವ್ಯನಿತ್ಯನಿರವಸ್ಥವಿದ್ಯಾಪಿಫವಪ್ರ
- 5 ಮಿಘಟಾರಾಚರವಾಚಾಭೀವಾ . . . | ಬೇದಾತ್ಯರಮಾಭೀವಾ
- 6 ಮತಪಯಪ್ರಯೋಗಿಲಿಲಾಸಭಾಕರಂ | ಚಾರ್ಯಾಕಾಖ್ಯಾ
- 7 ಗದಭಟಾರಾಚರವಾಚಾಭೀವಾ . . . | ಚಾರ್ಯಾಕಾಖ್ಯಾ

[illegible]

64 (40)

ಅದೇ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ.)

1 ಭದ್ರಂಭೂಯ್ಯಜ್ಜಿ ನೇರಿದ್ಯಾಣಾಂಶಾಸನಾಯಕಭೇನಾ

2 ಕೆನೇ | ಕುತಿತ್ತ್ಯಧ್ಯಾಸ್ತ ಸಂಭವಪ್ರಭೋನಭೋನಭಾ

- 45 ಬಗ್ಗು ತನುತ್ಯಂ | ಯಸ್ಯಾಭ್ಯಾಂ ದ್ವೈಷ್ಟ್ಯಧಾರಾ ನಿಶಿತರಗ
 46 ಸಾಗ್ರಿಷ್ಠ ಮೂರ್ತೃಫಲಿಖಂ ಬಾಹ್ಯಂ ಸದ್ವೈತ್ಯತಾಪಾಕೃತ್
 47 ಮತಿವರಸ್ಯಾಭರತಸ್ತನ್ನಿಜೇತುಂಗೋಲಾ ಚಾರ್ಯಸ್ಯ
 48 ಶಿಷ್ಯಸ್ಯ ಜಯತುಃಪನಿಭವ್ಯ ಸತ್ತ್ವತಪೋಮಃ || ತಚ್ಛಿಷ್ಯ
 49 ಸ್ಯ || ಅವಿದ್ಯಾಕಾಶ್ಯಾನ್ವಿತವತ್ಸನಸ್ಯ ಸ್ವರೂಪಿ ಕಾಶ್ಯಾಪಿ
 50 ಯಸ್ಯಾಭ್ಯಾಂ || ಕಾಮರಸೇವಾಪ್ರತಿಪಾದ್ಯತೇ ||
 51 ಯಾತು ಸೋಪಾಸನಸ್ಯ ಸ್ವರೂಪಃ || ತಚ್ಛಿಷ್ಯ ||
 52 ಭೂಮಿಪಾಪ್ಯಯತಿ ಪರಾ ತ್ರವಾರಾಂಘ್ರಿಸ್ಥಿರಾ
 53 ಪಾಂ ಮುಖಿಪಾಂ ಗೋನತವಿನೇಯಸ್ತತ್ಪದಮ್ಯೋಮ
 54 ಹಾನ್ ರಬ್ಧಾಂ ಭೂಮಿಪಾಪ್ಯಾಃ || ಪ್ರತಿತತ್ತ್ವಗ್ಗ
 55 ಸ ಕಾಂ ಪ್ರಭಾಚಂದ್ರಾಪ್ಯೋಮನಿರಾಪಮಾಡಿತ
 56 ಪರಶ್ಚೀಕುಂಜಾಕುಂಜಾನ್ಯಯಃ || ತಸ್ಯ ಶೀಕುಂಜ
 57 ಭೂಮಿಪಾಪ್ಯಸುಮಾನೇಶ್ವಿಷ್ಯೋವಿನೇಯಸ್ತತ್ಪದ
 58 ವ್ಯುತ್ಪತ್ತಿ ಕುಂಜಾಂ ಪ್ರದೇವಮನಿಪಸ್ಯದಾ ನೈವಿದ್ಯಾ
 59 ಭಿತ್ಯತ್ಯತ್ಯತ್ಯತ್ಯನಿವಗಾಢಸ್ಯ ಮನಿಪಾಕೋಲಾ
 60 ಪುರತಿತ್ವಾಕೃತ್ಯಾದ್ಯಾ ನಾನ್ವಯವರಗೋಚ
 61 ಧೃತಿಶ್ಚ ಲಿಪ್ಯಾಚ್ಚೇದ್ಯತಃ || ವಿವರವಿಂಬ
 62 ನವಬ್ರಹ್ಮಾಚ್ಚೇದ್ಯತಃ || ವಿವರವಿಂಬ
 63 ಉಪಾಧಿಪನಿಪಾಪ್ಯಾಃ || ವಿವರವಿಂಬ
 64 ನಿಮ್ನಾಕವಿಗಲ್ಪಾಃ || ವಿವರವಿಂಬ
 65 ಮವಿವಿಶ್ವಾಃ || ವಿವರವಿಂಬ
 66 ಕೋಡಕುಂಜಾಃ || ವಿವರವಿಂಬ
 67 ರಚಿತತಾಂ ರಚಿತತಾಂ || ವಿವರವಿಂಬ
 68 ರಚಿತತಾಂ ರಚಿತತಾಂ || ವಿವರವಿಂಬ
 69 ರಚಿತತಾಂ ರಚಿತತಾಂ || ವಿವರವಿಂಬ
 70 ರಚಿತತಾಂ ರಚಿತತಾಂ || ವಿವರವಿಂಬ
 71 ರಚಿತತಾಂ ರಚಿತತಾಂ || ವಿವರವಿಂಬ
 72 ರಚಿತತಾಂ ರಚಿತತಾಂ || ವಿವರವಿಂಬ

(ಅನುಪಮಂ.)

- 73 ಸುರಸ್ಯಾಧ್ಯಾನ್ವಿತವಾಢಸ್ಯ ಮನಿಪಾಕೋಲಾ
 74 ಮನಿಪಾಕೋಲಾಃ || ವಿವರವಿಂಬ
 75 ಮನಿಪಾಕೋಲಾಃ || ವಿವರವಿಂಬ
 76 ಮನಿಪಾಕೋಲಾಃ || ವಿವರವಿಂಬ
 77 ಮನಿಪಾಕೋಲಾಃ || ವಿವರವಿಂಬ
 78 ಮನಿಪಾಕೋಲಾಃ || ವಿವರವಿಂಬ
 79 ಮನಿಪಾಕೋಲಾಃ || ವಿವರವಿಂಬ
 80 ಮನಿಪಾಕೋಲಾಃ || ವಿವರವಿಂಬ

- 81 ವನಿಮುಕ್ತವೇವಮತಿವಸ್ತು ವ್ಯಾಪ್ತವೆಕಾನಿದಃ || ಅವ
82 ರಸಧರ್ಮರ || ಆವೇವವಿಕಿರಾತ್ರಯಪ್ರಸಾದೋ
83 ಕವಿವ್ಯಜ್ಞನಮುಚ್ಚೇವಿದ್ಯಾವಸ್ತುಭವಮಪ್ಪುಕೆಯ್ಯವಮಾ
84 ದಿಷ್ಟೋನಿಭೃತಪ್ರಮಂದೇವೇಂದ್ರಕೂಟವಮಾಕೂಟಿರ
85 ಸ್ಯಾದ್ಯಾದವಿದ್ಯಾಸ್ತು ನಿಂತ್ರೈವಿದ್ಯಾಭೃತಕೀರ್ತಿರಾಪ್ಯಮುನಿಪೋ
86 ಲುನಿಖ್ಯಾತಿಯಂತಾನ್ವದೋ || ಭೃತಕೀರ್ತಿರತ್ಯವಿಧ್ಯವ್ರತಿರಾಘವ
87 ಪಾನ್ಯವೀದ್ಯಮಂವಿಖ್ಯಾತಮತ್ಯಂತವಿನಿಗತಪ್ರತ್ಯಾಗತವಿವೇ
88 ಳುವಮಳಕೀರ್ತಿರಯಂಪ್ರಕಟಿಸಿದಂ || ಅವರಗ್ರಹರಂ ||
89 ದೋಪಾದ್ಧಿತಿಭೃತ ರಾಳಕುಳೇಶ್ವರ ವ್ಯಾಕಮೇಘಾನೇಮಿ
90 ವಮಾಸಾಮತವತ್ತಿವಾದಿಸುವವನ್ನಾತಂಗಳಕಣ್ವೀರವಃ || ಸ್ಯಾದ್ಯಾದಾಭಿ
91 ರತಸ್ತಮುಧ್ವತಸುಧಾಂಡೇಚಿಸ್ತಮಸ್ತುಸ್ತುತಸ್ತತ್ತ್ರಿಮಾನ್ಯವಿಭಾ
92 ಸತೇಕಸಕನನ್ನಿ ಖ್ಯಾತದೋಗ್ರೀವರಃ || ವೇತಾಳೇಮುಕುಳೇಕೃತಾಂಜ
93 ಕೃಪುಟಾಸುಸೇವತೇಯತ್ವದೇದೋಗ್ರೀವರಗ್ರಹಾರಕೋನಿವಸತಿಹ್ಯಾ
94 ರೇಚಯಸ್ಯಾನ್ವಿಕೇ ದೇನೇಕೇವತಿಸಂತತಮತತಾಘೋಲಕ್ಷೀಯೈರ್
95 ರಕ್ತೀಪ್ರಿಯದೋದೇವೇಭೃತದೇವಚಂದ್ರಮುನಿಪೋಭಟ್ಟಾರಕಾ
96 ಘಂಗಣೀ || ಅವರಸಧರ್ಮ್ಯವ್ಯಾಕಘನನ್ನಿತ್ಯವಿದ್ಯದೇವರವಿದ್ಯಾ
97 ಚಕ್ರವರ್ತಿರಕ್ತೀಮದ್ಧೇವಕೀರ್ತಿರಾಂಡಿತದೇವರವಿದ್ಯಾಕೇರೂಘಚಂ
98 ದ್ರತ್ಯವಿದ್ಯದೇವರಂಗಳವಿಮುಕ್ತವಾದಿಚತುಮ್ಯಾಖರಾಮಾಚಂ
99 ದ್ರತ್ಯವಿದ್ಯದೇವರಂ ವಾದಿವರ್ತಾಕುಲೇವರವಕಳಂಕತ್ಯವಿದ್ಯ
100 ದೇವರಂವಜವರಮೇದ್ಯರಸಗುಣ್ಯಗಳಮಾಣಿಕ್ಯಧಾಡಾರಿಮಜಿ
101 ದಾನವಂಚನಾಯಕರಂಕ್ತೀಮನ್ಯಪ್ರಧಾನಂಸವ್ಯಾಧಿಕಾರಿಮಿ
102 ಯದಂಚನಾಯಕಂ ಭೃತಮಯ್ಯಂಗಳಂ ಕೀರ್ತನಾರವಗ್ಗಡೆಖೋ
103 ಚಮಯ್ಯಂಗಳಂಜಗದೇಕದಾನಿವಗ್ಗಡೆಕೋದಯ್ಯನು || ಆಕಳಂಕುಪ್ತ
104 ವಾಜಮಳತಿಳಕಕ್ತೀಯಜ್ಞರಾಜಾನಿಜಾಂಬಿಕೋಕಾಂಬಿಕೋಕವಂ
105 ದಿತಸುಕೀಲಾಚಾರದ್ರವಂದಿವಿರಕದಂಬಸ್ತುತಮಾದಪದ್ವಸರಾಹಂ
106 ನಾಧಂಯಮಜ್ಞೋತೀಶಂಕುಕೂಡಾಮೇಕುರಂಸಿಂಗನನಲೇನೋ
107 ಪುಷ್ಪನೋಮುಳಪಂ || ತ್ರೀಮನ್ಯಪ್ರಾಪ್ತಧಾನಂಸವ್ಯಾಧಿಕಾರಿಮಿ
108 ಡಾರಿಅಭಿನವಗಂಗಳದನಾಯಕ ಕೀರ್ತುಳರಾಜಾತಮ್ಯಗುರುಗಳಪ್ಪ
109 ಕೀರ್ತೋತಕುಂದಾನ್ವಯದಕ್ತೀಮೇಲಸಘದೇವತೀಯಗಣದಪುಸ್ತಕ
110 ಚದಕ್ತೀಕೂರಾಪುರದಕ್ತೀಮೇಲಸಘದೇವತೀಯಗಣದಪುಸ್ತಕ
111 ದ್ವದಕ್ತೀಮತ್ಯೇಲ್ಲಗಣೇವಪ್ರತಾಪಪುರಂಪುಸ್ತಕರಂವಮಡಿಪಿ
112 ಜನನಾಧಪುರದಲಕುಲದಾನಾಲ್ಯಯಂವಮಡಿಪಿತ್ರೀಮನ್ಯಪ್ರಾಪ್ತ
113 ಳಂಜಾಯ್ಕದ್ವೀವಕೀರ್ತಿರಾಂಡಿತದೇವಗ್ಗವದೋಜ್ಞವಿನಯವಾಗಿನಿವಿಯಂಮಾ
114 ಡಿಸಿದಲವರಕೀರ್ತುಲ್ಲಗಣದಿವಮಧವತ್ತಿಭುವನದೇವಮ್ಯಾದಾನಪೂಜಾ
115 ಭವೇಕಮಾಡಿಪ್ರತಿಷ್ಠೆಯಂವಮಡಿಪಿಮಂಗಳಮತಾ ಕೀರ್ತಿರೇ

65 (41)

ಅದೇ ಮಂಟಪದಲ್ಲಿಯ ಶಾಸನದ ಕಲ್ಲು.

- 1 ತ್ರೀಮನ್ಯಾಧ್ಯಾಪ್ಯವಮುರಾಂಕಿತಮಮಳಮಹೀದೇಂದ್ರಚಕ್ರೇಶ್ವರೇಚ್ಛೇನೀ
- 2 ಯಂಶಾಸನವಿಶ್ವತಮಬಿಳಿತದೋಷದೋರಂಗಳಿರಂ
- 3 ಜೇದ್ರಾತ್ಯಾಧ್ಯಾಪ್ಯವನಿವಮತಗಣ್ಯವ್ಯಾಧ್ಯಾನೀಕಪ್ರದೇಶ್ಯ

[illegible]

[illegible]

(ಪಕ್ಷಿಣವುಖ.)

[illegible]

70 ದಾನ್ತ ಚಕ್ರವರ್ತಿ ಗಣಪ್ತ ಪರಮಃ || ಸಾಂತ್ಯಪ್ರವಾದಮಃಖಾ
71 ಬ್ರಹ್ಮಕುರಾಜ್ಜಿವ್ರಚೂಡಮಣಿಶ್ರೀವಾಗವದಾರ್ಥ
72 ವರ್ತನಸಂಧಾರೋಚಿಸ್ಸಮುದ್ರಸತೀಯಕೃತ್ಯಯಗಾರವ
73 ತ್ರಯಲಸದ್ವಿವತ್ಯಯಸಂಕಪ್ತನೀಚೂನ್ಯಯಕೀರ್ತಿರದೇವಮು
74 ನಿವಸ್ತುಧಾನ್ವಿಕಾಗ್ರಸುಃ || ಮೂಕೀಕೃತನಮಮನಿವಶ್ರೀನ
75 ಯಕೀರ್ತಿವತ್ಪ್ರೀತರಸ್ತುಸಧಮ್ನಃ || ಗುಣವತ್ಪದೇವತನಮೋ
76 ರಾಧಾಂತಮೋಧಿವಾರೋಧಮಿಧಾತಿ || ಪಾರಶ್ವೀರವರಾ
77 ಟ್ಟಪಾಸಪರ್ವತುಂವೇದಮಂವಾಕಿನಿಕಪ್ತಗಣಪ್ತಕೃತ್ಯಯ
78 ದ್ವರಯೋಧಾಂತಶ್ರೀಕೋಕೋದರಃ || ಉಚ್ಚವೇಷ್ಠರೂಪೋಧೋ
79 ಧರವಮಿಬ್ಯಾತೋಽಬಧೂನಪತ್ನೀತಾಸಪ್ರೀತಮನ್ಯಯಕೀರ್ತಿ
80 ದೇವಮನಿವಸ್ತುಧಾನ್ವಚಕ್ರೇಶ್ವರಃ || ಶಾಕೀರಂಧ್ರನವದ್ವಯಂ
81 ಪ್ರಮನಿವಮನ್ಯುಚ್ಯಾತಗಂವತ್ಪರೇಶ್ವರಾಂತಧಮೀಶ
82 ತುರ್ಧಗವನವಾರುತನೂಯ್ಯಾತಪ್ರೇಮೋವ್ಯಾಪ್ತಪ್ರೇಮ
83 ರೇಶತೀರ್ಥಸೂತೀಸ್ಸಗ್ಗಣವಾಗಮಾನ್ಯವಾನ್ವಿಬ್ಯಾತೋನ
84 ಯಕೀರ್ತಿರದೇವಮನಿವಾರಾಧಾಂತವತ್ಕರಾಧಿಃ || ಶ್ರೀಮ
85 ಜೈನಮಯೋಽಪಿವರ್ತನವಿಧುಸ್ಸಾಂತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಸಪ್ತ

(ಸಚಿ ಮಮುಖಿ.)

[illegible]

- 100 ಪಾರಾತ್ಯರ್ಥ್ಯಕರತಾಃ ಸ್ಯಾತ್ ಶ್ರೀನಯಕೀರ್ತಿರದೇವಮುನಿಪತ್ನೀ
 101 ಪಾರದಪದ್ಮಪ್ರಿಯೋಘಾತ್ಯಸ್ಯಾಂಭವಿಭಾಸುಕೀರ್ತಿರಮುನಿಪ
 102 ಸ್ವದ್ಧಾನ್ವಚಕ್ರಾರ್ಥಿಃ || ಉರಗೇಂದ್ರಪ್ರತಿರನಿರಾಕರವಜ್ರಗಾಂ
 103 ಶ್ರೀಸಿಂಹತ್ಯಗಂಗಾಹವಾಸ್ಯರಾವತೇಭ್ಯಃ ಟಕಪ್ರಪ
 104 ಭರುಭುಭ್ರಾನೀಯಾರಹಾರಾಮೇರಾಜ್ಯೇತಮೇಕೇಶುಪ
 105 ಹಳಧರ ವಾಕ್ಯಂಬವಸೇನೈಕುನೈತು ರಚೇಚತೀರ್ತಿರಕಾನ್ತಂಧರ
 106 ಯೋಳಸವನೀಭಾಸುಕೀರ್ತಿರವತೀಂದ್ರಾ || ತತ್ಸಧಮ್ನುರ್ || ಸಮಂ
 107 ತ್ವಾಕೃತೀಗೋಭಿತಾವಿಳಕಳಾಪೂರ್ವಸ್ಮವಧ್ಯೇನಕೇಶವ್ಯದ್ವಿ
 108 ರ್ವಯೋಗೀಪ್ರತ್ಯವಿಕವಶ್ರೀಯಾಳಚೇಂದ್ರೋಮು
 109 ನಿವಕ್ರೋಗೇನಕಳೇನಕಾಮಸುಪ್ತದಾಚೇಂದ್ರೋಮು
 110 ದ್ವಿಪಾರೋಕೇಸ್ಮಿನ್ನಪವಿನ್ಯತೇಕಧಮನಾತೇವಾಭುಳೇಶ್ವ
 111 ನಾ || ಉಚ್ಚಂಚಮದನವದಗಜನಿಶ್ಚೀರದನಪಟುತರಪ್ರತಾಪ
 112 ವ್ಯಗೇಂದ್ರಾಭವ್ಯಕಮುದೋಫವಿಕಸಪಚಂದ್ರೋಭಾ
 113 ವಿಭಾತಿಯಾಳಚೇಂದ್ರಮುನೀಂದ್ರಾ || ತಾರಾಪ್ರತಿರಪೂ
 114 ರಸ್ಯಟಕಸುರಸುತಾರಾಪರೇಂದ್ರಕುಂದ್ಯೇತೋದ್ಯುತಿ
 115 ತ್ರಿಫಲಕ್ಷಿಪ್ರಸರಧವಳತಾಲೇಷದಿಕ್ಷಕ್ರವಾಳಃ ಶ್ರೀಮತ್ಪಿ
 116 ದ್ಧಾನ್ವಚಕ್ರೇಶ್ವರಸುತನಯಕೀರ್ತಿರಖತೀಶಾಂಭುಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

- 126 ಶ್ರೀನಯನೈಟ್ಯುರಕೇಶೋದಗತಿವಿಜಯತೇಮೇಳೇಶ್ವರ
 127 ಬ್ರತೀಂದ್ರಾ || ಗಾಂಭೀರ್ಯೈರಮಕರಾಕರೋದಿತರಣೀ
 128 ಕಳ್ಯಮುಮಸ್ತೇಜಸಪೂಜ್ಯೇಂದ್ರಮೇಣೀಕಳಾಸ್ವಪಿ
 129 ಕಶಿಪ್ರೈರ್ಯೈಃ ಪ್ರಸಮ್ಪ್ರದೇಸಸಪ್ತೈರ್ದ್ವಿವಿವಿವಾಣ್ಣಾಃ
 130 ಮ್ನುರ್ವಯೋಗೇಶ್ವೇತಮನೋರಂಜನೋಘಾತ್ಯಸ್ಯಾಂಭವಿವಾಳೇ
 131 ನಂದಿಮುನಿಪೋಭಟಾರಕಾಗ್ರೇನರಃ || ವಸುಪೂರ್ವಸಮಸ್ತುರಃ
 132 ಕ್ಷೇತಿಚಕ್ರೇವಿರಾಜತೇಚಂಚತು ವಳಯನಸ್ತಪ್ರಭಾಚಂದ್ರೋ
 133 ಮುನೀಶ್ವರಃ || ತತ್ಸಧಮ್ನುರ್ || ಉಚ್ಚಂಚಗ್ರಹಕೋಟಿಯೋನಿಯು
 134 ಮಿತಾಸ್ತಪ್ತನೈಯೇನಕ್ಷಿತೇಯದ್ವಾಗ್ನಾತ್ಸುಧಾರನೋಬಿಳ
 135 ವಿವಪ್ಪುಚ್ಚೇವಕಶ್ಯೋಭತೇಯೇತ್ತಂತೋದ್ಭವಿಧೀನಮಸ್ತುಜನ
 136 ತಾರೋಗ್ಯಾಯಸಂವತ್ಸರತೇನೋಯೇಂಬಂಭತಿಪದ್ಮನಾರಿಮುನಿ
 137 ನಾಥೋಮಂತ್ರವಾರಿಶ್ವರಃ || ತತ್ಸಧಮ್ನುರ್ || ಚೇಚಚ್ಚಂದ್ರಮರಿಣಿ
 138 ಶಾರವಧೇನಕ್ಷೀರಾಭಿ ತಾರಾಚೇಂದ್ರೋದ್ಯುತಿರ್ತಿವಿಕಾಸಪಾಂಡುರತ
 139 ರಬ್ರಹ್ಮಾಂಚಭಾಂಡೋದರಃ ವಾಕ್ಯಾನ್ಮಾಕುನಸ್ತನದ್ಯಯತ
 140 ಟವಾರೋಗೇಭೀವಸಿ ರಂಜನೋಯೇಂಬಂಚನಮೀಶಂಪ್ರಮುನಿಪೋ
 141 ವಿಭಾಜತೇಭೂತಳಿ || ಭೂದಾರಾಧಿಕ್ಷತಃ ಸಮಸ್ತಸ
 142 ಚವಾರೀರೋದಗದ್ವಿಪ್ರತಶ್ರೀಪ್ರೇಶೋನಯಕೀರ್ತಿರದೇವಮು
 143 ನಿಪಾರಾಂಭೋದಯುಗಪ್ರಿಯಃ | ಕೀರ್ತಿಶ್ರೀನಿವಯಃ
 144 ರಾತ್ಯೋಚರೋನಿತ್ಯಂವಿಭಾತಿಕ್ಷೇತೋನೋಯೇಂಬ್ರಹ್ಮನಧಮ್ನುರ್
 145 ಜ್ವಾಲಕರಸಮ್ಯಕ್ಸುರತಾಃ ಕರಃ || ಶ್ರೀಮತ್ಪ್ರಗೀಕನಾಧಿಪಸ್ವ
 146 ಚವನಾಥೋದೇಶ್ಯವಿವ್ಯುಧೀಶ ತುರ್ವ್ಯಾಣ್ಣಾಃ ಪುಷ್ಪಾನ್ವದಾನಕರ
 147 ಶೋತಸ್ಪೀತೇಶೋಭತೇ | ಶ್ರೀನೀರೋಜಪದ್ಮವ್ಯವಿವ್ಯುಳಮು

- 149 ನಾಸ್ತುಹಿತೈಷ್ಯವಿದ್ಯಾಭಿಮಾನಾನ್ವಿತೈಃ ಸಂಧಿಶಿಲಾಂಕವಿಶದ
150 ಪೋದ್ವೈದ್ಯಕೃತಿಃ || ಆರಾಧ್ಯೋಜೀವಪೋಗುರು
151 ಕ್ವ ನಮುಕೀತ್ರಿಹ್ಯಾತಮೋಗೀಗ್ರಹರೋಜೋಗಾಂಬಾಜನನೀತುಯ
152 ಸ್ವಜನಕೃತಿಬಿಮ್ಬದೇಶೀವಿಘ್ನಃ ಶ್ರೀಮತ್ಪಾ ಮಲತಾಸು
153 ತಾಪುರವತಿಶ್ರೀಮಲ್ಲಿಸಾಧನಸ್ತತೋಭಾತ್ಯಸ್ಯಾಂಭವಿನಾಗ
154 ವೇದವಚಸತ್ಯಚಾರಾಬಿಕಾವಿವೇಚಃ || ಸುರಗಜಪರದಿಂದುಪಸ್ತು
155 ವತ್ತಿತ್ರಿಕುರುಭೀಭವವಿಖಿ ದಿಗನ್ತೋಮಾಗ್ಯಭೂತಿತ್ವಾನ್ತಃ ಬಿಛನಿ
156 ಧಿನಮುಕೀತ್ರಿಹ್ಯಾತಮೋಗೀಗ್ರಹವರಾದಾಂಬುಜಯುಗೈಕೃತ
157 ಸವೇದೋಭತನಾಗದೇವಃ || ಹ್ಯಾತಶ್ರೀನಯುಕೀತ್ರಿಕದವಮು
158 ನಿನಾಥಾಶಾಂವಮಃ ಪೋಷಿಸತ್ತ್ರಿಕೇನಾಂಪರಮಾಪರೋಕ್ಷವಿನ
159 ಯುಕ್ತತ್ವಂನಿವಿಭ್ಯಾಭಯಾಭಕ್ತ್ಯಾಕಾರಯದಾರಣಂಕವಿನಕೃ
160 ತ್ವಾಶ್ಚರಣಸಾಧಿಯನಾಶ್ರೀನಾಗಸ್ವಪಿತೃತ್ವಮೋನಿ
161 ಜಯಶ್ರೀರಃಪುನಿಗ್ಧಂಕಃ ||

67 (54) -

ಪಾರ್ಶ್ವನಾಥಬಸ್ತಿಯೊಳಗಣ ಕಂಛ.

(ಉತ್ಕರ ಮುಖ.)

- [illegible]

- 21 ಮನ್ನ ಭದ್ರಾಸ್ಥಿತವತಿತವಸದಸಿಧೋದಕಾಸಾಸ್ಥಿವಾಂ || ಯೋಸಿಂಧಾತಿಮಲ
 22 ದ್ವಿಪದ್ಯ ಲಲಿತಾಂಸ್ತಂಭಾವಲಿಖ್ಯಾನ್ದಧ್ಯಾನಾಸಿಂಹರ್ದರ್ಶನೋದಕವಶಸ್ಥಿ
 23 ಸ್ಯಪ್ರಸಾದಿಕೃತಃ | ಭಾತ್ರಸ್ಯಾಪಿಸಂಪನ್ನಮುನಿನಾನ್ಯೋಚಿತಕಥಂವಾಃ
 24 ಬಾಸ್ತಂಭೋದಾಧ್ಯರವಗವನ್ನಿಧ್ಯಾನಭಕ್ತಿನಾಸಿಖ್ಯೋಘನಃ || ವಕ್ರಗ್ರೀವ
 25 ಮಹಾಮುನೇರ್ಧೃಕರತ್ನಗ್ರೋದ್ಭವೋದ್ರೋದೋಧಾಜಾತಂಸ್ತೋತುಮ್ಯಂವಚೋಬಲ
 26 ಮಸಾಕೇಧಸ್ತವಾಗ್ನಿಬ್ರಹ್ಮಂ | ದೋಸಾರಾಸನದೇವತಾಬಹುಮತೋಹ್ರೀವಕ್ರವಾದಿ
 27 ಗ್ರಹಗ್ರೀವೋಸ್ತನ್ನಧರಬ್ರವಾಚ್ಯಮವದದ್ಯಾಸಾರಸಮಸೇನದಃ || ನವಸ್ತೋ
 28 ತ್ರಂತಪ್ರಸವತಿಹವೀಂದ್ರೋಕಧಮುಖಪ್ರಣಾಮಂವಜ್ರಾಪೌರಚಯತಃ
 29 ರನ್ನಂಧಿನಮುನೌ ನವಸ್ತೋತ್ರಯೇನವ್ಯರಚಸಕಳಾರ್ಪತ್ವಂವಚನಪ್ರವಚಾ
 30 ನ್ನಭಾರ್ಪವ್ರವಣವರಸನ್ನಭೃಸುಧಗಂ || ಮಹವಗಸಪಾತ್ರಕೇನಗುರೋಚರಂ
 31 ಭವತಿಯಸ್ಯಭಕ್ತ್ಯಾಸಿತೆ | ಪದ್ಮಾ ವತೀನಹಾದಯತ್ರಿಲಕ್ಷಣಕದತ್ತಗಂಕತ್ವಂ || ಸು
 32 ವತಿದೇವಮುಂಸ್ತುತಯ್ತೇನವಸ್ತುನುತಿಪದ್ಯಕವದ್ವತಯಕೃತಂ | ಪರಿಹೃ
 33 ತಾಪಧತತ್ವಮಾತ್ಮೀನಾಂ ಸುಮತಿಕ್ರೋಟಿವಿವತ್ತಿಭವಾತ್ಮೀಹೃತ್ || ಉದೇತ್ಯಸಂಮೃಗ್ಧಿತಿ
 34 ದಕ್ಷಿಣಾಂಕುಮಸಿರಸೇಶೋಮುನಿರಸ್ತವಪತ್ ತತ್ತ್ವಮತಿಶ್ರೂಜಗದೇಕಭಾನ್ಯೋ
 35 ಸ್ತದ್ವತ್ಯಸಾತಸ್ಯತಥಾಪ್ರಕಾಶಃ || ಧನ್ಯಾತ್ಮಕಾಮಸರಿವೃತ್ತಿಚಾರಂಚಿನ್ನತಿ
 36 ನ್ತಾಮುನೀಪ್ರತಿನಿಕೇತಮಕಾರಯೇನ ಸಸ್ತಿಯತೇನರಸಸಾಖ್ಯುಜಾಸು
 37 ಜಾತಾಂತಾಮುನಿಮ್ನುನಿವೃದ್ಧಾನಕಧಜ್ಞಾನೇನ || ಜೋಮುನೀಕವೀನಾಂಚೋ
 38 ಣಮುನಿನಾಮುನೀವ್ಯಕಾವ್ಯಕವೀಶ್ರೀಪದ್ಧೇದೇವದಹಿಕ್ಯತಪ್ಪಣೀಕೀರ್ತಿ
 39 ಮಹತ್ವಂ || ಜೋಸ್ತೀ || ಯದಿವಮುಪದ್ಧೇಕೀತೋದಗ್ಧಿನಾ || ಜಹೋಕಣ್ಯಾಂಜುಗ್ರೀ
 40 ಣಬಿಭಾಸವಮೇಶ್ವರಃ ಶ್ರೀಪದ್ಧೇದೇವಸಂಧತ್ಯೇಜಹ್ಯಾಗ್ರೀನಸರಸ್ವತೀಂ || ಪುಷ್ಪಾ
 41 ಸ್ತಸ್ಯಜಯೋಗೇಸ್ಯಜರಣಮುಖ್ಯಾಭ್ಯುಚ್ಚಿಖಾಭಟ್ಟನಮಪದ್ಯಾಮಸ್ತಮಹೇಶ್ವ
 42 ರಸ್ತದಿವಪ್ರಪುತ್ರೇತುಳಾಮಿಶ್ವರಃಪಸ್ಯಬಿಜ್ಜಕಳಾವತೋದ್ಭವೀವಸ್ತುಕ್ವಾ
 43 ಲಮಾಲಿಸಿಲತಿಕ್ರಿಸ್ತಸ್ತರೋಮಹೇಶ್ವರಾಹಸ್ತತ್ಯಸ್ಯ ಕೈಸ್ಯಾನ್ಮನೀ ||
 44 ಯಸ್ತಸ್ತತಿಮೃತಾವಾಧಾನಿಜಿಗಾಯಾನ್ಯಾನಾರಾಮಿತಾಕಿಖತ್ವರತ್ನೇಷ್ಟಿತಸ್ತೋಚ್ಯೋ
 45 ಮಹೇಶ್ವರಮುನೀಶ್ವರಃ || ತಾರಾಯೇನನಿವೃತ್ತಿತ್ಯಾಭಟಕುಟೀಗೋಧಾವಾರಾಸಮಂ
 46 ಬೌದ್ಧಯ್ಯೋಧೃತವಿಶೇಷಿತಕುಬ್ಧಗ್ನೇನಾತ್ಮಸೇವಾಂಜಲಿಪ್ರಾಯಶ್ಚಿತ್ತವಿವಾಂಘ್ರಿ
 47 ವಾರಿಜರಹಸ್ತಾನಂಚಯಸ್ಯಾಚರತೋದೋಕಾಂಸುಗತಸ್ತಕಸ್ತವಿಶಯೋದೇವಾ
 48 ಕಲಂಕಕೃತಿ || ಜೋಸ್ತೀ || ಯಸ್ಯೇದಮಾತ್ಮನೋನನೈಸಾಮಾನ್ಯನಿರವದ್ಯವಿದ್ಯಾವಿಘ
 49 ಫೋಪವನ್ನೇನವಾಚ್ಯೋತೇ || ರಾಜಸಾದನಪುಂಗವಸ್ತುಖಪದ್ಯೇತಾತಪತ್ರಾನ್ತ
 50 ಪಾಕಿಸ್ತತ್ಯತ್ಯವೃಣಾಣೀವಿವಯಿನಸ್ತಾಗ್ನೋನ್ನತಾದುರ್ಜ್ಜಾಃ ತದ್ವತ್ಸನ್ನಿಬು
 51 ಧಾನಸನ್ನಿವಕವಯೋವಾದೀರೂಪಾಗ್ನಿನ್ಯೋನಾನಾರಾಸ್ತವಿಚಾರಚಾತುರಧಿಯಃ
 52 ಕಾಲೇಕಲಾಮದ್ವಿಧಾಃ || ನವೋಮೃದ್ವಿವೇಣಮಲಧಾರಿದೇವಾಯ ||

(ಪೂರ್ವ ಮುಖ)

- 53 ರಾಜಸವ್ಯಾಂಧಪ್ಪವಿವರನಟಿಸ್ತಯೋಧಾತ್ರಪ್ರಸಿದ್ಧ
 54 ಸ್ತದ್ವತ್ಯುತ್ಕೋಪಪುಸ್ತಾ ಮುಳುವಿವಿಳಮದೋತ್ಪಾಟನದಕ್ಷಿಣಾಂ
 55 ನೋಚೇದೋದೇವತೇತವಸದಸಿಧೋದಕಾಸಾಸ್ಥಿವಾಂಸ್ತೋತುಮ್ಯಂವಚೋಬಲ
 56 ಸ್ಯಾಸ್ತೀಕೈಸ್ತವತಮವಿದಿತಾಶೇಷಕಾಸ್ತೋತುಮ್ಯಾತ್ || ನಾಹಂಕಾರ
 57 ವಕೀಕೃತೇನಮನಸಾನದ್ಯೋಮಿಣಾಕೇವಲಾಪ್ಯರಾತ್ಮ್ಯೇಪ್ರತಿಪದ್ಯನೃತಿವನಿಕಾ
 58 ರೂಪುಬಿಧಾ ಮಯಾ ರಾಜ್ಞಾತ್ರಿಮುಕೀತವಸ್ತುಸದಸಿ ಪೂಜೋ

- 50 ವಿವರಗತ್ತ ನೋಯಿವೊ ಕೌಸಕಲರ್ಗವಿಚಿತ್ಯ ಸುಗತದಂದೇನವಿನ್ನೊ
 51 ಟಕ : || ಶ್ರೀಪ್ರಸನ್ನನೇಮುನಿರೇವದಮಮ್ಹಿಹಿನ್ನೋ ದೇವಸ್ಸಯಸ್ಸುಸ
 52 ಮಂಛತ್ಯಪಮಾಗಪಮ್ಹಿ ಶ್ರೀಪ್ರಸನ್ನಮಸ್ತುಭವನನ್ನ ನಮದ್ವಮೇವಪ್ಪ
 53 ವ್ಯಮಮಿತ್ರಬಿಹಯಸ್ಸುಸಪಸ್ತಧಾಮಾ || ವಿಮಳಚಂದ್ರಮು
 54 ನಿಂದ್ರಗುರೋಗ್ಗುಗುಮಪ್ಪಮಿತಾವಿಳವಾದಿಮದಂಪದಾ | ಯದಿಯುಧಾ
 55 ವದವೈದ್ಯತವಣ್ಣಿತ್ತನ್ನ ನುತವಾನ್ವವಿದ್ಯತವಾಗ್ನಿಭೂತಿ || ಚೋಣ್ಣಿ ||
 56 ತಥಾಹಿ | ಯಸ್ಯಾಯದಾಬಾಹವದವದಿಪ್ಪ ರಯೋಕವತಾಲಂ
 57 ಬನೋಣ್ಣಿ || ಪತ್ರಾಶತ್ಪ್ರಭಮಂಕರಗೀರಂಧವನವ್ವಾರೇನದಾಸಂಚರನ್ನಾ ನಾರಾ
 58 ಜಕಂನೈಬ್ರಂಧತೂಗವ್ರಾಂಕುಲಿಣಾಪಿತಂ | ಲೈವಾಗವಾಹವತಾ
 59 ಸ್ತುಧಾಗತಸುತಾರ್ಗ ಕಾಪಾಲಿಕಾರ್ಗಕಾಪಿಬಾನ್ಮು ಲೈಯೈದ್ರತಚೇತಸಾವಿಮ
 60 ಳಚಂದ್ರಾರಾಹದೇವಾರಾಹ || ದುರತಗ್ರಹಗ್ರಹಾಪ್ಪಯಂಯದಿಪ್ಪೇ
 61 ಭೂನಿವರೇಂದ್ರವನ್ನಿ ತಂನಮತೇನುಭವ್ಯದಹಿನೋಭವತಕ್ರೀಮು
 62 ನಿವಿಂಪ್ರನನ್ನನಂ || ಭಲಿವಾದಿಭಟುಂಕೋಟಿಕೋವಿವೇಳೋವಿದಾಂಪ್ರವಾಹ | ವರವಾ
 63 ರಿವೇಶ್ವರೇವೋದೇವದನನಂರಯ : || ಚೋಣ್ಣಿ || ಯೇನಯ ಚಾತ್ಮನಾ
 64 ಮಧೇಯನ್ನಿಕ್ತಿಂಕುನ್ಮಾನಾವಪ್ಪತ್ಯವಸ್ತಂಕೃತ್ಯ ರಾಹಂಪ್ರತಿ ||
 65 ಗೃಹಿತವಜ್ಜಾಹಿತಾರವಸನ್ನಿತ್ಯವಸ್ತರಿನ ಸ್ತೇವವಾದಿನಸ್ಸುತಿ |
 66 ತೇಷಾಂಹಿಮಜ್ಜಾವರವಾದಿನಸ್ಸನ್ನಾ ವಮಾನ್ಮಾ ಮವದನ್ನಿ ಸಸ್ತ : || ಆ
 67 ಲಾಯ್ಯವಪ್ಪೋದೇವತಿಯೋದೇವೋರಾದಾನ್ತ ಕರ್ತೃಧ್ವಯತಾಂ
 68 ಸಮಾಧಿಧ್ವಯಸ್ಸುಗ್ಗಯಾನೋತ್ಪಮೇಷ್ವಿಕಾಂವೋತ್ಪನ್ನಗ್ಗುತಃ
 69 ಕಾಯಮುಮತ್ಸನಪ್ಪ || ಬ್ರವಾಕೃತತ್ಯಣೋನಂಸಂಯಮಂ
 70 ಜ್ಞಾತುಕಾಮೈರಯನವಿಹಿತವೇಲಾ ಸಂಪ್ರಲಬ್ಧವಧಾನಃ ಕು
 71 ತಿಮರಭಸವತ್ಯೋನ್ಮಲ್ಮವಿಚೇತಕ್ರೇಕಿಲಮ್ಹದುವರಿ
 72 ವೃತ್ಯಾದೃಶತತಿಟವರ್ತಾ || ವಿಶ್ವಂಯಶ್ಚ ತವಿನ್ಮನಾ ವರಾರುಭೇ
 73 ಭಾವಂಕುರಾಗ್ರಿಯದಾಮುಧೈಮಾತಿವಹಿಯಸಂಪ್ರವಚ
 74 ಸಾಖದಂಗಳಗಾಧಿಪ್ಪರೈ ಕಿನ್ನೋಪ್ರತ್ಯನುಕವಯಾಕೃತಮತೀನೈ
 75 ದಂಯುಗೀನಾರಗನುಗ್ಗಂವಾಬಾಲ್ಯಕತಚಂದ್ರಕೀರ್ತಿಗಣಿಸಂಚಂದ್ರಾಭಕೀರ್ತಿಗಂಠು
 76 ಧಾ : || ಸದಮ್ಹಿ ಕಮ್ಹಿ ಪುಕ್ತತಿಂಪ್ರಣಾಮವ್ಯವ್ಯೋಗ್ರಕಮ್ಹಿ ಪುಕ್ತತಿ
 77 ಪ್ರವೋಕ್ಷೇ : || ತನ್ಮಾಮ್ಹಿ ಕಮ್ಹಿ ಪುಕ್ತತಿವ್ಯ ಮಾವೋಭಟ್ಟಾರಕಂಪ್ಯವ್ಯಕ್ತ
 78 ತಾನ್ಮಪರಂ || ಅಬಿಷ್ವವಾಗ್ನೈಸ್ತಸಮಸ್ತ ವಿವ್ಯನ್ಮೈವಿವ್ಯಕಟ್ಟಿಪ್ಪಮು
 79 ಮನ್ಮನಾನಃ ಶ್ರೀಪಾಲದೇವಪ್ರತಿಪಾಲನೀಯಸ್ತತಾಂಯುತ
 80 ಸ್ತತ್ಯವಿನೇಚನೀಧೇ || ತೀರ್ಥಾಶ್ರೀವಂತಿಗಾರೋಗುರೂಬಾಚಕ್ರಂಚತಾ
 81 ರಸುಂಜ್ಞೋತಿಹಿತತಮವ್ವಯಾಪ್ರವಿತತೀಪಾತಂಪ್ರ
 82 ಭೂತಾಕಯಃ ಯಸ್ಮಾ ದ್ವೈವಿವಾದ್ಯಧಿವಾಪನಗೋಶ್ರೀವರ್ಧಮಾ
 83 ನೋಷ್ಣನ ಭತ್ಯೋತ್ಪತ್ತಿ ಲೌತಳಾಧಿಪತಿಶಕ್ತಿಂ ಗಾರಕಾ
 84 ರಾಗಭೂತಾ | ಯಾತ್ರಾಧಿಯೋಕ್ತ ರಿಫಾಫಿಫ್ಫಾಫಿಧಾಮಗೋ
 85 ಮನಾಮ್ಹಾಣಿ ಪ್ಪತ್ಯಾಸುಜಫವತ್ಯುಪಭೂತಿಭೂಮಿವಿದ್ಯಾ
 86 ಧನಂಜಯವದಂವಿವದಧಾನ್ಮೋಪಪ್ಪಾಣವಮಮಯಾ
 87 ಮುನಿಹೇಮಸನಃ || ಚೋಣ್ಣಿ || ಯಸ್ಯಾಯಮವದಿನತಿ
 88 ಪಂದರಿಗ್ರಹವಹಿನಿಪಾತಭೇದಿಸ್ಥದಗ್ಗವ್ಯವಸ್ತು

- 101 ತಾರೂಢಪ್ರತಿವಾದಿಲೋಕಪ್ರತಿಜ್ಞಾಢೋಕಃ || ತಕ್ಕರ್ವ್ಯಾಕಂಠಃ
 102 ಕೃತಶ್ರಮತಯೂರ್ಧವತದಪ್ರೃಢತೋಮಧ್ಯಸ್ಥೋಮ
 103 ನಿಷಿದ್ಧಪ್ರತಿಭೃತಾಮಗ್ರೇವಯಾಸ್ವರ್ಧಯಾ ಯಃಕಶ್ಚಿತಃಪ್ರತಿ
 104 ವಕ್ತೃತಸ್ಯವಿವರೋಮಾಗ್ನೇಯಾಘಂಕರಂಕುರ್ವ್ಯವ್ಯನಿತಿಪ್ರತಿಹಿನ್ಯ
 105 ಪತೇಜೇವೈಮನೇನಮೃತಂ || ಹಿತ್ಯುಷಿಣಂಯಸ್ಯನೃಣಾಮಿದಾ
 106 ತ್ರವಾಚಾನಿಖದಾಹಿತರೂಪಸಿಂಹಃ ವಂದ್ಯೋದಯಾಪಾಲ್ಯಮು
 107 ನಿಸವಾಚಾನಿವೃತಸ್ಯತಾಮೂರ್ಧ್ವಗನಿಯಃಪ್ರಭಾವೈಃ ||
 108 ಯಸ್ಯಶ್ರೀಮತಿಸಾಗರೂಢಿಗುರುರಸಾಚಂಚದ್ವರ್ಗಂಧ್ರ
 109 ಸೂತ್ರೇವಾಗ್ನಸ್ಯಸಮಾದಿರಾಜಗಣಾಪ್ತಾಸಖಿಹೃದ್ವಾಚಾಂವಿ
 110 ಭೋಃ ಏಕೋತಿವಕ್ತೃತಿಸಿವವಹಿತಯಾಪಾಲಪ್ರತೀಯನ್ತನಸ್ಯಾ
 111 ಸ್ತಾಮನೃಪಾಗ್ರಹಗ್ರಹಕಧಾಸ್ಯವಿಗ್ರಹೇವಿಗ್ರಹಃ || ತ್ರೈಲೋಕ್ಯ
 112 ದಿವ್ಯಕಾವಾಣೀದ್ರಾಭ್ಯಾಮುಪೋದಗಾಧಿವ ಜನರಾಜತಪಕಸ್ಮಾಧೇಕ
 113 ಸ್ತಾದ್ವಾದಿರಾಜತಃ || ಆರ್ಯದಾಂಽಖರಮಿಂದಂ ಖಿಖರಚಿತೌತ್ಸು
 114 ಕ್ಯಂಸದಾಯದ್ಧೃಢತೃವಾಕ್ಯಮುರೀರಾಜಿಮಚಯೋಽಭ್ಯಾನ್ಯಾಂ
 115 ಚಯತಾಕ್ಯೋಯೋಃ ಸಸ್ಯಮಿಹಸಮಃಪ್ತೃಪತೇಜಃ
 116 ಸಸ್ಯಪ್ರವಾದಿಪ್ರಜಾಪತ್ನೋಽಪ್ಯುಜಯಕಾರಸಾರಮಹಿಮಾಶ್ರೀ
 117 ವಾದಿರಾಜೋದಿವಾಂ || ಚೋರ್ಷಿ || ಯದಿಯಗುಣಗೋಚರೋಯಂ
 118 ವಚನವಿಸಂಪ್ರಸರತೀವಿನಾಂ || ಸಮೋರ್ಹತೇ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 119 ಶ್ರೀಮಚಾ ಲಂಕೈಚಕ್ರೈರ್ದರಜಯ
 120 ಕುಟಕೇನಾಗ್ನಧೂಜಸ್ಯ ಭೂಮಾ
 121 ನಿಷ್ಕಾಣ್ಣಿಣ್ಣಿವಃಸಯ್ಯಾಟಿತಪಟುರೋವಾದಿರಾಜಸ್ಯಜಿಹ್ವೋಃ ಜಹ್ನುರ್ವೈವಾ
 122 ದದವೈರ್ವಿಜುಹಿಗಮತಾಂಪರ್ವಧೂವನಜಹಾಹವ್ಯಾಹಾರೇವೈರ್ವಿ
 123 ಜಹುಹಿಸ್ಸುಟಿಸ್ತುರುಮಧುರಶ್ರವ್ಯಕಾವ್ಯಾವಲೇಪಃ || ಪಾತಾಳೇವ್ಯಾ
 124 ರಾಜೋವಸತಿಸುವಿವಿಶಂಯಸ್ಯಜಿಹ್ವಾಸಹಸ್ರಂನಿಗ್ರಹಾಸ್ತೃಗ್ಗರ್ವೋನಾಸ
 125 ಭವತಿರ್ದಿವ್ಯೋವಜ್ರಭೃತ್ಯಸ್ಯಶಿಷ್ಯಃ ಜೀವೇತಾನಾಂ ಪದೇತಾನಿವಯುಖವರಾ
 126 ದ್ವಾದಿವಿಶೇತನಾನ್ಯೋವ್ಯಾಂನಿಮುಕ್ತಚೈವಸ್ಯೋಜಯಮಿನಿಸಸಭೇವಾದಿರಾಜಂನಮನ್ತಿ ||
 127 ವಾಗ್ವೀಂಸುಚತಪ್ರಯೋಗೇನುದೃಢಪ್ರೇಮಸಾಮಾಂಜಯದರಾಧಾತೃಮಮಮಾ
 128 ರ್ವರ್ತೋಯಮಧುನಾಶ್ರೀವಾದಿರಾಜೋಮನಿಃ ಭೋಭೋವಸ್ತುತಪ್ರತ್ಯಯಮಿ
 129 ನಾಂಕಿಂಧವ್ಯುಕ್ತಾಪ್ಯುಕ್ತೈಃಕೈಃಪ್ರತ್ಯುಜ್ಯಮಾಂಪುರಾತನಮುನೇವ್ಯಾಗ್ನಿ
 130 ತ್ವಯಾಪಾಂತುಮಃ || ಗಂಗಾವನೀಶ್ವರೋಮುನಿಖದ ಸನ್ಮಾರಾಗೋಽಜ್ಞಗಜೈ
 131 ರಣಚಾರಾನುಚೇಷ್ಟಲಕ್ಷ್ಮೀಃ ಶ್ರೀರಘುಪೂರ್ವವಿಜಯಾಂತಃಪಿನೂತನಾಮಾಧೀ
 132 ಮಾನವಗನುಷಗೋಸ್ತವಮಾಪ್ರಮಾಂಃ || ಚೋರ್ಷಿ || ಸ್ತುತೋಹಿಸಭ
 133 ವಾನೇವಶ್ರೀವಾದಿರಾಜದೇವೇನ || ಯದ್ವಿದ್ಯಾಪಸ್ಯೋಪರಶ್ವಮುಖಯಂಶ್ರೀದೇವಸೇ
 134 ನೇಮುನಾಪ್ರಾಗಾಸಿತ್ಯುಚರಾಭಯೋಗಖಿಲಶ್ರೋನೀತಮಾಮುನ್ಯತಿಂ ಪು
 135 ಯಾಶ್ರೀವಿಜಯೇತದೇತದಖಿಲತತ್ತ್ವೀರಿಕಾಯಾಂಽಘತೇಸಂಕ್ರಾಂತಂಕಧಮನೃಥಾನ
 136 ತಿಚಾದ್ವಿದ್ಯೈರ್ದೈವೀರ್ದೃಕ್ಪಃ || ವಿದ್ಯೋದಯೋಽಪ್ತನಮದೋಽಪ್ತತಪೋಽಪ್ತಭಾಸ್ಯೋಃ ||
 137 ಗೃತ್ವಮಸ್ತಿವಿಭಾತಾಸ್ತಿನಚಾಸ್ತಿವಮನಃ ಯಸ್ಯ ಶ್ರಯೇಕಮುಳಭದ್ರಮಾನೀಶ್ವ
 138 ರಸ್ತಂಯಾಚ್ಛಾತಿವಾಪದಿಹದಾಮೃತಭೈಗುಣೋಽಶೈಃ || ಸ್ವರಣಮಾತ್ರಜವಿ

399 ತ್ರತಮಮೃನ್ಮೋಘವಯಸ್ಸುಸತಾಮಿತರ್ಥೋಽನಾಂ ತಮಾನಿಮೃತ್ಯು
 400 ಮಾತ್ರವಿಧಯೋಕಮಳಭದ್ರಸರೋವರವಶ್ರಯೇ || ಸಮೃದ್ಧ್ಯಯ್ಯಮಿಹಾಲಿಂ
 401 ಗಮಮಾಪಾಭಾಗಂ ಕಲ್ಪಾಭಾಂತಿಭಾಸ್ವನ್ಮಗುಣಾತ್ಪ್ರಭೂವಣೋರಣ್ಯಗ್ರಿ
 402 ಮಂಯೋಗಿನಾಂ ತಂನಸ್ತಸ್ಮದತಾಮಲಂಕೃತದಯಮಾಲಾಭಾಭಾಸಮಮಾ
 403 ಸೂರಿಂಭೂದಿಧಿಯೋತ್ರ ಪಕ್ಷಿತ್ವದಯೋತ್ರೈವಯುಕ್ತಂ ಸ್ತೌತುಃ || ವಿವಿ
 404 ತನಂದನದಪ್ಪಗ್ರೀವದಯಾಬಾಲದೇವೋವಿದಿತಸಕಳರಾಸ್ತೋನಿಷ್ಟಗತಾಽಪವಾ
 405 ದಿವಿಮಳತಯೂರೂಭಿವ್ಯಾಕ್ಯವಿಕ್ರಮಾಳೋಯತಿಸತವಮಿಹ್ರಸೌಲಿ
 406 ರತ್ನಾ ರುಣಾಂಭುಃ || ಯಸ್ಯೋಪಾಸ್ಯವವಿತ್ರ ಪಾವಕಮಲದ್ವಂದ್ಯಸ್ತು ಪಪಾ
 407 ಯ್ಯೋಲಿಪ್ತೇತಸ್ಯಾಧಿವಾಸಯತಾಸವಿನಯಾದಿತ್ಯಾಕ್ತಾಪ್ತಾಭುವಾ ಕಸ್ತಸ್ಯಾ
 408 ಹೃತಿಶಾನ್ತಿರ್ದೇವಯಮಿನಸಸ್ಯಮುತ್ಥಗಮಿತ್ವತಥೇತ್ಯಾಖ್ಯಾತುಂ ವಿವಾಖಿಲಸ್ಯು
 409 ರದುರಂಜ್ಯೋತಿರ್ಧರಾಸ್ತು ರಣಾ || ಸ್ಯಾಮಿತವಾನ್ಯಾಪ್ರಧಿವಿಹಿತವಾನಿತ್ಯ
 410 ಪೃನಾವಾಪ್ರಪೃಷ್ಠಿವೇನಿನಿಜಪ್ರಸಾದಾತ್ ಭಸ್ಯಸ್ಯಯೇವಮುನಿರಾಪವಮು
 411 ಲ್ಲಭೂಭುಗಾಸ್ತಾಯಿಕಾಪ್ರಧಿವಾ ಬಿಜತಮ್ಬುಕ್ತಾಖ್ಯಾ || ಶ್ರೀಮಂಚಲವಿ
 412 ಧೂರಸಾರವಸುಧಾರತ್ನಂಸನಾಭಗುಣಾಣೋಪಾಕ್ಷಗಣೇನಮಹೀತೇತಮುರು
 413 ಮಹಾಬಿಜ್ಯೋತಿರೋಮಗುಣಃ ಆರಾಭ್ಯೋಗೋನಾನಂದಶ್ಚತಪಸಿಸ್ಸಾಸ್ತು ಕಾಮೈರ್ಜಗನ್ಮಾ
 414 ಯತಾಸೂಕ್ತಾ ಗದಗಸ್ತತೋಗಿರೀತಾನ್ಮೋತೀಲಂಭಿತಾಃ || ಪದೇಪ್ರತಮಾದಿರಾಹರ
 415 ಹಸ್ಯಾನ್ಯಾಪದಿವ್ಯಾಭಿವಾಸಾನ್ವತ್ಯಾನ್ವವಿತಾನರ್ಥಾನಂದೋಭಾಸ್ವನ್ಮಮುಂಭುವಿ
 416 ಭಕ್ತಾನ್ಯಾತ್ಮಜಿತಸನಮಾನತಿತ್ಯತಾಂಯತಾಸ್ಯ ಯೋಗಾನುತಃ ಪದೇಸತ್ಯಭವದ್ವಿಕಾ
 417 ಸವಿಭವಸ್ಯೋನ್ಮುಕ್ತನಿವಾರ್ಥಂ || ವಿಧ್ಯಾಭಾವಣಾರ್ಥವಿಧಿಭಕ್ತಾಽರಮಂ ನೋಚೇತ್ಯದ್ಭು
 418 ನ್ಯಂಚತನ್ಯಾದ್ಯಾದೇವದತಾನಮೇತಿನಯಾದ್ಯಾದಿಭಕ್ತಾಽರಮಂ ನೋಚೇತ್ಯದ್ಭು
 419 ಣಿನಿಷ್ಟಗತಾತ್ರಿಪಯುಭ್ಯಾನ್ಮುಕ್ತಯೋಯೂತತಸ್ತೋತ್ರೋಗ್ನಿಪದೇರ್ಗೃಹಗದ
 420 ಕುಪರೇವಾದಿವಿವಾಪಾತಿತಃ || ಗುಣಾಕುಪಸ್ತಯೋದೇವಮಂಪರಾರಾಣಾಮೃತಮಾ
 421 ಪವಪ್ರಾಯಪ್ರೇಯಾಪ್ರಸವಸರಸಾಕೀರ್ತಿರಂವಾ ನುಮೇನ್ಮಜ್ಯೋತ್ಪಾದೋದೋಪವತ
 422 ಯುಚೇತೋದಪ್ರಣಯನೀನಕಾಸಾಂಶ್ಚಾಭಾನಾಂಪದಮುಜಿತಸನಮುತಿತಃ || ಸಕಳ
 423 ಭವವಿವಾಚನಮೃಮೂರ್ವಾಕವಬ್ರಹ್ಮಸ್ಯವಿತಮುಕುಟಿತವಾಂತಿಭವಾಂತಿವಿದ್ಭುಃ || ಮದ
 424 ಪವವಿವಾಚನಮೃಮೂರ್ವಾಕವಬ್ರಹ್ಮಸ್ಯವಿತಮುಕುಟಿತವಾಂತಿಭವಾಂತಿವಿದ್ಭುಃ || ಮದ
 425 || ಚೋಕ್ಷ || ಯಸ್ಯಸೂಪ್ರಾರಾಧ್ಯವೈಭವೇವೇದಿಭಾಸ್ವನ್ಮಚರಸ್ಯಚರತಿ || ಪಾ
 426 ಪ್ರಂಪ್ರೀತೇನಾಸನಂಪ್ರಭುವನೇಯದ್ವಿಭವವಾಣೀನಾಂಯುಕ್ತನಾಂಕಮಂಪ್ರ
 427 ಮಂಪ್ರವನತಾಪಸ್ತವಲಂಬಾಯಿತಂ ಯತ್ಪ್ರಾಪ್ತಾಪವನ್ಮೃಗೇಶ್ವರಸಕಳಕ್ಷಣ
 428 ಶ್ರೀಧರಲಂಕೃತಾಸ್ತು ಸ್ತೌತಾಕಿಂಗಳಮಂಕುತೋಽಭಯವದಿಕಾವಾತರದೇವತಃ ||
 429 ಆತ್ಮೈವಯ್ಯೋವಿತವಂಭುನಾನಸ್ತಪಿಸ್ತಧಾರೀವಂತತಂಪ್ರಾಪ್ತೈವನ ಸಮ
 430 ಯವಂತತಾತ್ರಿವಜಿತಾ ಕೃತ್ವಾಪ್ರೈಕ್ಷಗುಣವಜಿತಪೀತಶ್ರೀಗುಣೋಪೇತ
 431 ಪ್ತಾಪ್ರತಪ್ತಾತ್ಮೈಕ್ಷಗುಣಲವಧಿರೋಽಭ್ಯುಲ್ಕೃತಾಕವೃತ್ತಃ || ಆಚಾರವಾತ್ಪ್ರಾಸಂಕಳವಿವ
 432 ಯಕ್ಷಾನಮಭ್ಯುಕ್ತನಾಂಶ್ಚಾನ್ವತ್ಯಾನ್ವಕಳವುಜಿತಾನ್ವಭವದಮುಖೀರಗವೈದೈಕ್ಷ
 433 ಲುಕ್ತಮನಾಕೋಗಿಯತತಾಂಕವಜ್ಜಾನಮೈನೇಷ್ವರವುಜಿತೋನ್ಮತ್ರಯತಃ ||

(ಸಹಿ ಮತ್ತು ಮುದ್ರೆ)

೧೧೬ || ಚಕ್ರೋತ್ಥಾಪನ || ಪುಷ್ಪಚಕ್ರೋತ್ಥಾಪನವಿಧಿವಿವರಣೆ ||
 ೧೧೭ ರವಿವಾರವಿಷಯವಿವರಣೆ || ಪುಷ್ಪಚಕ್ರೋತ್ಥಾಪನವಿಧಿವಿವರಣೆ ||
 ೧೧೮ ತ್ರ್ಯುಲೋಕವಿವರಣೆ || ಪುಷ್ಪಚಕ್ರೋತ್ಥಾಪನವಿಧಿವಿವರಣೆ ||

177 ಪರಿಗತಯಾವಿಶ್ಯವಿದ್ಯುಃ ನಚ್ಚೈಷ್ಠರಾಧ್ಯಗಂಞಾಚಿರೇಣಸರಸಾವೈ
 178 ದಗ್ಧ್ಯುಸಪದ್ಧಿರಾ ಕೃತ್ವಾ ಲಾನ್ವನಿರನ್ವರೋದಿತಯುಗಶ್ರೀಕಾನ್ವರಾ
 179 ನ್ನೇತನಾಂವಕ್ತುಂಸಾಂಪಿಸಂಸ್ಪೃತೀಪ್ರಭವತಿಬ್ರೂಮಾಕಧನ್ವತೃವಯಂ ||
 180 ವ್ಯಾವೃತ್ತಭೂರಿವಂಧಸನ್ವತಿಸ್ಪೃತೇವ್ಯಾರ್ಥಪಾರುಷ್ಯಮಾತ್ಮಕರಂಞಾ
 181 ರುತಿಕಾನ್ವಿತಿಕಂ ಧಾವನ್ವಿಜನ್ವಪರಮಾದಿಗಜಾಸ್ತ್ರಸನ್ವಶೀವದ್ವನಾ
 182 ಭವುಧಗನ್ವಗಜಸ್ತ್ರಗನಾತ್ || ದೀಕ್ಷಾಚಿಕೃತಾಂಜಯತೋಯತೀ
 183 ನಾಂಜೈನಂತಪಸ್ತೃಪಡಂವಧಾನಾತ್ ಕುವನಾರಸೇನೋವತು
 184 ಯಚ್ಚ ರಿತ್ರಾಶ್ರೀಯಾಪಥೋದಾಹರಣಂವವಿತ್ರಂ || ಜಗದ್ಗಿರಿ
 185 ಮುಚ್ಚಸ್ಮರಸ್ತರಮದಾನಗನದ್ವಿವ್ಯಧಾಕರಣಕೇಸರಿಚರಣಭೂಷ್ಯ
 186 ಭೂಭೃಚ್ಚಿವಿಃ ದ್ವಿವದ್ವ್ಯಾಣವಪುಸ್ತಪ್ತರಣಚ್ಚಾಧಾಮೋ
 187 ರಯೋದಯೇತಮಮುಖ್ಯೇಷೇಣಮಲಧಾರಿದ್ರ್ಯೇಗುರಾಃ || ವನ್ವೇತಂಮಲ
 188 ಧಾರಿಣಂಮುನಿಸತಿಯೋಪದ್ವಿಷ್ಯದ್ವ್ಯಾಪತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ
 189 ಸಾರತ್ವದಮುಗತ್ಸಂಯಮೋದುಕ್ತಿಯಂ ಯತ್ಪಾ ಯೋಪಾಯಾ
 190 ಭವತ್ಯಲಮುಖ್ಯವ್ಯವತ್ಯಭಕ್ತಿಪ್ರಮಾನವನುಕಮ್ಯವನೋಮಿಳನ್ವ
 191 ಲಮುಖ್ಯವ್ಯವನುಕಮ್ಯ || ಅತುಚ್ಚತೀಮಿಚ್ಚಟಾಜಟಿಲಜನ್ವಜೇ
 192 ಣ್ಣವೇದಮಾನವತುಃಪುಷ್ಪಾಂವಧೃತಪ್ರಭಾವತ್ವಿಪಾಂ ಪದಂ
 193 ಪದಪಯೋವುಪಪ್ರವಿತಪವ್ಯಭೃಂಗಾವರಿಮೃತ್ವೋಲ್ಲಾಸತಮ
 194 ಜ್ವೇಗಮುನಿರಾತ್ರಾನ್ಯೋಮುನಿರೇ || ನೈಮೃತ್ಯಾನ್ಯಾದಮನಾಂವಿಳಾಂಗ
 195 ಮುಖ್ಯವತ್ಯುಗೋಕ್ಯರಾಜ್ಯಶ್ರೀಯೇನೈಷ್ಠಂಜನ್ವಮತುಚ್ಚತಾಪ
 196 ಹೃದಯೇನೈಷ್ಠಾ ದುತಾನ್ವಪಃ ಯಸ್ಯಾಸಾಂಗುಣರತ್ನರೋಪ
 197 ಲಾಂಗಿರಿಮುಜ್ಜೇದೇಣೋಗುರಾವ್ಯರಾದ್ಯೋಯೇನವಿಚಿತ್ರಾಚಾರಚರಿ
 198 ತೃದಾಶ್ರೀಪವಿತ್ರೀಕೃತಾ || ಯಸ್ಯಂನಪ್ರತಿಮಾಶ್ಚಮಾಭಿರಮ
 199 ತೇಯಸ್ಯಂನಯಾನಿರ್ಧಯಾಶ್ಚೇಷೇಯತ್ರಸಮತ್ಯಧೀಪುಣಯಿನೀ
 200 ಯತ್ರಾಸ್ತೃಪಾಸಸ್ತೃಪಾ ಕಾಮುನಿರ್ವೃತಿಕಾಮುಕಸ್ತೃಯಮು
 201 ಧಾವ್ಯಗ್ರೇಸರೋಯೋಗಿನಾವಮೃತ್ಯುಯ್ಯಾಕಯಾಕಧನ್ವನಾಮಚ
 202 ರತ್ಯುಶ್ರೀವಃಜ್ವೇಷೋಮುನಿಃ || ಯಃಪಾಪ್ಯಾಪ್ತಧುಮಿತಳೇ
 203 ಯಮುನಿರಂನನ್ವಸ್ತುಪನ್ವಾಧರಾತಯಾನಾಂನಗಧನಾರ್ಜಿತಮುನಿ
 204 ಜನಾಮುನ್ವನಮಸ್ತುಪ್ವೃತೇ ಯಸ್ಯಾಧಾಗಮುನಿರ್ಯೋಯಮು
 205 ಭೃತಾಯಾಸ್ತುಜೀವೇವಯಾ ಯಸ್ಯೇಶ್ವರಮುಧಾಂಜಿಬ್ರ
 206 ತಿಪತಾಧವ್ಯೋಸ್ತುತಸ್ತೃನಮಃ || ಧವಳಸಂಸತಿತ್ಥೇಶ್ವರಧನ
 207 ನ್ಯಾಸಧವ್ಯಾಂಪರಿಣತಿ ಮನುತಿತ್ಥಂನಸ್ತಮಾನೈಷ್ಠಿತಾತ್ಮಾ ವ್ಯ
 208 ಸ್ತೃಜರವಿಜಮುಂಗಂಧಂಗಮುಂಗೋಪ್ಪವಸ್ಯಗ್ರಾಧಿತಮಿವಸಮೂ
 209 ಲಂಭಾವಯಾಧಾವನಾಥಃ || ಚೂರ್ಣೇ ತೇನಶ್ರೀಮದವಿತನೇ
 210 ನ ಪನ್ನಿತ್ವದವದ್ವ್ಯ ಶ್ರೀಪಾದಕಮಳಮಧುಕರೇಭೂತಭೂ
 211 ವೇನ ಮುಹೂನುಭಾವೇನಜೈನಾಸಮಪ್ರಸಿದ್ಧಸರೇಖನಾ ವಿ
 212 ಧಿವಿಸ್ಯಜ್ವಮಾನವೇತೇನ ಸವಾಧಿಧಿವಿಲೋಕನೋಚಿತ
 213 ಕರಣಕುತೂಹಲಮಿತಿತಕಳಸಂಘಸಂಪೋಷ್ಯ ನಿಮಿತ್ತ
 214 ವನಾತ್ಮಂತಕರಣಪರಿಣತಿಪ್ರಕಾಶನಾಯನಿರವದ್ಯಂ
 215 ಪದ್ಯಮಿದವನುನಿರವಿತಂ | ಆಪಾಧ್ಯರತ್ನತ್ರಯಮಾ
 216 ಗದೋಕ್ತಂವಿಧಾವಾನ್ಕಲ್ಪಮಾಲೇಪಜ್ವೇಷಃ ಪದಮಂದಕೃ

- 21 ಶ್ಲೋ || ಅವರೋಳಗೆ ಗೋಪಾಂಧಿಪ್ರವರಗುಣರ
 22 ದಿವ್ಯಮುದ್ರಾಘಾತಯುರಕ್ಷಮಿತಾಪಿತಾ
 23 ಮುಪ್ಪುಕ್ಷುಪರವ್ಯವ್ಯಕ್ತಗೋಪೋಪವ್ಯವ್ಯ
 24 ಚರ || ಜಯತಿಭುವಿಗೋಪನನ್ನಿಜನಮತ
 25 ಲದವೃತಜಳಧಿತುಹಿನಕರಃ | ದೇವಯ
 26 ಗಣಾಗ್ರಗಣ್ಯೋಭಿವ್ಯಾಂಬುಜಪಂಚಕಂಠಕ
 27 ಈ || ಪುತ್ರ || ತುಂಗಯೋಭಿರಾಮನಭಿಮಾ
 28 ಸುಮನ್ಯುಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿ ವಜ್ರಭ
 29 ನಿಗಾತಳವಂದಿತಗೋಪನಂದಿಯವಗಮಸಾಧ್ಯ
 30 ಮುಪ್ಪುಪಲಕಾಲದನ್ನಿಜನೇಂದ್ರಧಮ್ಮಮಂಗನ
 31 ಪಾಳರಂದಿನವಿಭೂತಿಯರೂಢಿಯನಂದಿಮಾ
 32 ದಿದಂ || ಜನಪಾದಾಂಭೋಜಭೃಂಗಮದನಮದವ
 33 ರಂಕಮ್ನುನಿಮ್ನುಳನಂ ಮಾಗ್ನಿನಿತಾಚಿತ್ತಪ್ರಿಯಂವಾ
 34 ದಿಕುಳಕುಧರವಜ್ರಾಯುಧಂ ಚಾರುವಿಧ್ವಜನಮಾ
 35 ತ್ರಂಭವ್ಯಚಿತ್ತಮನಿ ಸಕಳಕಳಾಕೋವಿದಂಕಾವ್ಯಕಂ
 36 ಜಾಸನ ನನ್ನಾನಂದಿದಂ ಪೋಗನಗಲ್ಲ ನಿಗೋಪಾನ್ನಿ
 37 ಬ್ರಹ್ಮೇಂದ್ರಂ || ಮಲೆಯಾಂಖ್ಯಮಟ್ಟವಿರಃಭೌತಿ
 38 ಕ ಪೋಗಿಕರಂಗಿಬಾಗದಿತ್ಯುಲತೋಲ ಬುಧಬೌದ್ಧ
 39 ತಲದೋಪಿರ ವ್ಯಪ್ಪ ವಡಂಗದಂಗವಾಗ್ನುಲದಪೋಡ
 40 ಪುರ್ವೇಡಗಡ ಚಾವ್ಯಕಳಾವ್ಯಕನಿಮ್ಮದವ್ಯಮಂಸರಿ |
 41 ಪನೋಪಾನ್ನಿ ಮುನಿಪುಂಗವನಂಬುದಾನ ಸಿಸುರಂ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 42 ತಗಯಲೆಜೈಮಿನಿತಿಪ್ರಕೋಣ್ಣುಪರಿಯ
 43 ಲವೈಲೆಪ್ಪಿಳಂಪೋಗದುಂಡಿಯೊತ್ತಲೆಸುಗ
 44 ತಂಕಡಂಗಿಬಲೆಗೋಯಲೆಕಡ್ಡಪಾದಂಬಿಡವ
 45 ಲ್ಪುಗೋಲೆಕಾಯತನೆಯ್ಕುಳಾಂಬ್ಬನದಸೆರ
 46 ಕಮ್ನುಮ್ನುಪಟ್ಟಕ್ಷುಪಿಧಿಗಳೊಳ್ತುರಿತುಗೋಪಾ
 47 ನಿಧಿಭಿಭೋದ್ವಾನಗಂಧದ್ವಿಪಂ || ದಿವನು
 48 ದಿವನ್ಯವಾದಿಮಂಜುಮದ್ರಿತಮದ್ಧಮಾ
 49 ದಿವಾಗ್ನೋದ್ಭಟ ಜಯಕಾಳದಂತನವಲಬ್ಬ
 50 ಮದಾನ್ಯಕುವಂದಿ ದೈತ್ಯಧೂರ್ಜಟಕುಟಿಳ ಪ್ಪ
 51 ಮೇಯಮದವಾಧಿಯಂಕರನನ್ನ ದಂಡುಳಂ
 52 ಸ್ಪಟಪಟು ಘೋಷದಿಕ್ಟಮನೆಯ್ಕುತುವಾ
 53 ಕುವಟುಗೋಪನನ್ನಿಯ || ಪರಮತಪೋನಿ
 54 ಧಾನವಸುಧೈಕಕುಡುಂಬಜೈನಕಾಸನಾಂಬರ
 55 ಪರಿಪೂರ್ಣಕಂಪ್ರಸಕಳಾಗತತ್ಪಪದಾತ್ಮ
 56 ಶಾಸ್ತ್ರವಿಸ್ತರ ವಜನಾಭಿರಾಮಗುಣಾಂತ
 57 ವಿಭೋಷಣೋಪಾಂಧಿನನ್ನೋಗಿನಿಪದ್ಧಮ
 58 ದೋರಗಿಲೆಲೆ ಗೋಪನಿಗ್ರದೋಳ || ಕನ ||
 59 ವನನೇನಲೆಪೆಲ್ವನೋ ಸನ್ಮಾನವಾವಿದುಗ

- 90 ಮಲ್ಗೊತ್ತ ಪ್ಪ ಶ್ರೀಗೋವಿನನ್ನಿ ಯೆತಿವತಿವೈ || ಅವರ
 100 ಸಧಮ್ನರು || ಮಲಧಾರಿಹೇಮೇಂದ್ರೋಗನಾಪಿಮು
 101 ಕ್ಷರ್ಮ ಗೌಳಮುನಿನಾಮಾ ಶ್ರೀಗೋವಲಂಬಿಯೆತಿವತಿ
 102 ಶಿವೋಭ್ಯಾಶ್ಚ ದರ್ಶನೋಪನಾಹಾ || ಕನ್ನ || ಧಾರಣಿ
 103 ಯೋಳಮನಸಿಜ ಸಂಹಾರಿಗಳೆನೆನೆಯಲಾಗುವಾ
 104 ಪಂಕಿಡುಗು ಸೂರಿಗಳನಮಳಗುಣಸನ್ನಾರಿಗಳೆನಾ
 105 ಳದೆವಮಲಧಾರಿಗಳ || ಅವರಸಧಮ್ನರು || ಶ್ರೀಮೂ
 106 ಲಸಂಘೇಗತದೋವಮಂಘೇದೇತಿಗೀತೇಸಂಘ ರತಂಬರದ್ಗೀತೇ
 107 ಭಾರತ್ಯತುಚ್ಛೇವರವಕ್ರಗಚ್ಛೇಜಾತಸ್ಸುಭಾವಾಬುಧಕೀರ್ತಿ
 108 ದೇವ || ಆಚರಗಕೀರ್ತಿನತ್ವಕಿಗಾಜಿರಭಗೋಳವಾಗೆನು
 100 ಭಕೀರ್ತಿ ಫುಲಂ ರಾಜಾವಳಿಪುಜಿತನೇರಾಜಿಸಿದನೇವಕ್ರಗ
 110 ಚ್ಛೇದೇಯಿಗೇ || ಅವರಸಧಮ್ನರು || ಶ್ರೀಮಂಘನನ್ನಿ
 111 ಸಿದ್ಧಾಂತಾ ಮೃತನಿಧಿಜಾತಮಂಘಚ್ಛೇದ ಸ್ಯ ಶ್ರೀಸೋದರಸ್ಯ ಭು
 112 ವನ್ನಾ ತಾಭಯಚಿನ್ರಿಕಾಸುತಾಜಾತ || ಅವರಸಧ
 113 ಮ್ನರು || ಕಲ್ಯಾಣಕೀರ್ತಿನಮಂಘಾಧ್ಯಮ್ನಕಲ್ಯಾಣಕಾ
 114 ರಕಃ | ಶಾಕಿನ್ಯಾದಿಗ್ರಾಣಾಂಚಸಿದ್ಧಾಂತನದಂಧರ ||
 115 ಅವರಸಧಮ್ನರು || ಸಿದ್ಧಾಂತ ತವರ್ಧಿಸ್ಸೂತಸುವ
 116 ಜೋ ಲಕ್ಷ್ಮೀಲಬಾಹೀಷ್ಣಃ | ಲಬ್ಧಿ ವ್ಯಾಪ್ತಿನಾಯಿ
 117 ಕಾಂಬಿಷಕೋರಾನಸ್ತಚಂದ್ರೋದಯಃ ಸಾಹಿತ್ಯಪ್ರ
 118 ಮದಾಕಟಾಕ್ಷವಿಶಿಖಮ್ಯಾಪಾರಶಿಕ್ಷಾಗುರುಃ ಸ್ಥೇ
 119 ಯಮ್ನಿಶ್ಚತುರ್ಬಲೇಂದ್ರಮುನಿಸ್ತೇವಕ್ರಗಟಾ
 120 ಭವಃ || ಶ್ರೀಮೂಲಸಂಘಕವಂಶಾಕರರಾಜಹಂ
 121 ಸೋದೇಶೀಯಸದ್ಗುಣಗೋಪುಮಾಪತಂಸಃ ಜೇಯಗಜೇನಾ
 122 ಗಮಸುಧಾನ್ವೇವಪೂರ್ಣಾ ಚಂದ್ರೋದಯಶ್ಚಗಚ್ಛತಿ
 123 ಳಕೋಮುನಿಬಲೇಂದ್ರಃ || ಸಿದ್ಧಾಂತಾಧ್ಯಾಪನಿಗ
 124 ಮಾತೃಕನಿಷ್ಠಾನ್ಯಾಪ್ತಾನಸಂಬಂಧಿಯುರುದ್ಧಾ
 125 ತ್ತ ಕತತ್ವನಿನ್ಯಯಮೇವೋವಿನ್ಯಸದಿಂಪೂಜಿಸಂಬಂಧ
 126 ಮ್ಯಕರಣಾರ್ಥಕಾನ್ಯಾಧಾರತಾಳಂಕಾರಸಾಹಿತ್ಯ
 127 ದಿ ರಾಧಾನ್ಯೋತ್ತಮಬಲೇಂದ್ರಮುನಿಯಂತಾನ್ಯಾ
 128 ತರೇಶೋಕಮೋ || ವಿಶ್ವಾಣಂಭರಿಸ್ತೇತಳದ
 129 ಪ್ರಭಾವಿಶಸನ್ನಗಂಧೋದ್ಯೋತಸ್ಯ ಕವನತಃ |
 130 ಕುಮರಯನಸ್ತಸ್ಯತಾಮಿನ್ಯಃ ಕಾವಂಘ್ಯಸನಧೂ
 131 ಪಿತೃಪಿತೃಳೇವೋದಯಧಾರ್ತಾಧ್ಯದ್ಯೋದಯಾ
 132 ವಿದ್ವತುರ್ಬಲೇಂದ್ರಮುನಿವಸ್ತಿದಾನ್ವೇತಾ
 133 ಭವಃ ||

(ಅತ್ತರ ಮುನಿ)

- 131 ಶ್ರೀಮೂಲಸಂಘವೇಶೇಂದ್ರಗದವ
 132 ಕ್ರಗಚ್ಛೇದಕೋಗ್ಧಕುಂದಾನ್ವಯದವಂದು
 133 ಯವಸ್ತದೇವಬಗಯ ದೇವೇಂದ್ರವಾಪ್ತದೇ
 134 ವರು | ಅವನಿವ್ಯವುತ್ಪದ್ಧಾಂವ್ಯಾ

- 138 ಚಾಯ್ಕರೊಬಹತುಮ್ನು ಫವಿದೇವರು | ಅವರ
 139 ಕಿಷ್ಕರು | ಗೋಪನಸ್ಥಿ ಪಂಡಿತದೇವರು | ಅವರಸ
 140 ಧಮ್ನುಕರು ಮಹೇಂದ್ರಚಂದ್ರಪಂಡಿತದೇವರು ದೇ
 141 ವೇಂದ್ರಸಿದ್ಧಾಂತದೇವರು | ಬುಭಕೇಶ್ವಿಪಂಡಿತ
 142 ದೇವರು | ಮಾಘನಸ್ಥಿ ಸಿದ್ಧಾಂತದೇವರು | ಜಿ
 143 ನಚಂದ್ರಪಂಡಿತದೇವರು | ಗೋಚಂದ್ರಮೂ
 144 ಧಾರದೇವರು | ಅವರೊಳಗೆ ಮಾಘನಸ್ಥಿ ಸಿ
 145 ದ್ಧಾಂತ ದೇವರಕಿಷ್ಕರು | ತ್ರಿವತ್ಸ ನಂದಿಭಟ್ಟರ
 146 ಕದೇವರು | ಅವರಸಧಮ್ನುಕರು ಕಲ್ಯಾಣ
 147 ಕೇಶ್ವಿಭಟ್ಟರ ಕದೇವರು | ವೇಣುಚಂದ್ರ
 148 ಪಂಡಿತದೇವರು | ಬಾಲಚಂದ್ರಸಿದ್ಧಾಂತ
 149 ದೇವರು | ಅಗೋಪನಸ್ಥಿ ಪಂಡಿತದೇವರಿ
 150 ವ್ಯುರು ಜನಕೇಶ್ವಿಪಂಡಿತದೇವರು | ವಾ
 151 ಸವಚಂದ್ರಪಂಡಿತದೇವರು | ಚಾನ್ದನಸ್ಥಿ ಪ
 152 ಣ್ಣಿತದೇವರು | ದೇವಚಂದ್ರಮೂಧಾರಿಗ
 153 ಕವಿಮುಕ್ತರಂಬಿಗರಾದೇವರು | ತ್ರಿಮು
 154 ಪ್ಪಿದೇವರು |

70 (64)

ಅದೇ ಬಿಸ್ತಿಯ ಅಧೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪೀಠದಲ್ಲಿ.

- 1 ಭದ್ರಮಸ್ತು ಶ್ರೀಮೂಲಸಂಘದ ದೇಶಿಕಗಣವೈರೋಧಚಂದ್ರಸಿದ್ಧಾಂತದೇ
 2 ವರಗುಂಡದ್ಧಾನಾಹುತಗ . . . ದ್ಯುನು ತಮ್ಮ ತಾಯಿಪೊಚ್ಚೈಗೆ ಮಾಡಿಸಿವಿಬಿಸಾ ಮಂಗಳಂ ||

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ಚಂದ್ರಗುಪ್ತ ಬಿಸ್ತಿಯ ಪಾರ್ವಾನಾಥ ಸ್ವಾಮಿಯವರ ಋಂದಿ ಇಟ್ಟಿರುವ ಚಿಕ್ಕ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.
 (ಮುಂಭಾಗ).

- 1 ಶ್ರೀಮದ್ರಾಜಕೋಟಿಕೋಟಿಭಟ . .
 2 ಪಾವಪದ್ಮ ದ್ವಯೋದೇವೇಂದ್ರನ . .
 3 ರವಿರವಿನಕೃಷ್ಣಾಕ್ಷಿ ವರಾಪಕ್ಷ . .
 4 ಬಾ . ತನವನ್ನಿತೋಯತಿಸತಿ .
 5 . ತ್ವಂಶ್ಚ ಕರಿಸೋಯಂಸಿಷ್ಟಿತ . .
 6 ತೋವಿಯತಾಂಶ್ರೀಭಾನುಕೇಶ್ವಿಭಟ್ಟವಿ .
 7 ಶ್ರೀಬಾಲಚಂದ್ರಮುನಿಪಾದಸಯೋದ .
 8 . ಜ್ಞಾನಾಗಮಾಂಬಿನಿವರ್ಧನಪೂ .
 9 . ಪ್ರಾಮಾಣ್ಯಂಬುರಾಕಿಪರಾ

(ಹಿಂಭಾಗ).

- 10 . . . ಮಳಶಿತಂಕೃತ್ಯವ್ಯಮಂಖದ
 11 . . . ಲ್ಪಮುನಿತನಗ್ಗೊಪ್ಪಯುವಿಶ್ವಮ
 12 . ಜನಪದಾಂಬುಯಿಂದ್ರಪದಗ
 13 . ಜನಪತಿಗವರ್ಧನಮಾಪದಾಪೋ

- 14 . . ಸುರನದಿಯತಾರಣಾ
- 15 . . ರಸುರದಂತಿಯರಜತಗಿರಿ
- 16 ಯಜಂಪ್ರನಬೆಳ್ಳಿ ಎಬಿದುವರ
- 17 . ದೃಢವಾನರವರಮತಪೋಧ
- 18 . ರಕೀತ್ತಿಮೂಟುಂಜಗದೊಳು ||
- 19 . . . ಚಿಕ್ಕರು || ತೀರ್ತಾಧಿಪ್ಪರವ

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ಅದೇ ಬಸ್ತಿಯ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯವರ ಇದಿರಿಗೆ ಕ್ಷೇತ್ರಪಾಲರ ಪೀಠದಲ್ಲಿ.

- 1 ದರ
- 2 ಗದದ
- 3 ಜನಿಪ್ಪ
- 4 ರಿತ್ರ
- 5 ಮುಳುಕು
- 6 ತಪ್ಪು
- 7 ಚಕ್ರೇಶ್ವರ
- 8 ಸಾಹಸ್ಯ
- 9 ಸಿಂಧುರ

(ಈ ಶಾಸನದಲ್ಲಿ ಮಧ್ಯೆ ಗೋಮುಖ ಕೆತ್ತಿ ಹಳ ಮೂಡಿದ.)

(ಅದೇ ಪೀಠದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ)

- 10 ಜ್ಞಾನೇಶ್ವರಕೀರ್ತಿ
- 11 ಪಿಠಾಪಾದವಿಷ್ಣು
- 12 ಜಹ್ನು
- 13 ಭನದ್ರಪೂರ್ಣ
- 14 ವಿಯೋಗ
- 15 ಯೋಗ
- 16 ಯೋಗ
- 17 ಸರ್ವೋತ್ತಮ
- 18 ಬಂಧನ
- 19 ದ
- 20 ಭೋಗ
- 21 ಪತಿ
- 22 ಭಕ್ತಿ
- 23 ಚತುರ
- 24 ಗಳ
- 25 ಗಜ
- 26 ಯೋಗ
- 27 ಗೋ

- 34 ಮೊಡಿಸಿದಂ | ಗಂಗವಾಡಿಯತಿಗುಳದಂಕೊಣ್ಣು ವೀರಗಂಗಳನ್ನೀಚ್ಚು ಕೊಡು || ಗಂಗದಾಜನಾಮುನ್ನಿನ
35 ಗಂಗೆರಾಯಂಗಳಂನೂಮ್ನು ಕಡಿವನ್ನನತ್ತಿ || ಎತ್ತಿ ದನಲ್ಲಿಗಲ್ಲಿಕೆಲವಿಡವನಾಡಿ ದನಲ್ಲಿಗಲ್ಲಿಕಣ್ಣಿತ್ತು
36 ದಲ್ಲಿಗಲ್ಲಿವನವನವೆಡೆಯ್ನು ದುದಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿ ನಡೆನಗೇಪನವನಾಡಿದೇಶದೊ
37 ಲಲ್ಲಿಗಲ್ಲಿಗೆತ್ತೆತ್ತಲುಮಾವಗಂಪಳೆಯಮುಳ್ಳು ಮೊಲಾದುದುಗಂಗರಾಜನಿ || ಜಿನಧವ್ಯುಗ್ಗ
38 ಣಿಯತ್ತಿ ಮುಖ್ಯ ರಸಿಯಂಲೋಕಂಗಳಂಗಳ್ಳು ದೇಕೆನೆಗೋದಾವನಿಂದಕಾರಣದಿಗಳಿ
39 ಗಂಗದಾಡಿದನುಧಮವಂಕಂವೆಂಬೆಚ್ಚು ಸುತ್ತು ಪಿರಿದಂನೀರೊತ್ತಿ ಯುಂಮುಟ್ಟಿ ತಿಲ ನಸಂವ್ಯಕ್ತ ದವೆಪನೀನೆಬೆ
ಯೆಂಬಂ
40 ಣಿವಂಣನೇವಂಣನಂ || ಇಂತೆನಿದದೊನ್ನಾಯಕಂಗಳರಾಜನಕವರ್ಷಂ ಗಂಧಾನೆಯ ಹೇವಂಣನಂ
41 ವತ್ಸರದ ಫುಲ್ಲುಣದುದು || ನೋವುಮಾಡದಂ ದಂತಂಮುಗುಳುಬುಳುಕಂಪ್ರಸಿದ್ಧಾ ನ್ತದೇವರಕಾ
42 ಲಾಕಚ್ಚು ಕವರಮನಂಕೊಟ್ಟಿ || ದಂಡನಾಯಕವಿಚರಾಜನಂತನಗಿಬಿನ್ನಿ ಯಾಗಸನಿಸಿದಂ | ಪರಮ
43 ನನಿವಾಂತರಂ ಮೂಡಲುಸಲ್ಲ ದಕಲ್ಲಿಕಳವೇಗಿ || ತಂಕಲುಕಡಿವಕಂವೆಂಬೊಡಗಾಗಿ | ಹದುಮಲದೆ
44 ಕ್ಕು ನೋಳಗಿಡಿಯ ವನವಿನಕಡೆಯಗದ್ದೆಯೊಳಗಾಗಿ | ಬಿಳುಗೋಳಕ್ಕು ಹೋದಬಿಟ್ಟುಗೊ | ಬದಗಲುಮೇ
45 ರೆ | ನೇಪುಲಕಡೆಯಮು ಎಡಣಕೋಡಿಯಂ ತಂಕಣಹೊಗಣಿಯೆಂಬು ಗಟ್ಟು ದುಡ್ಡಂ | ಅಪ್ಪೊಸ
46 ಗೆಜಿಯಬಡಗಣಕೋಡಿಯಿಂದಂ ಮೂಡವೊದನೀರುವಕ್ಕೆ ಯಿಂದಂ | ಅಯ್ಯ ನಕಟ್ಟು ದತಾಕವೊಂದಂ
47 ದಂ | ತಂಕಲಾದುದೆಲ್ಲ | ವಿನಿತುಂ ಪರಮಂಗೆಸಿಮೆಯಾಗಿಬಿಟ್ಟದತ್ತಿ || ಕುದುರ್ಮುಗ್ಗವಂ ಪ್ರತಿಪಾಸಿ
48 ದಗ್ಗುಮಾಪುಣ್ಯಮುಕ್ಕುಂ || ವಿತ್ತಂ || ಪ್ರಿಯದಿಂದಂತಿದನೆಯ್ನು ಕಾವಪುರುಷಗಾ ಿಯುಂಮುಡಾಪ್ರೀ
49 ಯುಮುಕ್ಕೆ ಯಿದಂಕಾಯದೆಕಾಯ್ನು ದಾಟಿಗುರುಜ್ವೇತೋಷ್ಣಿಯೊಳಬಾಣರಾನಿಬಿಳಿಗಳ್ಳೊಟ್ಟ
50 ಮುನೀಂಪ್ರರಂಕವಿಲಯಂವೆದಾಪ್ಪು ರಂಕೋದುಡೊಂದಯಸಂಸಾಗ್ಗು ಗುಡಿದುಸಾಖಿದಪ್ರವೀಣಾಕ್ಷರಂಸ
51 ನ್ತತಂ || ಕೋಕ್ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರಿದ್ವ್ಯಕುಂಧಂ ಪಟ್ಟಿ ವ್ಯರ್ಪಕಪ್ರಾಣವಿವಾಂಯಾಂ
52 ಜಾಯತೇಪ್ರೀತಿ || ಬಿಡುಬಿಡು ಸಂಧಾಪತ್ತಿ ರಾಜಭಿಷ್ಣುಗಾಢಿಃ ಯನಿಡಿಯನಿಡುಧಾಪ
53 ಮ್ನು ಕತಾನಿತಾನಿತಫಲಂ || ಬಿರುದರೂಪಾರಿಮುಖತಿಳಕಂವಧ್ಧ ಗಮನಾಚಾರಂಪರಿಸಿದಂ ||

74 (65)

ಅದೇ ಬಸ್ತಿಯ ಅದೇಶ್ವರವ್ಯಾಪಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

- 1 ಅಟಾರ್ಯ ಭೂಂಪ್ರದೇವಯತಿಪೋರಾದಾನ್ತ ರತನ್ನ ಕರಸ್ತಾತೋಸಂಬುಧವಿಪ್ರನಾದುಗದಿತೋವನತಾಚಪೋಟಾಂ
ಬಿಕಾ
2 ಯಸ್ಯಾಸಾಜನಧರ್ಮ ನಿರ್ಮಲರೂಪಿಗಂಗಳನನಾಪತಿಚ್ಚು ಸಂಮುನಿ ರವಿ ನಿರಾಕುಳಿಗ್ಗ ಹಂಸಧ್ವಕ್ತಿ ತೋಟಕರತ ||

75

ಕತ್ತಲೆಬಸ್ತಿಯ ಮುಂವಣ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಮುವನಸ್ತುಪಾನ್ತ . . . ಸಕಲೇ . . . ಗದ್ದುರು : ಬ್ಯಾತೋವ್ಯವಧನನ್ನಿ ತಿತಪೋಪ್ಪಾಪಾಪಂಗಳ ||
2 ಅನ್ತೇವನೀಚತಸ್ತಾ ಸಿದುವನಾಸಪರೋಗುರು : ವಿದ್ಯಾಸಲಿಸಿದ್ಧಾ ಕತೇಮುಖೀಕೋಪತಸ್ತಿಯ ||
3 . . . ತತಫೋ . . . ತದಸ್ಯಯ್ಯೋಗಪ್ರಭಾಪೋಸ್ಯತು ಪದ್ವ್ಯೋನಾಂತಕಾವನೋನಿರುಪಮ : ಬ್ಯಾತ್ಯಾಸ್ತ .
ನಾ . .
4 ದ್ರವ್ಯಾಪ್ತವಿಲೋಚನೇನವಂವತಾನ್ಯಾಯೋಷ್ಯಮೇವಾಪ್ತನಃ ಪಾ ಗೃಹಗುರುರನಾಂಜೋ . ಸಿತ .
ಮಃ ||
5 . . . ಕಟವದ್ವ್ಯಕ್ತಿಲಿಖಿದಸಸ್ಯಸ್ಯಾಸ್ತಾಪ್ರವತಾ ಧ್ಯಾನ . . . ದಾ . . . ವ.ಣಿಮುಖೀಪ್ರತ್ಯಕ್ಷಕರ್ಮ್ಯಾಸ್ತನಾಃ
6 . . . ದಿವ್ಯಸುಖಪ್ರಾಪ್ತಕರಪೂಜನವದ್ವ್ಯಾಪ್ತಸಪ್ತೋಪಪಾಪಾಃ . . . ನ್ತವಿವಿವ್ಯಕುತ್ರಕವನಾಕವ್ಯಾಂಗಾಃ ಬಂಪ್ರಾಪ್ಯತೇ

76 (35)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 75 ಕ್ಕೆ ಕುಡಾನ್ಯ.

* ಸಿದ್ಧಮ್

- 1 ನೆಜೆದಾದವುತಕೀಲನೊನ್ನಿಗುಣದೀಪ್ಯಾಭ್ಯಾಯಸವೃತ್ತಿನಿಮ್
- 2 ಕಪಿಬಿಲ್ಲು ಪದವ್ಯು ರಾಸುಮತಿಕ್ರಿಗನ್ನಿಡುವ್ಯುಸ್ತುಮೇಲೆ
- 3 ಅಪಿರಾಯುವ್ಯುಮೇನುನೊಡೆನಗತಾನೆಸ್ತು ಕಟ್ಟುಪ್ಪನುಳ
- 4 ತೊಪದಾರಾಧನೆನೊನ್ನಿತ್ತಿತ್ಥಗಿಲಮೇಲ್ವುಗೊಳಲಯಕ್ಕೆ ಅಪಿರಾರ್ ||

77

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 76 ಕ್ಕೆ ಉತ್ತರ.

† ಸಿದ್ಧಮ್

- 1 ಕ್ರೀಗತಿಚೇದ್ಯಾವಿಂಪಂಭಾಗದಧನವೂ ಉಟ್ಟವನುಟ್ಟವರ
- 2 ಯತಿಮುಂಜೆಟ್ಟಿ ಏಧಾನವು ತೊಪದೇಕಟ್ಟಿಪ್ಪನುಳಲದಳ
- 3 ಪ್ರಧಿತಾರ್ಥದ್ವದನೊನ್ನೆನಿಸಿತಯಾಸವ್ಯಯುಃ ಪ್ರಮಾ . . ಯಕ
- 4 ಸ್ಥಿತಿದೇಹಾಕಮರೋದವಂಗಳೂಧವು ಮಸ್ತುಲೋಕದಿಂನಿತ್ತಿತಮ್

78

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 77 ರ ಕೆಳಗೆ.

ಸಪದೇವನುಣಿ

79

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 78 ಕ್ಕೆ ಕುಡಾನ್ಯ.

- 1 ಸುನ್ನರವೆವ್ಯುದುಗ್ರತದದೊಗಿವ . . . ವಾರ್ಧದನಿನ್ವಯುಸ್ತುಬಿನ್
- 2 ಬಿನ್ನನುರಾಗಿನಿನ್ವ ಬಿಗೊ . ಣ್ಯಮಹೋತ್ಸವದೇವಿನ್ವಲಮಾನ್
- 3 ಸುನ್ನರಿಸೂಚವಾಯ್ದರದದ . ರುವಿಮಾನದೊಗಿವಿತ್ತಿದಿಮ್
- 4 ಇನ್ನರಸವಗನವುಸ್ತು . . ಣ್ಣದೇ ಜ್ಞಾನದೊಗಿವುಸ್ತುಗ್ಗವಾ ||

80

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 79 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಮಹಾರವನ ಸ್ತನಿಫಗವನ್ನ ದ್ವ್ಯಕಳವೆರ್ವದ
- 2 ಮಹಾತವನ್ನ ರಗಮವ್ವತನಗಾ . ಕಮುಕಣ್ಣ
- 3 ಮಹಾಗಿರಿಮ . ಗಳನಿವಿಸತಾ . ನಮಿಂತಿ
- 4 ಮಹಾತವದೊತ್ತ ಮಲವೇಲ್ವುಲವರುದಮಾಪೊಕ್ಕ

81

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 80 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಬೊಧ್ಯತಿರೇಲ್ವಕ್ಕವಲ್ಲ ಬೊಧಪ್ಪಾನ್ವಿವಮಾನ್
- 2 ಕೂನಾನಾಯನಮೋಗೊನ್ನಾಯ ಪ್ಪಿರವೆ. ಷ್ಠಿನೇ
- 3 . ರಕಿತ್ತೂರಸಂಘಾಸ್ತಗನಸ್ಯಮಹಸ್ವತಿ
- 4 ಪರಿಪೂ . ಚಾರ
- 5 . . . ವಾಗಾ . ಪ್ಪಿಯಾ . . .

* ಇದು 9ನೆಯ ಪದ್ಧಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

† ಇದು 9ನೆಯ ಪದ್ಧಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 96 ಕ್ಕೆ ದಕ್ಷಿಣ.

- 1 ನಿಮಿಲೂರಾಸಿರಿಸಂಘದಾಜಿಗಣದಾಂಜ್ಞೇ ಮತಿಗಿನ್ದಿಯಾರ್
- 2 ಅಮಲಂನಲ್ಲ ದಶೇಲದಿಂಗುಣದಿನಾಮಿಕ್ಕೊ ತ್ತೆ ಮುಮ್ಮಿಗಳದೂರ್
- 3 ನಮಗಿನ್ನೊಟ್ಟು ದುಯೆನ್ನ ಪಜಿಗಿರಿದುನ್ನನ್ನಾಸನೆಯೋಗದೊಳ
- 4 ನಮೊಚೆನ್ನೆಯ್ದು ಕಿಮುನ್ತ ಮೂಣ್ಣಿ . ಎಸ್ಯಗ್ಗಾ ಲಯಂಪಜಿರಿದಾರ್

98 (28)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 97 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀತಪಮುನ್ದಾ ದರದಾವಿಧಾನಮುಖದಿನ್ದೊ ನ್ನು ತಾಧಾತಿಮೇರ್
- 2 ಚಪಲಿಲ್ಲಾ ನವಿಲೂರಸಂಘದಮುನಾ ನನ್ತಾ ಮತಿಗಿನ್ದಿಯಾರ್
- 3 ವಿಪುಲಕ್ರೀಕಟವಪ್ರಸಂಗಿ ರುದುಮೇಲೊ ನ್ನೊಂದುಸನ್ನಾ ಗ್ಗಾದಿನ್
- 4 ಉಪಮಿಲಾಲ್ಯಾ ಸುರಲಗೀಕಸಾಖ್ಯದಡೆಯನ್ನಾ ಮುಯ್ದಿ ಇದೊಳ ಮನಮ್

99

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 98 ಕ್ಕೆ ದಕ್ಷಿಣ, ಮಜ್ಜೆ ಗಣ್ಣಿನ ಬಸ್ತಿಗೆ ಉತ್ತರ.

- 1 ಶ್ರೀತನಗವ್ಯತ್ಪು ವರವಾನಪಿರಿದಪಿತ್ವಾಣನಾಕದೊನ್.
- 2 ಸ್ವಸ್ತಿ ಕಾಲನಿಗೀಕಸುದ . ಪಿನರಾಚ್ಯವೀವತನ್
- 3 ಘಾ . ಕ . ಮೊದಮು . ತೊ . . ಮತಾಕಟ್ಟೆ ನಿ
- 4 ಧಾನಮು . . ಸುರ . ಗಗತಿಯುಳ್ಳಿ ಕೊಣ್ಣನ್

100

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 99 ಕ್ಕೆ ಪೂರ್ವ.

ಪರವತಿಮಲ

101

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 100 ಕ್ಕೆ ಉತ್ತರ.

1 . . ಮರಮೇಲಣ

2 . . ಮುಷಾ . . ಬೊಲ .

102

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 101 ಕ್ಕೆ ಪೂರ್ವ.

- 1 . . ಐನ್ನಲ್ಲ ವಿಲೂರನೀಕಗುಣಾಪಾತ್ರಿಗೇಘ . . ದು .
- 2 ಮುರಲಿಲಕಾ . . ಶ್ರೀ . . ರಾಬಾಯ್ಯಾರ್
- 3 ಧಮವದ್ವದ್ವಿತೀಕವದೇವೋರಾಗುಣಾಪಾತ್ರಿಗೇ
- 4 ದಮೋದ. ದಕ್ಷಾ ದವದೇವೋದೇವನುಕಂ . .

¹ ಸ್ವಸ್ತಿಕ್ರೀಮತಃ ಸಮಿಲನಸಂಭವಪು
² ವ್ಯಸೇನಾಚಾರ . . . ದುನಿಸಿವಿಗಿ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 103 ಕ್ಕೆ ಆಗ್ನೇಯ.

105 (30)

1 ಶ್ರೀ ಆಹ್ಲಾದಿನಾ ನನೇಕಾಗುಣಕೀರ್ತಿವಸ್ತಾನ
 2 ಕುಂಗೀಚ್ಚ ಭಕ್ತಿವಾಢಿಮೊ ಪರಿಣಿದಹಮ
 3 ಪೊಪ್ಪಿಳ್ಳಿ ಚಕ್ರಗುಣಕವಮಯಾಕುಣೇಲಮ

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 105 ಕ್ಕೆ ವಾಯವ್ಯ.

1 ನವಿಲುರಾಕ್ಷಸಂಘವು ಗುರುವಂಸಮೃದ್ಧಿಯಾಗಬೇಡು
 2 ಆವರಾಕ್ಷಸರನ್ನಿವು ಕಾಣು . ವೃಷಭನೈಮುನಿ
 3 ಭವಪ್ರೀತಿಸಸುವರ್ಗಮೃತನವೆಂಬಾರಾಧನೆಯೊಡನೆ
 4 ಅವರೊಂದಿಗಿನ ಸಗಲೋಪಕರಣವಿಡು . . . ವನಿಗ

అదే స్థానంలో 106 క్కే పూపా.

1 ಕ್ರೀ ವನ ಸುಪಗುನೇತಮಗ್ನೇ ಗಳಕ್ತ ಮುಪಶ್ಯುತ .
 2 ವಪ್ತನುಪಗ್ನಗ್ನದನೇತಿವಿರಾಧಿಮನುಪ್ಪರನಾ . .
 3 ಚಪ್ತದಮುಪ್ಪಯವಾಪಮು . ತಿಮು . ಮುಪಗವಿಪ್ಪಗ್ನ
 4 . . . ಉಪ್ಪನುಪದನಾಪ್ಪಮುಪ್ಪಿ ದಾಗ್ನ ದಾಪ್ಪಮುಮ್

ಆವೇ ಸ್ವರವಲ್ಲಿ 107 ಕ್ಕೆ ಲ್ಲಾಯು.

೧ ಶ್ರೀ ಅನವತನಮ್ಯ ಧಮ್ನಿ ಪುತ್ರನಮ್ಯಮಾಪ್ತೇ ಕ್ಷೇತ್ರಯಾ
 ೨ ವನರೋಳದೇಹ್ಯಾ . . . ನಕ್ಷತ್ರಾವನಿ . . . ಗಣೇ . . .
 ೩ ಮನಮೇಶ್ವರತ . . . ವನಿ . . . ನಕ್ಷತ್ರಮವಮ್ಯಕೂಡಿರೋ
 ೪ ಅಮನಮೇಶ್ವರಪುನುರೋಳವಮಗ್ನೋಳೇಶ್ವರವಿವಿಮ್ ||
 ೫ ಮನಮೇಶ್ವರಗಮನೋಪಮ್ಯಕೂಡಿರೋಳೇಶ್ವರವಿವಿಮ್ ||
 ೬ ಕಾಲಮೇಶ್ವರೋಳವಮಗ್ನೋಳೇಶ್ವರವಿವಿಮ್ ||

35

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 81 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಬಿಲದೇವಾಚಾರ್ಯರಪಾಠುಗ್ಗಮಣ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 82 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಪದ್ಮನದಿಮುನಿವ ಅತ್ಯುಳ ದನಿಮಾಕೃತದೇವಾ . . .
2 . . . ಅಭವ . . . ದವ . . . ಮಾ ಜಿವ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 83 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀಆನವದ್ಯನ್ನರಿದಾಪ್ರದಳ್ಯಪ್ರಧಿತಯೋ . ಸ್ವಕಾನ್ಯನ್ಯ . ಬಾಮ
ವಿನಯಾಚಾರಪ್ರಭಾವನ್ತವದಿನ್ನಧಿಕವಸ್ತುರ್ದೇವಾಚಾರ್ಯರಸಾಮನ್
2 ಉದಿತಶ್ರೀಕಟ್ಟುಮಳ್ಳರಿಷಿಗಿರಿಮೇಲೊಡ್ಡಿಸ್ತುತನ್ನೇವಮಿಕ್ಕೆ
3 ನಿರವದ್ಯನ್ನೇಜುಸ್ವಗ್ಗಂಕಿವನಿಲೆವಡೆದಾನ್ಯಧುಗಳ್ಳಿದ್ಯವಾನನ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 84 ಕ್ಕೆ ವಾಯವ್ಯ.

ಶ್ರೀಶ್ವರಗುನ್ನಿನಿಷಿಧಿಗ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ನೈರುತ್ಯ.

1 . . . ಕ್ರ . . . ನತಮ್ಮ . . .

1 . . . ಗ . . .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 86 ಕ್ಕೆ ನೈರುತ್ಯ.

ಕ್ರಿಟಾಟ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 87 ಕ್ಕೆ ಪೂರ್ವ, ರಾಸನ ಬಸ್ತಿಯ ಈಶಾನ್ಯ ಮೂಲೆ.

1 ಸುರಬಾಪಂದೂರದಿವ್ಯಸ್ಥಿತಗಲತವೋಲ್ಲಂಕಾಳೋಲ್ಲೂಜಿಬೆದಿಗಂ
2 ಬಿಗುಂಶ್ರೀರೂಪಲೀಲಾಧನದಿವ್ಯವಮಾರಾಣಿಗ್ಗನ್ನವಾಗ್ಗಂ
3 ದರಮಾತ್ಮಕಂಮೇಷ್ಟವಾನೀಧರಣೀಪಂಜರವಾಪೆತ್ತಸನ್ನೈಸನಂಗೆ
4 ಯುರೂಸತ್ಯನ್ನಸ್ತೇನಪ್ರವರಮಾನಿವನೈವಲೋಕಕ್ಕೆಸನ್ನಾನ್

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 88 ರ ಕಳಗೆ.

1 . ಕನಾಪೂ ಗವಾಣ . . .

2 ಕಳ್ಳಬ್ರಹ್ಮಗ್ಗ

ಬಾಹ್ಯಾಂಶರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ 89 ಕ್ಕೆ ಸಹಿಮ.

ಶ್ರೀಬಮ್ಮ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 90 ಕ್ಕೆ ಉತ್ತರ.

¹ ದಜ್ಜಗವೇಣ್ಣು

² ಮೂಲ .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ಉತ್ತರ.

¹ ಸ್ವಸ್ತಿ ಕೊಳಾತ್ತ ಸಂಘ

² ವಿಶೇಷಭೂತರನ್ನಿಧಿ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 92 ಕ್ಕೆ ಸೂರ್ವ.

¹ ಎಡೆಬಿಡುಗಿನೆಡೆಕಯ್ಯ ತರನಯ್ಯದಮಾನ್ಯ ಕೃಷ್ಣರಸಂಘ .

² ವಡೆಕೊಡುಬಿಡು ಮಾನ್ಯರನ್ನಿನಗನ್ನ ಸಮಾಜಕೂಟ

³ ಎಡೆಬಿಡುಬಿಡು ಮಾನ್ಯಕಟವಪ್ಪರಮಾನ್ಯನಿಜನನ

⁴ ವಡೆಗವೊಡುಪ್ಪ . . . ನಿಜನರಲೋಕವಾನ್ಯನಿಜನನನನ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀಮದ್ಗೌಡದೇವರಾಜ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 94 ಕ್ಕೆ ಈಶಾನ್ಯ, ಎರಡು ಕಟ್ಟಿ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ.

¹ . . . ಬಸಾಭುಗ್ರ . ಧರಿಸ್ತ ತಸಾಯತಾತ್ವನಿಜನನಿಜ ಆಚಾರ್ಯ .

² . ಮ . ಮ್ಯಾಳಮರ್ದ . . . ನ್ನರಿದೇವ್ವಪ್ರಕರಾನ್ತರ . . . ಭಾಷ್ಯಮನ್ಯಪ್ಪನ

³ . ಕ್ಷ . . . ದ್ವಿವೇದವಾಗದ್ವಿವೇದವಾಗಳನಾತ್ಮವೇಶ್ವರನವಿರೂಪ . . . ಸ್ಥಿತಾರಾಧಿತಾ . . .

ವಿಮು ಕೃಪಾ . . . ನನ . . . ದೇವ್ವರಾಜ್ಯವಿಭೂತಿಸಾಸ್ವತಮಯ್ಯದಾನ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 95 ಕ್ಕೆ ದಕ್ಷಿಣ.

¹ ಸ್ವಸ್ತಿ ಕೊಳಾತ್ತ ಸಂಘ

² ಸಂಘದೇವ

ಬದ್ವಿಯನ್ನಿ . . .

109

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 108 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಕ್ರೀಮೇಘನನ್ನಿಮುನಿತಾನ್ನ ಮಿಲುರ್ವ್ವರಸಂಘದಾ
- 2 ತೇಫದಿಸಿಹಿಯಾನ್
- 3 . ದ
- 4

110

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 109 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀಕಣ್ಯ -

111

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 110 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಕ್ರೀಸ ನಾ . . ನೆಗಟ್ಟುಯಗುಂಸೆದೇವಡಿಸಿದಲೆ
- 2 ಮುಗಿವ . . . ನೋನ್ನುಮೈಪೊಲ . ತಪಮಂ :
- 3 . ನಿ . . . ಕಾತ್ರನನ್ನಿಮುನಿವ
- 4 . ಪಾಯ್ಕನ . . . ಯು . . ಖ್ಯಾಲೋತಲೂದಪುಳ್ಳೋನ್ನುಸಿದಿಸ್ಥನಾದಮ

112

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಕ್ರೀನವಿಲುರ್ವರಸಂಘದಾಗುಮತಿ ಅಮೈಗಲಾನಿಸಿಧಿಗೆ

113 (32)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 112 ಕ್ಕೆ ಉತ್ತರ.

- 1 ತನಗಮೈತ್ಯವರವಾನಜಿರನ್ನು ಸುಪಣ್ಣತನ್
- 2 ಅನೇಕಕೀಲಗುಣವೂಲೆಗರನ್ನೂದೊನ್ನಿರೋನ್
- 3 ವಿನಯದೇವನೇನಾಮಮಯಾಮನೋನ್ನುಪಿನ್
- 4 ಇನದಪುಣ್ಣದೇವನಿವಮೇಜಿರಿದಾನ್

114 (27)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113 ಕ್ಕೆ ಪೂರ್ವ.

- 1 ಕ್ರೀ ಲಂಘಾನ್ನಿತ್ತಕ್ರೀನಮಿಲೂರಸಂಘದಾಪ್ರಭಾವತಿ
- 2 ಪ್ರಭಾಖ್ಯಮಿವರ್ವ್ವತಮಳ್ಳನೋನ್ನುತಾಮಸ್ತುಘವನಾನ್ನಯ್ಯಕರಾಣ್ಣದಾಧಿವರ
- 3 ಗ್ರಾಮೇಮಯೂರಸಂಘೇಸ್ಯಲಯ್ಯಕಾದಮಿ.ತಾಮತಿ
- 4 ಕಟ್ಟಪ್ರಗರಮಧ್ಯಸ್ಥಾಸಾಧಿತಾಚಸಮಧಿತಾ ||

115

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 114 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಅನೇಕಕೀಲಗುಣದೊನ್ನಿರೋನ್ನುಲೆಕಿ ಸಮಮ
- 2 ಪನೇಗನ್ನೂರಮುನಿಯುಪಲ್ಲಮೈಲೆನೋನ್ನುತಾಮ
- 3 ತಮಗದ್ಯತ್ಯವರವಾನಜಿರನ್ನುಪ್ರೇಕ್ಷಿತಾಯ

- 1 ಕುಪ್ಪಾಡು . . . ಲವನು ಸರಿಸಿವೆವೊಗರೇಡು ವ್ಯಸರಂಜ್ಜುಮಿ
- 2 ಶ್ರೀಪೂರಾನ್ಯಯುಗಂವೆಮ್ಮೈನಮಿತ್ತಶ್ರೀಪೂರಾಪ್ಪಯ್ಯೋ
- 3 ಸವ್ವಾರಾ . . . ನೀಡೆ . . . ಜಿವಲಳಾ . . . ರೀತಾತಲ . . .
- 4 ಮನ್ನೆ ಬಿರುದ . . . ಇ

ಚಿಹ್ನಮಂಡರಾಜಬಸ್ತಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮೊಟವದಲ್ಲಿ ೧ ನೆಯ ಕಂಭ.

1 ಕ್ರೀಮತ್ಸರಮಂಭೇದಸ್ವರೂಪಾ ವಾ ವೇದಭೂತಾಂ
 2 ಭನಂ ಜೀವಂತೈಃ ಸ್ವರೂಪೈಃ ಸ್ವರೂಪೈಃ ಸ್ವರೂಪೈಃ ಜನನಾಂ
 3 ನಂ || ಕ್ರೀಮತ್ಸರ ಭಯನಾಧಾರ್ಯ ಮಂಜಿನವರಾಂ
 4 ನೀಕನಾಭೇದವಂದಿ || ಪ್ರಭುಸ್ತಾ ಭವಮೇಯ
 5 ಪ್ರಕಯವಿವಯುಕ್ತೈಃ ಬೋಧೇರವಂದಿ || ಸ್ವಸ್ವಾ
 6 ತ್ವಾ ರಮಯದ್ವಾರೇತದನತಾನನಾ ಬೋಧೇರವಂದಿ ||
 7 ಸ್ವೇಯರಾಚಂಪ್ರಕಾರಂ ಪರಮಮುಖಮದಾ ವೀ
 8 ಯ್ಯುಕ್ತವೀಚನಿಕಾಯಾ || ಕ್ರೀಮತ್ಸರ ನೀಮ್ಯೋತ್ತಮದ
 9 ತ್ವವಾಗ್ನಿ ಕ್ರೀಮತ್ಸರಮದ್ವಾರ್ಯ ಪ್ರಭವಿಷ್ಯ ವಸ್ತುತ
 10 ತ್ಯಾಂಬುಧಾನವಸ್ತು ಮದ್ವಾರ್ಯಯುಕ್ತಾ ಸ್ವತಃ
 11 ತಾನಂದಿಗಣೇಬಧನ || ಕ್ರೀಮತ್ಸರಮದ್ವಾರ್ಯ ಸ್ವತಃ
 12 ಸ್ವನಾಮದ್ವಾರ್ಯ ಬಾಲ್ಯೋಕ್ತವೀಚನಿಕಾಯಾ
 13 ರಾ || ದ್ವೀಪಯಮಾನೇಭಧಾನವಸ್ತುಮದ್ವಾರ್ಯ
 14 ತ್ರಸಂಜಾತಸುಭವಂದಿ || ಅಭಯವನಸ್ಯಾ
 15 ವಿ ಮುನೀಶ್ವರೇಭಧಾನವಸ್ತುಮದ್ವಾರ್ಯ ಬಾಲ್ಯೋತ್ತಮದ
 16 ಬಾಲ್ಯ || ತವಸ್ವಯೇ ತತ್ಪ್ರಭುಸ್ತಾ ಸ್ವನಾಮದ್ವಾರ್ಯ
 17 ಲಿಖೇಭಧಾನವಾತ್ಮವಂದಿ || ಕ್ರೀಮತ್ಸರಮದ್ವಾರ್ಯ ಮುನಿ
 18 ವಸ್ತುಬಿಳಾಕಂಚಕ್ತೈಃ ಸ್ವದ್ವಾರ್ಯವಂದಿ
 19 ತ್ರಯವತ್ತಿ ಕೀರ್ತಿ || ಭಾರತಚಾಂಚಲವಿಳಾಕಂ
 20 ಪಾರಮಾರ್ಥವಾಚೀವಮುಖವಾಚೀವದ
 21 ವಸ್ತು || ತತ್ಪ್ರಭುಸ್ತಾ ಸ್ವನಾಮದ್ವಾರ್ಯವಂದಿ
 22 ರಾತ್ರಿ ಚಕ್ರೇ || ತತ್ಪ್ರಭುಸ್ತಾ ಸ್ವನಾಮದ್ವಾರ್ಯ
 23 ಪುನಃಪುನಃ ಸ್ವದ್ವಾರ್ಯವಂದಿ || ಮಧ್ಯಮಾ
 24 ದಿವದಾನ ಸ್ವದ್ವಾರ್ಯವಂದಿ || ಕೀರ್ತಿವಂದಿ
 25 ಭವಮದ್ವಾರ್ಯವಂದಿ || ಕೀರ್ತಿವಂದಿ || ಕೀರ್ತಿವಂದಿ
 26 ವಸ್ತು ಕೀರ್ತಿ || ತತ್ಪ್ರಭುಸ್ತಾ ಸ್ವನಾಮದ್ವಾರ್ಯ
 27 ಯಾ ಸ್ವದ್ವಾರ್ಯವಂದಿ || ಕೀರ್ತಿವಂದಿ || ಕೀರ್ತಿವಂದಿ
 28 ದ್ವಿಸ್ವದ್ವಾರ್ಯವಂದಿ || ಕೀರ್ತಿವಂದಿ || ಕೀರ್ತಿವಂದಿ
 29 ಸ್ವದ್ವಾರ್ಯವಂದಿ || ಕೀರ್ತಿವಂದಿ || ಕೀರ್ತಿವಂದಿ

- 30 ದೋಮುನಿಃ | ನಾನಾನಗನನಯಪ್ರಮಾಣ
31 ನಿಪುಣೋದೇವೇಂದ್ರಸ್ಯದ್ಧಾತಿಶಃ || ಅಜನಿಮುಹುಃ
32 ಚೂಡಾಕರ್ತೃರಾರಾಜಿತಾಂಭ್ಯವ್ಯವಿಜಿತಮಕರಕೇತೂದ್ಧಂ
33 ಡದೋದ್ಧಂಧಗಬ್ಧಃ | ಕುನಯನಿಕರಭೂದ್ಧಾನೀಕದಂ
34 ಬೋಳಿದಂಡಃ | ಸಪಯತು ಮಿಖುಧೇಂದ್ರೋಭಾರತಿಭಾಳ
35 ಪಟ್ಟಃ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 36 ತಚ್ಚೈವೈಕಳಭೌತನಂದಮುನಿಪಃ ಸ್ಯದ್ಧಾಂ
37 ತಚ್ಚೈವೈರಃ | ಪಾರಾವಾಕವಾಚತಧಾರಿ
38 ಣಿ ಕುಳವ್ಯಾಪ್ತೋನುಕೀರ್ತಿಸ್ಯರಃ | ಪಂಚಾ
39 ಜ್ಞೇಷ್ಠದಕುಂಭಕುಂಭದಳನಪೂನಿನ್ಮ
40 ಕ್ಷಮುಕ್ತಾಪಳವ್ಯಾಂಶುಮಾಂಚಿತಕೇ
41 ಸರಿಬುಧನುತೋವಾಕ್ಯಾ ಮಿನೀವಜ್ಜಿಭಃ ||
42 ಅವಗ್ಗೀರವಿಜಂಪ್ರಸಿದ್ಧಾಂತ ವಿವಸ್ವೇಪೂ
43 ಣ್ಣೀಜಂವ್ರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರವ
44 ರವಗ್ಗೀರವಿಜಂಪ್ರವರಶ್ರೀದಾಮನಂ
45 ವಿಸಮ್ಪ್ರಸಿದ್ಧಿಗಳು || ಬೋಧಿತಭವ್ಯರ
46 ಸ್ತಮದನಮ್ತೃದವಜ್ಜಿ ಕಾರುಧ್ಯಮನಸ
47 ಶ್ರೀಧರವದೇವರಂಜನವರ್ಗಗ್ರತಸ್ಸಭವ
48 ರಾದರಾಯಶ್ರೀಧರಗಾರದಕಿಷ್ಕ
49 ರನರೋಳ್ವಗಲ್ಪಮೃಲವಾರದೇವರಂ
50 ಶ್ರೀಧರವದೇವರಂಜನತನವೇವ್ರತೀವಿತು
51 ಚೈತಕೃಮುರ || ಮುಳಧಾರದೇವರಂಜಂ
52 ಬೆಳಗಿಮುಜಿನೀವ್ರರಾಸನಂಮುನ್ಮಂ
53 ನಿಮ್ತೃಳವನಗಿಮತ್ತಮಿಗಲಬೆಳಗಿ
54 ದಪ್ಪಮುಚಂಪ್ರ ಕೀರ್ತಿ ಕೃಷ್ಣಾಂಶಕರಂ || ಅ
55 ವರಕಿಷ್ಕುರ || ಪವನಿಪ್ರವಿಳಣ
56 ಸ್ತೃತತ್ಯನಿಳಯಸಿದ್ಧಾಂತಚೂಡಾಮ
57 ಣಿ ಸ್ಪೃತಾಚಾರವರಂಜಿನೀಯಜ
58 ನತಾನಂಜಂ ಗುಣಾಸೀಕಸಂಜನಮುನ
59 ತಿಯಂಸಮಸ್ತಭುವಪ್ರಸ್ತುತೈನಾ
60 ದಂ ಬನಾಕಂಜಾಂಜಿಪ್ರತಿನಾಭನುಜ್ವಳ
61 ಯೋಗಿನಿಭಾಜಿತಾರಾತಟಂ || ವಿವಿ
62 ತವ್ಯಾಕರಗದ ತಕ್ತೃದ ಸಿದ್ಧಾಂತದ
63 ವಿಶೇಷವಿಶ್ವವಿದ್ಯಾಸ್ವಪರಂವಿಧವ
64 ಬಗ್ನಿಸ್ತಮದವಾಕರಗಾಂಜಿವೇವನಿ
65 ರಾಂತಿಗದಂ || ಪವರಾವ್ಯಾಂತಿಕವಕ್ತವ
66 ತ್ತೃದ ದಂತಪ್ರವ್ಯಾಸಿಕಂಪ್ರಸ್ತುತೈನಾ
67 ಸಿಕಂಪವಕಿಳನಗಮೃತಾಂ
68 ಭೋದಾಂಕೇವದ್ಧವ್ಯವೇದೇವ

- 69 ಉಪಾಂಕಸನ್ನಿಭಯಶಕ್ತಿರೂಪನೋ
70 ಹೋದಿವಾಂಕರಗದಿಬ್ರಹ್ಮವ್ಯಕ್ತರೂಪಿ
71 ರೂಪಮಂಭೂದೇವಪ್ರಾಂಧಾಚ್ಚೇತಃ ||

(ಪಕ್ಷಿಮ ಮುಖ)

- 72 ವಂಭವ್ಯಾನನದದ್ವಯಾಳಲವಲ್ಪಾಸೀಕನೇತ್ರೋತ್ಪ್ರಳಂಕೋರ
73 ಗಬ್ಬಿಪತಮಸ್ತಮಂಪರಯಲೆತ್ತಂಜೈನಮಾಗಾಂಮುಖಂ
74 ಬವಮತ್ಪ್ರದ್ಯುಳವಮಗಲೇಜಿಳಗಿತಾಭೂಭಾಗಮಾಶ್ರೀದಿ
75 ವಾಕರಗಂಧಿಬ್ರಿವಾಂಧಿವಾಕರಕಾರಂಜಿ
76 ಉಪ್ಪಿಗನೇತಂ || ಯದ್ಯಕ್ರೋದ್ರವ್ರವಿಳವಪ್ಪನಾವ್ಯತಾಂ
77 ಭೂಪಾನೇನತುಷ್ಯತಿವಿನೇಯಚ್ಚೋರಪ್ರಂಜಾ ಜೈನೇ
78 ದ್ರೂಪನನರೋವರರಾಜಕೂಟೇಯದನಾಭೂವಿರಿ
79 ವಾಕರಗಂಧಿವೇ || ಅವಂಜೈನ || ಗಂಧವಿಮುಕ್ತರೇನ
80 ಮಳಧಾಂಮುನೋದ್ರವವಾರದದ್ವಯಂಕಂಜೈನಾಭ್ಯ
81 ಮೇನೇನವಭವ್ಯವನಕ್ವಮುಕ್ತೋವಚಂಜವೇವವಿರೋಧಿವಂ
82 ದ್ವಿಪದಂಪದತತ್ಪ್ರದ್ವಿಪದಂಪಕೋದಂಪಕರಾಳ
83 ದಂಪದಂಪದಮುಂಪಜಿಂಕೋದಂಪದೇ || ಖಯಂ
84 ತಂಜಿಳಲು ವಲತಾಂಪದಂಧಿವಿರಗಿತಾಗಂಜೈನ
85 ದಳಂಜಿತ್ಯಾಳವನೇನೋಮೇಯೋದ್ರವದನಾಭೂ
86 ಕಳಯದಂಪಕಮುಕ್ತವ ಕ್ಕೋದ್ರವಸ್ತಮುಕ್ತವತ್ತಕ
87 ತ್ವಳವನಿಹತ್ತುಪ್ಪುತದ್ವಮುಯ್ಯಮಳಂಮಳಧಾ
88 ರವೇವಂ || ಮುಖದಂಪದೋಮುಕ್ತಲೋಕದವಾಂತ್ಯಯನಾ
89 ದವಳತ್ತಬಗಲಂಜೈನದ್ವಿಪಾನುವಸ್ತಮಿವನಾ
90 ಗಿರವೋಗದಮುಯ್ಯನೋಮುಯ್ಯಂತ್ಯಜಿವದ
91 ಕುಕ್ಕುಟಾಸನಕೋಲರಗಂಧವಿಮುಕ್ತವೃತ್ತಿಯಂಮು
92 ಜೈನದ್ವಿಪಾನಿವಕ್ ರತಪತ್ರ ರತಂಜೈನಧಾರದೇ
93 ವರ || ಆಚಾರತ್ವಚಕ್ರವರ್ತಿಗಳಚಿಹ್ನಯ || ಪಂಚೇಂದ್ರಿಯ
94 ಪ್ರಧಿತಸಾಮಜಿಕುಂಭವೀನೇಲೈದೋಟಲಪಟಮೋ
95 ಗ್ರಸಮಗ್ರಸಂಪ || ಸಿದ್ಧಾಂತವಾರಿಧಿವಾನ್ಯೋನೇ
96 ಧಿವಾರೋಭಾಭಾತಿಭೂತಿಭೂವನೇಬುಭೇತಂಪ್ರದೇವ ||
97 ಶುಭ್ರಾಭಾಭವನೇವ್ಯವನುರಸಂಪ ರಾಪವಸ್ತ್ರಸು
98 ಟಿಪ್ಪೋತ್ಪನ್ನ ಕಂಠರೇಶಿಧ ಕಂಖಕವಳಾಭಾಂತರಂಗಾತ್ಮ
99 ರಾಪ್ರಾಂಪ್ರದ್ಯುಳಕೇತ್ರಮುನ್ಮಹಮಿವಂಗಳಾಯಂ
100 ತಿದೇವಾಂಗನಾದಿಕ್ಯಾಂ ಶುಭಚಂದ್ರದೇವಭವತಾಂ ರ
101 ತ್ರಭೂಂಭೂಮಿನೇ || ಶುಭಚಂದ್ರಮುನೇಂದ್ರಯದ್ವೈ
102 ಯೋ ಸಂಯಾಗಲಾರಂಧಿತಿಚಂದ್ರಂ | ಪ್ರಭೇತಗಿದ ಕಂಧಿಕಂ
103 ದಿವನಭವತಿರೋಮೇಗದೇಕೇಕಂಧಂಕುಂಧಂ || ಎತ್ತ
104 ಲುಬಿಜಿಯಂಗಯ್ಯವಮತ್ತ ಲೇವ್ಯಾಪ್ರಭಾವ
105 ವಧಿಕೋತ್ಪನ್ನದಂ ಐತ್ತಂಪ್ರದನಲೇವ್ಯಾಲ್ಪದಮು
106 ತ್ರಿವಮುಕ್ತೀರೂಪೇಯಸ್ತದಾಂತಿಗಂ || ಕಂಠಮದಾಪವ
107 ಸ್ವಕಳವೇವದವಮುಜೈನವಮಗ್ರರಾನ್ಧಾಂತವಯೋಧಿಗ

- 108 ಕ ವಿಷಯವೈರಿಗಳಿಂದ ತಕ್ಕವು ಭಂಜನಸ್ಪರ್ಶತತ್ಪ್ರವೃತ್ತಿ
 109 ವಿನಕ್ರಿಸ್ತ ಭರಂಜುಭಟಂ ದೇವನಿಧಾಂತಮುನೀಂದ್ರರಂಭಾಗ
 110 ಉದಂಬುಧಿವೇಷ್ಪಿತಭೂರಿಭೂತಳಂ ||

(ಉತ್ತರ ಮುಖ.)

- 111 ಖ್ಯಾತಶ್ರೀಮಲಧಾರಿದೇವಯಮಿನಶಿ
 112 ಪೋತ್ರಮೇಸ್ವರ್ಗತೇಜಾಹಾಶ್ರೀಕುಭಟಂ
 113 ದೇವಯತಿವೇನಿದಾಂತಚೂಡಾಮಣಿ ಲೋ
 114 ಕಾನುಗ್ರಹಕಾರಣಿಪ್ರೀತಿನುತೇಕಂಬರ್ವ
 115 ದರ್ಪಣತೇಜಾರಿತ್ಯೋಜ್ವಲವಿಕುಪ್ರತಿ
 116 ಹತಾಮಾತ್ರವ್ಯವಸ್ಥಿತಾ || ರುಭಟಂ
 117 ದ್ರವ್ಯಹಸ್ತಂ ದ್ರವ್ಯಶ್ರೀತೇಕಾಲರಾಹು
 118 ಸಾ ಸಾಂಧಕಾರಂಜಗಜಾ ಲಂಜಾಯತೇತ್ಯುತಿ
 119 ಸಾದ್ಭೂತಂ || ಬಾಣಾಂಭೋಧಿನಭಾಶಮಂಕತು
 120 ರತೇಜಾತೇಸಕಾಬ್ದಿತೇಜೋವರ್ಷೋಭಕ್ರಿತಾ
 121 ಹೃದಯೈವೈವನತೇಮನಸೇವಿನಶ್ರವ
 122 ಶೇ ಪಕ್ಷೇಕ್ರಿಸ್ತ ವಿಪಕ್ಷವತ್ತಿನಿನಿತೇವಾ
 123 ರೇದರವ್ಯಾಂತ್ರಿಭಾಸ್ವರ್ಗತಃ ಕುಭಟಂ
 124 ದ್ರವ್ಯವಾಗ್ಭಿಶ್ಚಿದಾಂತಮಾರಾಂಧಿ ||
 125 ಶ್ರೀಮದವರಗಂಡಂ || ಸಮಧಿಗತಪಂಚ ಮಹಾ
 126 ಕಬ್ಬಿ ಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ
 127 ಪಂಚನಾಯಕಂ ಪೈರಭಯದಾಯಕ |
 128 ಗೋತ್ರಪವಿತ್ರ | ಬುಧನಮಿತ್ರ | ಸ್ಯಾಮಿದ್ರೋ
 129 ಹಗೋಧೂಮಃಫಲೈಃ | ಸಂಗ್ರಾಮಜತ್ತ
 130 ಟ್ಟ | ವಿಷ್ಣು ವರ್ಧನಪೂಜ್ಯಕುಪಾರಾ
 131 ಜರಾಜ್ಯಸಮುಧ ರಣಕಲಿಗಾಭರಣ
 132 ಶ್ರೀಚೈನ್ಯಧಮ್ಮಾಪೂತಾಂಬುಧಿಪವರ್ಧನ
 133 ಸುಧಾಕರಸಮೈಕ್ಯರತ್ನಾಕರ | ದೈನಿಕ
 134 ನಾಮಮಾಣಸಮಾಳಂಕಿತರತ್ನಶ್ರೀಮ
 135 ನೈಪಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ
 136 ತಮ್ಮ ಗುರುಗಳ ಶ್ರೀಮೂಲಸಂಘದೇ
 137 ಸಿಯಗಾರ ಪುಸ್ತಕಗಟ್ಟದಕುಭಟಂ
 138 ಪ್ರಸಿದ್ಧಾಂತದೇವಗೃಹಪೂಜ್ಯವಿನಯಕ್ಕೆ
 139 ನಿಶ್ಚಾಯನಿರಿಸುವಪೂಜೆ
 140 ದ್ಯುಮಂತದಿಮಹಾಧಾನಮಂಗೈದ್ವರಾ ?
 141 ಆಮಹಾನುಭಾವನಶ್ರೀ || ರುಧ
 142 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವಗಂಡಿ || ವರದನಧಾ
 143 ಜೀವಮತ್ತಾ ದಂದಂಧಜ್ಞಾ ಗಟ್ಟಿಮದಿಸು
 144 ಪಳಸುಪ್ತ ರತಗುಣಾಂಧಿತಮಂದಿಧರ
 145 ನೀತಪದ್ಧತಿ ಪೂಗಳಂತಿಪ್ಪುದುನಿ
 146 ಟ್ಟಂ || ದೊರೆಯೇಜಕ್ಕನಿಕ್ಕಪ್ಪಗೀದವನ

- 147 ದೊಳಬಾಂತ್ರದೊಳಗಿಳಿದೊಳ ಪರಮ
148 ಶ್ರೀವಿಜಯದೊಳ ಸಕಲದಾನಾಥ
149 ಯ್ಯೊದೊಳ ಸತ್ಯದೊಳ ಗುರುಪಾದಾಂಬು
150 ಜಘಕ್ತಿಯೊಳ ವಿನಯದೊಳ ಭವ್ಯಕೃಪಂಕು
151 ದದಾಪರದಿಂ ಮನ್ನಿ ಸುತಿವ್ಯವಿಂವಿನೆದೊ
152 ಇ ಮತ್ತನ್ಯಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ
153 ಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಬಗ್ಗಿದಮ
154 ದ್ವಿಮಯ್ಯಂ ಬರೆದಾ || ಬಿರುದರೂಪಾರ
155 ಮುಖಿತಳಕಂವರ್ಧ ಪೂನಾಪತಿಬಂಜನಿ
156 ದಮಂಗಳಮದಾ || ಶ್ರೀ ಶ್ರೀ ||

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ಆದೇ ಮಂಟಪದಲ್ಲಿ ಎನೆಯ ಕಂಭ.

- 1 ಶ್ರೀಮತ್ಪ್ರವಂಗಳಭೇರಸ್ಸಾಧ್ಯಾದಾಪೊಳಬಾಂಭನಂ ಜೇಯ
2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ವರಾಸನಂವನಂ || ಭದ್ರಮಸ್ತು ಜನೇಶ
3 ನಾಯಕಂ ಪದ್ಮತಾಂಪುತಿವಿಧಾನಾಂತವೇ ಆನಂದವಂದನ
4 ಸ್ವಿಮಸ್ತು ಕಸಾಟನಾಯಕನೀಪಟಿಯನೀ || ನಮಸ್ಕರಣ್ಯಾ ||
5 ಜನತಾಧಾರನಂದನಸ್ತು ವನಿತಾಧಾರಂವಚಸ್ಸಂವರಿಭವತ್
6 ತ್ವಸ್ತು ನಾರಾಯಣಗುರಾರಾಧೀಶಂವಾಂನೇನಂವೈಜನಕಾಂತನ
7 ನಮೋಕಾಂಕ್ಷಿ ವಿಭವಪ್ರಖ್ಯಾತಧರ್ಮ್ಯ ಪ್ರಯುಕ್ತ ನಿಶಾ
8 ಮಾತ ಚರತೃತಾಯನರಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ || ಕಂದ ||
9 ವಿಶ್ವಸ್ತ ಮುಳುಬುಜನಮಿತ್ರಂ ದ್ವಿಜಕುಳಪತಿಶನೇಚಂಜಗದೊ
10 ಉಪಾತ್ರಂವಿಕ್ರಮಕುಳಕಂದಮಿತ್ರಂ ಕಾಂಕ್ಷಿ ನ್ಯಗೋತ್ರನಮಳಚಿತ್ರ |
11 ವೃ || ಪರಮ ಜಿನೇಶ್ವರಂ ತನಗಿದಯ್ಯ ಮುಳುಕ್ತೆ ಲಿಯನೊಳ್ಳು ಪತ್ತ
12 ಮುಳ್ಳುಲದ ವಿತಕ್ಷಯಕ್ತ ನಕನಂವಿಮುನಿಧ್ಯರಿತ್ತ ಮೊತ್ತ
13 ಮುಗ್ಧ ಲಿಂಗಗಳಾದಾತ್ಮ ವಿತ್ತ ನವದಾತ್ಮ ಯಂನೃಪಕಾಮಮೊಯ್ಸ
14 ಲಂಪೊರದಮಹೇಶನಂದೊಡಲೆಬಿಟ್ಟೆ ಪರಾನ್ನೆ ಲಿಂಗೇಚಿಗಾಂಕನ || ಕಂ ||
15 ಮನುಚರತನೇಚಿಗಾಂಕನವೇ ನೆಯೊಳ್ಳು ನಿಜನಸಮೂಹಮುಂಬು
16 ಭಜನಮುಂ ಜನಪೂಜನವೆನಂದನೇವೆಮುಂವೇ ಗಳಾವಕಾಲಮುಂ
17 ನೊಳಿಸುಗುಂ || ಆವಹಾನ. ಭಾವನದಾ ಲಿಂಗಯೆ ಸ್ವಪ್ನಳಂದೊಡ ||
18 ಉತ್ತ ಮುಗೊತತಿವನಿತಾತ್ಮ ತ್ರಿಯನೊಳ್ಳುಂಚದಂದಂಜಗಮೊಳ್ಳು |
19 ಕಯ್ಯತ್ತ ವಿಜಯ ಮುಳುಗೊನಂದತ್ತಿ ಗಿಜಗದೊಳಗಿವೊಚಿಕ್ಕಿ
20 ಯನೊನ್ನಳು || ತನ. ವಂಜನವತನುತಿಯಿಂಧನಮಂಮು ನಿಜನದತ್ತ
21 ಪ್ರಿಯಂಸುಧಳದಿನನೇಗೊಡೆನೊಂಬಿ ಗೆಯೊಳ್ಳು ನಮಂಜಗದೊಳಗೆ
22 ಪೂಜಿಕಟ್ಟಿ ಯೆನಿಜಿಬಳು || ಜನವಿನಿತನೇಚಿಗಾಂಕನಮನ
23 ಸ್ವರೋಚನಗಂಗರಾಜನೇಮೂನಾಂಭನನಿಜನನಿಭೂಪ
24 ನಕ್ತ ನೇಗಳ್ಳುಳ್ಳು ಚಿಕ್ಕಟ್ಟಿ ಗುಣಮನ್ನ ತಿಯೊಂ | ಎನಿಸಿದಪೊಚಾಂ
25 ಬಿಳಿಪರಜನಮುಂಬುಭವನಮುಂಬೊ ಮೊಳ್ಳು ಲಿಂಗಮೊಳ್ಳು ದುನಂತಗ್ನಿ ನ
26 ತಳೆಮುರಸೆಪುಣ್ಯಮನಸ್ತಮಾನಂವಿಪರವಿಜನಮಂಜ
27 ಗದೊಳು || ವ || ಇನಿಸಿದಾಪೊಚಾಂವಿಕೆಚಿಕ್ಕಿ ಕದಂತಿಲಿಂಗಮೊಡಲಾ

- 28 ಗನೇಶತೀರ್ಥಗಳೊಳುಪಲವುಂಟೈತ್ಯಾಲಯಂಗಳವೂಡಿಸುವು
 29 ಹಾದಾನಗಯ್ಯು || ವೃ || ಅದನ್ನೆನೇಬಿನಾನೊಂದವುಂಟು ಸುಕ್ಕಿ
 30 ತಮಂನೋಡರೋವನಂಜವನವಪ್ಪುಮವೇಳ್ವುಡ್ಯೋಗದಿಂದಂಸ್ತರಿಯು
 31 ಪದನಮೋವೀತರಾಗಾಯುಗಾರ್ಪಸ್ಥದಯೋಗಿಪ್ಪಾವುಕಾಲ
 32 ದ ಪರಣತಿಯಿಂಗೆಲ್ಪು ಸಲೆ ಬಿನಾನಂಪದದಿಂದದೆವಿಪೋಬಾಂಬಿ
 33 ಕೆಸುರಪದಮಂಲೀಲಿಯೆಂಸೂಜಿಗೊಂಡಳ || ಸಕವರ್ಪಂಚಿನೆ
 34 ಯಸಾವ್ಯಂಸಂವತ್ಸರದಾಪೂರ್ಣಸುಧ 35 ಸೋಮವಾರದಂದುನ
 36 ಸ್ಯಸನಮಂಕೈಕೊಂದುವಿಕವಾರ್ಯನಿಯವುದಿಂಪಂಜಪದಮನುಬಾ
 37 ರಿಸುತ್ತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳು || ಆಜಗಜ್ಜನನಿಯಪ್ರತ್ನಂ ||
 38 || ನಮಧಿಗತಪಂಜವ ಹಾಳಬ್ಬ ಮದಾರಾಮನಾಧಿಪತಿವ
 39 ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂ ವೈಭವ್ಯದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಬುಧಪ
 40 ನಮಿತ್ರ ಕೃಚ್ಚಿನಧವ್ಯಾ ವ್ಯುತಂಬಧಿಪ್ರವರ್ಧನಸುಧಾಕಂ || ಸಮೃಕ್ತ ರತ್ನಾ
 41 ಕರಂ || ನಾಡಾರಾಭಯಭೈರವ್ಯಾಸ್ತದಾನವಿನೋದ || ಭವ್ಯಜನಪ
 42 ದಯಪ್ರೋದ || ವಿಷ್ಣು ಪದ್ಮನಭೂಪಾಳಪೂಜ್ಯಮಾಣಾ ರಾಜರಾಜ್ಯಾ
 43 ಭವೇಕಪೂಣ್ಣ ಕುಂಭ || ಧರ್ಮದವೋದ್ಧರಣಮೂಳಸ್ತಂಭ || ನುಡಿದನ್ತೆಗಣ್ಣ
 44 ಪಗವರಂಟಂಕೋಣ || ದ್ರೋಹಪರಟ್ಯದ್ಯಾನೇಕನಾಮವಳಿಸವನಳಂಕೃತನ
 45 ಪುತ್ರೀಮನ್ಮಜಪಧಾನಂದಣ್ಣನಾಯಕಂಗಳಂರಾಜಂತನ್ನಾ ತ್ಯಾಂಟಿಕಪೋಜ
 46 ಲದೇವಿಯರು ದಿವಕ್ಕೆ ಸಲಬಂಪೂಜ್ಯವಿನಯಕ್ಕೆ ಎನಿವಿಗಿಯಂನಿ
 47 ಲಿಸಪ್ರತಿಷ್ಠೆಯ್ದು ಮಹಾದಾನಪೂಜಾಂತ್ಯನಾಭಿಷೇಕಂಗಳಂ ಮಾಡಿ
 48 ದಮಂಗಳಮಯಾ ಕ್ರೀ ಕ್ರೀ || ಶ್ರೀಪೂಜಾಂತ್ಯಪ್ರಸಿದ್ಧಾಸ್ತದೇವರಗುಡ್ಡಂ ||
 49 ಪೆಗ್ಗೇಕವಾರಾಜಂಬರದಂ || ರೂವಾರಿಪೂಜ್ಯನುಚಾರಿಯದು
 50 ಗಂವರ್ಧಮಾನಾಚಾರಿಯರುದರೂವಾರಿಮುಖಿಳಕಂಕಣ ರಸಿದ ||

119

ಚಾಮುಂಡರಾಜಬ್ಬಿಯ ಬಾಗಲಿ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಮತ್‌ಲಕ್ಷ್ಮಣದೇ

2 ಪರಪಾದ ||

120 (66)

ಆದೇ ಬ್ಬಿಯ ನೇಮಾರ್ಯರಸ್ವಾಮಿಯು ಸಿಂಹಮೀಡದಲ್ಲಿ.

1 ಗಂಗನಾಭಾಪತೇಸ್ವಾಮರಡಣೋಭಾರತೀಚಣ | ತ್ರೈಲೋಕ್ಯರಂಜನವೈವೈತ್ಯಾಲಯಮುಖೀಕರತಾ ||

2 ಬುಧಭವ್ಯ ಸ್ವಂತಂಬವ್ಯ ರಚಣ | ಕಮಲಾಚಣ | ಬಿಗ್ಗಪ್ಪನಾಪವನಮಾಡು ತೈತ್ಯಾಲಯಮುಖೀಕರತಾ ||

121 (67)

ಆದೇ ಬ್ಬಿಯ ಮೇಲಣ ಪಾರ್ವತೀರ್ಥಕರರ ಪಾದಮೀಡದಲ್ಲಿ.

1 ಜಿನಗೃಹಪಂಚೈಕ್ಯಗಳವೊಲ್ಲನವೇಷಂಭೋಗವಪ್ಪು

2 ಬಾಮುಗ್ಧನವನ್ನನೊಲವಿಂಮುನಿಸಿವಂಜನ

3 ದೇವಗವತನವಮುನಿಸವಗುಡ್ಡಂ ||

122

ಆದೇ ಬ್ಬಿಯ ಮುಂಭಾಗದ ಪಂಚಾಂಗಜಗತಿಯ ಬುಧಮಾರ್ವರ ಗೋಡೆಯ ಕಳಗಣ ಪಟ್ಟಿಯ ಮೇಲೆ.

1 ಬಾಮುಗ್ಧನಾ ಪೂಜಿಸಿದಾ

೫ ನ್ನ ತಿಗುಣಿಯೋವೇದಂ
 ೫ ಭೂಯಂಗತಃ ಸೋತೇನಾಂ
 ೫ ತಮನಾಮನೀವಿಲಿಖಿತಂಗೀ
 ೫ ವ್ಯಾಣಭೂಯಂಗತಃ || ವಾ
 ೫ ರಾಕಾರಣತೀಪ್ರಸಿದ್ಧತರಾ
 ೫ ತ್ಯತ್ಯಜ್ಯಜ್ಞತೀವಿತಿಪ್ರಾಪ್ತ
 ೫ ಸ್ವಗ್ಗಪತಿಪ್ರಭುತ್ಯಗೀಣತೃಪ್ತ
 ೫ ಮೃಗನೀವಿತಿತೀಪ್ರವದ್ಗಂಗತಮೂಪ
 ೫ ತೇಪ್ರಿಯತವಾಲಕ್ಷ್ಮೀಸದೃಶಾಕಿಲಾ
 ೫ ಸ್ತಂಭಂಸಾಪಯಂತಿ ಸ್ತುತಿಬೀಜಗುಣ
 ೫ ಉಪಶಾಂತಿವೃತ್ತಿ || ಭರಲ

೫ ಭಿವಾಯ್ತವಿಶ್ರವತಿನೇಯನಿ
 ೫ ಕಾಯವನಾಧವದ್ವ್ಯವಾಕ್ತ
 ೫ ರಣೀಮುಖಿವಗೀಣದೇವಗಾರ್ಗ
 ೫ ಮನಾದೇವೀಯದವೇದಿರವೇದಿ
 ೫ ಮದವದವೇದಿವೃತ್ತಿರಭವ್ಯಜ
 ೫ ನಾಂತದೇವಗೀಣದೇವೀಯ
 ೫ ದೇವಗೀಣದೇವೀಯದೇವೀಯ
 ೫ ವೃತ್ತೀಕವಂ || ಶ್ರೀಮೂಲಸಂ
 ೫ ಭವದೇವಗೀಣದವೃತ್ತಿ ಕಗಣ
 ೫ ದಸ್ಯಭವವೃತ್ತಾಂತದೇವರ
 ೫ ಗುಣದೇವೀಯದೇವೀಯ ||

127 (47)

ಅಪ್ಪ ಮಂಟಪದಲ್ಲಿ ನೆಯ ಕಂಭ.

(ದಕ್ಷಿಣಮುಖ)

1 ಭವಭೂಯಯಜ್ಞನೇದ್ರಾಣಾಂ ನೇನಾಂ
 2 ಭವಾಣೀನೇಕುತಿತ್ವದ್ವ್ಯವಾಕ್ತ
 3 ಶ್ರೀಮನ್ಮಾಧೇಯನಾಧವ್ಯವಾಜನವಾಣೀಕನಾ
 4 ಭೇದವಾದಿಃ || ಪ್ರಭವಾಭವದ್ವ್ಯವಾಕ್ತ
 5 ಜಯವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 6 ವಮದ್ರಾಜವೇದವನಾಧವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 7 ದಾಚಂಪ್ರಕಾಶಂವಮನವಮದೇವೀಯದೇವೀಯ
 8 ಕಾದೇ || ಶ್ರೀಮನ್ಮಾನೇವದ್ರಾಜವಾಕ್ತ || ಶ್ರೀಮಾಂ
 9 ವಾದೇ || ಪ್ರಭವದ್ವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 10 ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 11 ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 12 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 13 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 14 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 15 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 16 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 17 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 18 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 19 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 20 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 21 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 22 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 23 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 24 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ
 25 ವಾ || ವಿದ್ಯವ್ಯವಾಕ್ತವ್ಯವಾಕ್ತ || ವಾ || ವ್ಯವಾಕ್ತ

- 26 ಉನ್ನಿಪುಣೋದೇವೇಂದ್ರಸ್ಯದ್ಧಿಂತಿಕಃ || ಅಜನಿಮಹಿಮಚ್ಛ
 27 ಡಾರತ್ನರಾರಾಜತಾಂಭ್ರಿವ್ಯವಿತಮಕರಕೇತೂದ್ಧಂಡೋದ್ಧಂಡಂ
 28 ಗರ್ವ್ಯಃ | ಕುನಯನಿಕರ ಭೂಧಾನೀಕದಂಭೋಳಿದಣಃ ಸಜಯ
 29 ತುವಿಖ್ಯಥೇಂದ್ರೋಭಾರತೇಭಾಳಪಟ್ಟಿಃ || ತಚ್ಛಪ್ಯಕಾಣಧಾತ
 30 ನಂದಿಮನಿಪಃ ಸ್ಯದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರಿತಥಾ
 31 ಲಿಷಿಕುಳವ್ಯಾಪ್ತೋಽಕೀರ್ತಿರೇಶ್ವರಃ ಪಂಚಾಕ್ಷೇನ್ಮದಕುಂಭಕುಂಭ
 32 ದಳನಪ್ರೋನ್ಮಕ್ತಮುಕ್ತಾಭಳಭ್ಯಾಂಽಪ್ಯಾಂತಿಕೇಸರಿಮುಖ
 33 ನುತೋಮಾಕಾ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪತ್ರಕೋಮಹೇಂದ್ರಾಪಿಕೀ
 34 ರ್ತಿರ್ಮೃದನಸಂಕರಃ ಯಸ್ಯವಾಗ್ಧೇವತಾರಕ್ತಾ ಶೌತೀಂವನಾ
 35 ಮಯೋಯುಜತ || ತಚ್ಛಪ್ಯೋಪೀರಣಸ್ಥಿಕವಿಗಮಕಮ
 36 ಪಾವಾರಿವಾಗ್ಧಿತ್ವಯುಕ್ತೋಯಸ್ಯಶ್ರೀನಾಕನಿನ್ಮುಕ್ತಿರಶತತಿ
 37 ಗಜಾಕಾರಸಂಕಾರಕೀರ್ತಿಂ ಗಾಯಂತ್ಯುಚ್ಛಿಷ್ಟಿಗಂತೇತ್ರಿಶತಯಿ
 38 ವತಯಃ ಪ್ರೀತಿರಾಗಾನುಬಿನ್ನಾ ತ ಸೂಯೇಜೇಯತಪ್ಯ
 39 ಮಾದಪ್ರಕರಮಹಿಧರಾಭೀಳದಂಭೋಳಿದಣಃ || ಶ್ರೀಗ
 40 ಲ್ಲಾಚಾರ್ಯಾನಾವಾಸಮದಿನಿಮುನಿಮುಪ್ಪದಪತ್ಯ
 41 ಯಾತ್ಮಾಸಿದ್ಧಾತ್ಮಾತ್ಮೈಶ್ವರಸಾತ್ವಕಪ್ರಕಟನವಟಿಸಿದ್ಧಾಂತ
 42 ಶಾಸ್ತ್ರಾಬ್ಧಿವಿಚಿ ಸಂಘಾತಕ್ಷಾಳಿತಾಪಃ ಪ್ರಮದಮದಕಳಾ
 43 ಲಿಫಲಬುದ್ಧಿಪ್ರಭಾವಃ ಜೀಯಾದ್ಯಾಪಾಳಮೌಳದ್ಯಮಣಿವಿದ
 44 ಲಿತಾಂಘ್ರಿಬ್ಜಲಕ್ಷ್ಮೀವಿಳಾಸಃ || ಶ್ರೀಗಜಚಾರಾಜಂಬರದಂ ಮಂಗಳ ||

ಪಕ್ಷಮುಖು.)

- 45 ವೀರಲಂಬವಿಖ್ಯಥೇಂದ್ರಸಂತತಾನಗತ್ವಚಂದಿಲನರೇಂ
 46 ದ್ರವರಚ್ಛಾಡಾಮಣೀದ್ರಧಿತೋಜ್ಜಿವೇಶಭೂ
 47 ಪಾಳಕಃ ಕಿಮುಕಾರಣೇನಸಃ || ಶ್ರೀದುತ್ಕ್ರೈಕಾಬ್ಧಿ
 48 ಬೋಗಿನಿಮದನಿಮುಕಾರಕಾಯಲಗ್ನಾತನುತಂ
 49 ಯಸ್ಯಾಭ್ಯುದಯಪ್ರಭಾರಾನಿಕಿತರಗಣಾತ್ಮವ್ಯವಸ್ಥಾಂ
 50 ಬುಂಬ ಚಕ್ರಂಸಪ್ತಪ್ರಚಾರಾಕಳಿತಯತಿವರಸ್ಯಾಫಲತೂ
 51 ನ್ಯಜೀತುಂಗೇಲ್ಲಾಚಾರ್ಯಾಸ್ಯಶಿವ್ಯಸ್ಯಜಯತುಭುವನೇ
 52 ಭವ್ಯಸತ್ಕೈರವೇನ್ಮುಃ || ತಪಸ್ಸಾಮತ್ಸರ್ಯೋಯಸ್ಯಭಾ
 53 ತ್ಯೋಭಗದ್ವೈರಾಕ್ಷಸಃ | ಯಸ್ಯಸ್ಮರಣವನತ್ರೇಣ
 54 ಮೂರ್ಜಾಂತಿತಮಹಾಗುಪಾಃ || ಪಾಶ್ಚಾತ್ಯತಾಂಗತಂ
 55 ಲೋಕೇಕರಂಪಸ್ಯಹಿತೈಲಕಂ | ತಪಸ್ಸಾಮತ್ಸರ್ಯತಾ ತಸ್ಯ
 56 ತಪಃ ಕಿಂವಕ್ಷೀತುಂಕ್ಷಮಂ || ತ್ರೈಕಾಲ್ಯಯೋಗಿಯತಿ
 57 ಪಾಗ್ರವಿನೇಯರತ್ನಸಿದ್ಧಾಂತವಾದ್ಧಿಪುಷ್ಪದ್ಧಿಪುಷ್ಪಾ
 58 ಚಂದ್ರಃ | ಬಿಗ್ನಾಕುಂಭಲಿಖಿತೋದ್ಯೋಗೀರ್ತಿರಾಸ್ಮೋಜೀಯ
 59 ವಸಾಪಪುನಸ್ತಮಃನಿಜ್ಜಗತ್ಪಾಂ || ದೋನಾಶೇಷ
 60 ಪಾಪಪಾಲಕವಸ್ತವ್ಯಗಿತಾಪ್ತೋದ್ಧಂಡತಾಃ | ಯ
 61 ಸಾಧಾರಣಲಕ್ಷಣೋತ್ತಮಮಹಾಧರ್ಮಾಭಿಷ್ಠಕ
 62 ಲೈವ್ಯಮನಃ | ಯೋನಾಶೇಷಭವೇಶವಾಪವನಸ
 63 ಸ್ಯಾಧ್ಯಾತ್ಮಸಂವೇದನಾಪ್ರಾಪ್ತಸ್ಯಾಧಧಯಾಬಿನಸ್ತಮುನಿ
 64 ಪದ್ಧಯೋಕ್ತತಾತ್ಮೋಮವಿ | ತಚ್ಛಪ್ಯಸ್ವಕಾಗವನ

65 ತೃಣಿಪುನೋಲೋಕಪ್ಪಾ ತಾಸಂಯುತಸ್ಸಚ್ಚಾ ಲಿತ್ವವಿಚ್ಛ
 66 ತ್ವಚ್ಚಾಪುರೋತಸ್ಸಾಪುನೈಕಸ್ತಾಂಕುರಃ | ವಿಧ್ಯಾತ್ಯಾಪ್ತವ
 67 ನಪ್ರತಾಪವನಸಕ್ತಿಗೋಮದೇವಪ್ರಭುರ್ಜ್ಞೇಯಾತ್ಮನಃ
 68 ಕಳೇನ್ಯುನಾಮಮುನಿಃ ಕಾಮಗಟವೀರವಕಃ ||
 69 ಅಮಿಶ ಸಕಳಚಂದ್ರೋಮಿತ್ಯವಿತ್ಯಂಭರೇಪ್ರಾಂತವದನ
 70 ಯೋಗೀಶ್ವರಃ ಕುಂಭಾರೇನ್ಮುರೋಚಿಃ | ಶ್ರೀರಞಜನುವಪು
 71 ಪ್ಪೋಮನಸ್ತತ್ಪ್ರಕಾಶಪ್ರತಿಮವಿರಹೇತ್ತಿಗ್ವ್ಯಾಗ್ಯಭೂ
 72 ಕ್ತಾನ್ವೇಷಣಃ || ಶಿಷ್ಯಸ್ತತ್ಪ್ರಭವತತ್ವಮನಿಧಿಸ್ತತ್ಪೂ
 73 ಯಮನುಭೋಗಿನಃ | ಶೇಷಾಂವೇಷ್ಯಲಯಸ್ಸಮಿತಿ
 74 ಭಯುಕ್ತೋಪ್ಪಿಗುಪ್ತಿಸ್ತಃ ಸಾಸಾರದ್ಗುಣರತ್ನರೋಹಣ
 75 ಗಿರಜೋದ್ರೇಪ್ಯತಃ ಪೋಷನ್ಮಥೂಃ ಪ್ರಭಾತೋಭವಿಮೇಧಚಂ
 76 ದ್ರಮುನಿಶೋದ್ರೈಕೈಕಚಕ್ರಾಧಿಪಃ || ತ್ರೈವಿಧ್ಯಯೋಗೀ
 77 ಶ್ವರವೇಷಾಂವೇಷ್ಯಾಭೂತ್ಪ್ರಭಾಚಂದ್ರಮುನಿಸು
 78 ಶಿಷ್ಯಃ | ಕುಂಭವ್ಯಕ್ತಾಂಭೋಗಿನಿಧಿಪ್ರಾಣೀಚಂದ್ರೋನಿದ್ಯಾಕತದ
 79 ಣ್ಣತಿತ್ರಯೋವಿವಿಚ್ಛಃ || ಪುಷ್ಪಾಸ್ತಾಸೂನಮನೋಹಟ
 80 ಕಟಕಟಚ್ಛೇದದ್ರವ್ಯಸ್ತುಗೇದಃ | ಸಾಸಂಭವ್ಯಾಪ್ತವ್ಯಾಪ್ತ
 81 ತಥವಿಕನಸಕ್ತಿವಿಧಾಸ್ಯಕುಲಾಸಃ | ಸುಸಾರಾಂಭೋಗಿವೇಧ್ಯೋ
 82 ತ್ವರಣಾಕರಣತಾಯನತತ್ವಯೋಗಃ | ಸದ್ವ್ಯಕ್ತಿಯನಾಗ
 83 ವವತಾನ್ವಿತ್ವಮಿವೇವತಿ | ಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ ||

(ಉತ್ತರ ಮಃಖ)

84 ಶ್ರೀಭೂವಂಶಕಮೋಲಾಲಿತವದಸ್ಸಪ್ತಾನಲಕ್ಷ್ಮೀವತಿ
 85 ಭಾಠಿತ್ಯುತ್ಕಂಠವಾಪನಕಿತಯಃ ಸ್ವಭಾತವತ್ಯಾಂಜಿತಃ ಪು
 86 ಕೋಕೈನ್ಯುತ್ಕಂಠವದಸ್ಸಾಪುನಿಸ್ತದ್ವೈಕಚಕ್ರಾಧಿಪಃ ಪ್ರಧೀನ
 87 ಸ್ವವರಗಯೋಪೋಷಣವಸ್ತ್ರೈವಿಧ್ಯಚಕ್ರೇಣಃ || ೮೦
 88 ಬೃಹಸ್ಪತೀನೀವಣಿಃ ಪ್ರವಿಳಸತ್ಪ್ರಾಣೋದಯಾಪುನಿಸ್ತ
 89 ವಾಸೇದಶಿರೋಮಣಿಃ ಪುನಃಪುನಃ ಪ್ರಾಣೋದಯಾಪುನಿಃ
 90 ಪೂರ್ವೋದಯಾಪುನಃ ಶಿರೋಮಣಿವದಂಚಕ್ರವ್ಯಂಶಂ
 91 ಮಣಿಃ | ಜೇಷ್ಠತತ್ವಸ್ತುಪಮೇಧಾಚಂದ್ರಮನಿಧ
 92 ಸ್ವಾನ್ವಿಧ್ಯೋದಯಾಪುನಿಃ || ತ್ರೈವಿಧ್ಯೋದಯಾಪುನಿಃ
 93 ಚಂದ್ರಯನಿಸ್ತುತ್ಪ್ರಾಣೋದಯಾಪುನಿಃ
 94 ವಾಗ್ಧೇವೀನಮಮಿಧ್ಯಾಪುನಿಃ ಸದ್ವ್ಯಕ್ತಿಯನಾಗ
 95 ವಸ್ತ್ರೈಕತೀ | ಕೇಶ್ವೇಷ್ಯಾಭೂತ್ಪ್ರಾಣೋದಯಾಪುನಿಃ
 96 ಪ್ರವೃತ್ತಿವ್ಯಕ್ತಿಯನಾಗಮಣಿವೇಷಾಚಂದ್ರಮನಿಧಿ
 97 ಯುಷಾಸಂಭವಾಪುನಿಃ || ತತ್ತ್ವವ್ಯಕ್ತಿಯನಾಗ
 98 ಸುವಸ್ತ್ರಯನಾಗಮಣಿವೇಷಾಚಂದ್ರಮನಿಧಿ
 99 ಲಬ್ಧಿಗ್ರಹಣಿವೇಷಾಚಂದ್ರಮನಿಧಿ
 100 ವಸ್ತ್ರಯಃ ಪ್ರಾಣೋದಯಾಪುನಿಃ ಸದ್ವ್ಯಕ್ತಿಯನಾಗ
 101 ಪ್ರವೃತ್ತಿವ್ಯಕ್ತಿಯನಾಗಮಣಿವೇಷಾಚಂದ್ರಮನಿಧಿ
 102 ಚಂದ್ರಮನಿಸ್ತುತ್ಪ್ರಾಣೋದಯಾಪುನಿಃ || ತತ್ತ್ವವ್ಯಕ್ತಿಯನಾಗ

- 103 ಲಸಂಘಕ್ಕ ತಪ್ಪು ಕಗಚ್ಚೆ ದೇಶಿಯೆ ದೃಢ ಸಾಧಿ
 104 ಪಸುತಾಕ್ಕ ಕಚ್ಚೆವುಪ್ಪಿ ಸೈದಾಂತಿಕೇಶ್ವರಿಯೊಮ
 105 ಣಿವೇಘಚಂದ್ರಸ್ತೈವಿದ್ಯದೇವತಿಸುಖ್ಯಭಾ
 106 ಸ್ತುವಂತಿ || ಸಿದ್ಧಾಂತ ಜಿನೋರಸನರವೃತಃ ಶಾಸ್ತ್ರಾ
 107 ಬ್ರಹ್ಮಭಾಸಕಃ | ಪುತ್ರೈಶ್ಚೈವೈಕಕವೇವಿಖ್ಯತಃ
 108 ಸಾಕ್ಷಾದಯಂಭೂತಳೇ | ಸರ್ವವ್ಯಾಕರಣೀವತಿ
 109 ಭವಃ ಶ್ರೀಪೂಜ್ಯಪಾದಸ್ಯಯಂತ್ರೈವಿದ್ಯೋಕ್ತಮ
 110 ಮೇಘಚಂದ್ರಮುನಿಪೋವಾಬೀಭವತಾನನಃ ||
 111 ರುದ್ರಾಣೀಶಸ್ತುಕಣ್ಡಂಧವಳಯತಿಹಿಮಜ್ಯೋತಿ
 112 ಪೋಜಿತಮಂಕುಷಿತನಾವಣ್ಯಕೃತಕುಟುಂಬ
 113 ತನುರಾಯದೇಹಂನಿತಾಂತಂ ಶ್ರೀಕಾನ್ತಾಪಚ್ಚಾಂಗೇಕ
 114 ಮಳಭವವಪುಷ್ಪೈಃಘಚಂದ್ರವತೀಂದ್ರತ್ಯವಿ
 115 ದ್ಯಸ್ಯಾವಿಳಾಶಾವಳಯನಿಳಯಸತಿ ತ್ರಿಫಲಚಂದ್ರಾ
 116 ತಪೋನಾ || ಮುನಿನಾಥಂದಸಧರ್ಮ್ಯಧಾಂವೃಥವ
 117 ಟ್ಪುರದ್ಗುಣಾದಿವ್ಯಬಾಣನಿಧಾನಂ ನಿನಗಜ್ಜನಾಪ
 118 ಮಳನಿಜ್ಯಾಸೂತ್ರವೋರೋನೈವಾದಿನಬಾಣಂ
 119 ಗಳಯ್ಯುಹನನಧಿಕಂಗಾಜ್ಞೇದಮಂವಾಪ್ತುಧಾ
 120 ವನಯಂದರ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯ್ಯಾಣಿಸಿ
 121 ನ್ನದೋರ್ದರ್ಪಕಮಂ || ವ್ಯದೇಶೋವಿಳಾಸೇವಾರಾಜ
 122 ಬಳಕವಲ್ಪರಮದ || ಬ್ರಹ್ಮವರುಮಾರಿ | ಮುಖತಿಳ
 123 ಕಗಂಗಾಚರಿಕಂಪನಿದ | ಸುಭಚಂದ್ರಸಿದಾ ದೇವಗುಡ್ಡ ||

(ಪೂರ್ವ ಮುಖ.)

- 124 ಶ್ರವಣೀಯಂಶಬ್ದವಿದ್ಯಾಪರಿಣತಮಹನೀ
 125 ಯಾಮೃತಾತಕ್ಕವಿದ್ಯಾಪ್ರವಣತ್ವೇಶ್ವಾನಿಲಯಂ
 126 ಜಿನನಿಗದಿತಸಂಶುದ್ಧಸಿದ್ಧಾಂತವಿದ್ಯಾಪ್ರವಣಗಲ್ಫಣಿ
 127 ಮೆನ್ನೆನ್ನುಪಚಿತಪುಳಕಂಕ್ರಿತಿಸಲಕ್ಷ್ಯಹೃದಿವ್ಯನಿವಪಂತ್ರೈ
 128 ವಿದ್ಯನಾಪವಪದಿತನನವಮೇಘಚಂದ್ರವತೀಂದ್ರ ||
 129 ಹೃಪಗೀಗವನಂತೀವಿದವತುಳತಪಶೀಲಾವಣ್ಯ
 130 ವಿಗಗಲ್ಪವಸನ್ನಿರ್ದೃತತ್ವಂತಿಂಭುತವುಗಧಿಕವೃಥಿಯಾ
 131 ಯ್ಯಾಗಲ್ಪನಂದವಮಾವಿಶ್ಯಾಂತಿಯಂತಾಶಿ ದನಮಳತು
 132 ತ್ರೋತ್ತಮಂಭವ್ಯತೇತೋದಮುಂತ್ರೈವಿದ್ಯವಿದ್ಯಾಂತ
 133 ವಿತದಯಾಂಮೇಘಚಂದ್ರವತೀಂದ್ರ ||
 134 ಇದವಸುಖ್ಯಂದಮಾಟಲ್ಪಗವಪುತುಳತೇಶೋರೇವಯಂ
 135 ಚಂಚುವಿದಂಕದುಕಲಾಸ್ಸರ್ವೈವಿರೋಜಿತಮಾಣಿಸಲಂ
 136 ದಿದ್ವಪುನಂತೇಗಜಬ್ರಹ್ಮವಪುಷ್ಪೈನೇವನ್ನಸವುಸಲ
 137 ಸರ್ವವಾಣೀಶ್ವರಾನ್ತಂಪ್ರದಿಪ್ತಮೇಘಚಂದ್ರವತೀಕ
 138 ಜಗದ್ವೈಕೈಶ್ವರೈಶ್ಚಾಕರ || ಪೂಜಿತವಿದಗವಿಖ್ಯಸಮಾ
 139 ವಾಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರವತೀರಾಜಾಜಿನವನಮಿ
 140 ತಮುನಿರಾಧಂವೃಥಘೋಷಗಣತಾರಾರಾಜ ||
 141 ಸಕದರ್ಪಂ ಗೋಪನಯಮನ್ವೃಥಸಂವತ್ಸರದ ಪುರ್ಗಸಿತ ಸು

- 4 ಪುಲೋಕದ್ವಯವುಃ ವಿಬುಧವುಃ ಪುಲೋಕಃ
 5 ಪುಲೋಕದ್ವಯವುಃ || ಅದರ್ಶವುಃ || ಪರಮವುಃ
 6 ರ್ವಾಣಿವ್ಯವಯವುಃ ಪರಮವುಃ ರ್ವಾಣಿವ್ಯವುಃ
 7 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 8 ತ್ವಾಣಿವ್ಯವಯವುಃ ಪರಮವುಃ ರ್ವಾಣಿವ್ಯವುಃ
 9 ನಾಂವಯವುಃ ಪರಮವುಃ ಪರಮವುಃ
 10 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 11 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 12 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 13 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 14 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 15 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 16 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 17 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 18 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 19 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 20 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 21 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 22 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 23 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 24 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 25 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 26 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 27 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 28 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 29 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 30 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 31 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ
 32 ಅದರ್ಶವುಃ ಪರಮವುಃ ಪರಮವುಃ

129 (49)

ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ 8ನೆಯ ಕಂಠ.

(ಉತ್ತರ ಪುಟ)

- 1 ಭವನುಪ್ಪವನೂಪನು || 1 || ಜಯತುಮು
 2 ರತದೇವತೇಶ್ವರನುಪ್ಪವನು || 2 || ಪುನಃ
 3 ಭವನುಪ್ಪವನು || 3 || ಪುನಃ
 4 ಭವನುಪ್ಪವನು || 4 || ಪುನಃ
 5 ಭವನುಪ್ಪವನು || 5 || ಪುನಃ
 6 ಭವನುಪ್ಪವನು || 6 || ಪುನಃ
 7 ಭವನುಪ್ಪವನು || 7 || ಪುನಃ
 8 ಭವನುಪ್ಪವನು || 8 || ಪುನಃ
 9 ಭವನುಪ್ಪವನು || 9 || ಪುನಃ

- 10 ಭವನುಪ್ಪವನು || 10 || ಪುನಃ
 11 ಭವನುಪ್ಪವನು || 11 || ಪುನಃ
 12 ಭವನುಪ್ಪವನು || 12 || ಪುನಃ
 13 ಭವನುಪ್ಪವನು || 13 || ಪುನಃ
 14 ಭವನುಪ್ಪವನು || 14 || ಪುನಃ
 15 ಭವನುಪ್ಪವನು || 15 || ಪುನಃ
 16 ಭವನುಪ್ಪವನು || 16 || ಪುನಃ
 17 ಭವನುಪ್ಪವನು || 17 || ಪುನಃ
 18 ಭವನುಪ್ಪವನು || 18 || ಪುನಃ
 19 ಭವನುಪ್ಪವನು || 19 || ಪುನಃ

[illegible]

- 25 ತೃಪ್ತವಾಗಿದ್ದು ದೋ || ಪಚನ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಚೇಮಾಶಾಖ್ಯಮಹಾಮಂಡಳೈರಂ ದ್ಯಾರಾವತಿಪ್ರವರಾಧೀ
ಶ್ವರಂಯಾವವಕು
- 26 ಖಾಂಬರದೈವಮಣಿಸಮೃತ್ತ ಚೋಡಾಮಣಿವಲಪರೋಳ್ಗಂಡಾಪ್ಪನೇಕನಾಮವಳೇಸಮಾಳಂಕ್ರಿತನುಂ | ಮತ್ತಂಚೆಕ್ರ
ಗೊಟ್ಟತಳಕಾಡು
- 27 ನೀಲಗಂಗೆಗೊಂನಂಗರಿಕೋಳಿಲಾಲತೆರೆಯೂರುಕೊಯತೂರುಕೋಗಯುಜ್ಜಗಿತಲೆಯೂರುಪೊಂಬುಜ್ಜವನಾಸು
ರತೌಕಬಳಿಯ
- 28 ಪಟ್ಟಣಯೊಂದಿವುಮದಲಾಗನೇಕದುರ್ಗತ್ರಯಂಗಳನುಮದಿಂಕೋಡುಚಂಚಪ್ರತಾಪದಿಂಗಳವಾಡತೋಂಭತ್ತಪುನಾಸಿರ
ಮುಮಂನುಂಜಿಗ
- 29 ಸಾಧ್ಯವನಾಸುಖವಿರಾಜ್ಯಂಗಳಿಯ್ಯುತ್ತಮಿದ್ಧ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೈರಂ ಪ್ರಭುವನಮಂಜಿತಳಕಾಡುಗೋಡಭುಜ
ಬಳವೀರಗಂವಿ
- 30 ಪ್ಲು ವರ್ಧನಪೊಯ್ಲಳದೇವವಿದ್ಯುರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿ ಪ್ರವರ್ಧನವನವಚಂದ್ರಾಕ್ಷಿತಾರಂಬರಂಸು
ತ್ತಮಿರ || ಕಂ || ಅನಿ
- 31 ಗರ್ವವಿಷ್ಟುನಿಪನಮನೋನಯನುಪ್ರಯ ಚಳಾಳನೀಲಾಳಕಿಚಂದ್ರಾನನಕಾಮನವಿಯುತಾನೇತೋಸುಸಮನೇನಂ
ತಲದೇವಿ || ವಿ ||
- 32 ಅಗ್ಗದವಾರಸಂಗನಮನೋನಯನುಪ್ರಯಮಚಿಕಟ್ಟಯಂ ತಗ್ಗದಕೀರ್ತಿವೆತ್ತಸವಂಗ್ರತನುಭವವಿಷ್ಟು ವರ್ಧನಂಗಳ್ಗ
ದಚಿತ್ತವಜ್ಜಭಯನಿ
- 33 ಬೃಹದ್ದೇವರಾರೋಚ್ಚಿ ಗಂತಗ್ಗಳಮಪ್ಪಮಾಚನದ ಚಾತಲದೇವಿಯುಪ್ಪುನಿಧಿಯ || ಭೂರೋಚ್ಚಿಪ್ಪುನಿವಾಳ
ಕಂಗಳಿವಿಯುಶ್ರೀ
- 34 ವಜ್ರದೋಳ ಸಂತತಂ ಪರಮನಂದದನೋತುನಿಬ್ಬವಿಪ್ರಳಶ್ರೀತೇಜದವದ್ವಾಸಿಯಂವದ್ವಿಷ್ಟಿದೇವನಿಬ್ಬನಶ್ಚಿವನೇಕೀ
ತ್ತಿಗ್ಗೇಯನುಶ್ರೀಶ್ವರ್
- 35 ದೀದರೆಯೋಳ ಚಾತಲದೇವಿಯಂನೇಜೆಯಬಲ್ಲವುಪ್ಪತನೇವನ್ನಿಶಂ || ಕಂ || ಚಾತಲದೇವಿಯುಗುಣಮಾಚಾತಲದೇವಿಯು
ಸಮಸ್ತದಾನೋನ್ನ
- 36 ತಿಯೂ ಚಾತಲದೇವಿಯುಳಿವುಚಿತ್ತಂಭುವನಯ್ಯದಾನುಚಿತಂನೇಯು || ವ || ಸ್ವಸ್ತಿಸವರವರವಕಲ್ಯಾಣ
ಭೈರವದುಸತಸಹಸ್ರ
- 37 ಭಳಭೋಗಭೂಗಿನೀದ್ವಿತೀಯಲಕ್ಷೀಸವನೇಯು | ಸಕಳಕಳಾಗಮನೋನಯುಂ | ಪವನವಾಗ್ನೀದೇವಿಯುಂ |
ಪತಿತಸತ್ಯಭಾ
- 38 ದೇಯುಂ | ವಿವೇಕಯ್ಯಪ್ರಪನ್ನತಿಯುಂ | ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ತತಿಯುಂ | ಮುನಿವನನೀಯವನನೀತಿಯುಂ |
ಪತಿತಾಪ್ರಭಾ
- 39 ವಜ್ರದಿಕ್ಷಿತಿಯುಂ | ಸಕಳವಂದಿನಚಿತತಾಚೇಯುಂ | ಸಮೃತ್ತಚೋಡಾಮಣಿಯುಂ | ಮುಖೈತ್ತಸವರ್ಗಾಧವಾ
ರಣೇಯುಂ | ಚ
- 40 ತಪಸ್ವಿಯುಸಮುದ್ರರಕರಣಕಾರಣೇಯುಂ | ಮನೋವಿರಾಜವಿದ್ಯವತಾಕೇಯುಂ | ನಿವಹುಂಭೈರವದೇವೀ
ಯುಂ | ಗೀತವಂ
- 41 ದೈವಿತ್ಯಸೂತ್ರಧಾರೆಯುಂ | ಜನಮಯಸಮವಿತಪ್ಪಿಕಾಧೇಯುಂ | ದಾನಾರಾಧವಪ್ಪಿದವು ಸಾಕ್ಷ್ಯವನವೀರ
ಯುಮವ್ವದಿ
- 42 ಪ್ಲು ವರ್ಧನಪೊಯ್ಲಳದೇವವಿಮರುನಿಪಟ್ಟವುಪಾಡೇವಿಚಾತಲದೇವೀಕವರ್ಧನಾಸಿರ ಲಂ ದ್ವಿನಯೋಳಕೃತನು
ವತ್ಸರ
- 43 ವಜ್ರತ್ರಸಂಪದಪೂವಪ್ರಪನ್ನವಿವಾರವಾ ಶ್ರೀದೇವಿಗಳವಚಿತ್ಕಾರೋಳ ಸವರ್ಗಂಧವಾರಣವೇವಾಯವನವನಿಸಿದವ
ಕಾಪಾ
- 44 ಜನನಿಬ್ಬನಮಯಾಕೃತವಾರವಾಕೃತಲಕ್ಷೀವರಮಾತಮ್ಮನುಗಾಳ ಶ್ರೀದೇವೀಗಳವದೇವಿಯುಂ

- 43 ಗಟ್ಟಿದಕ್ರಿಯಾನ್ತಃಕೇಂದ್ರವಿವೃದ್ಧವೇವರಶಿವ್ಯುಕ್ತ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವಗ್ಗ ಪಾದಪ್ರತ್ಯಾಳನಮಾಡಿಬಿಟ್ಟು ಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟು
- 44 ದತ್ತಿ || ಪ್ರ || ಪ್ರಮುಖವೆನಿಸಿದ ಕಾವ್ಯಪುರಾಣಗ್ಗಾಯಮಾಹಾರಿ ಯುಮಾಕ್ಕೆ ಯದಂಕಾಯದಕಾಯವುಮಾಹಿಗಳು ರಾಕ್ಷೀತೋ
- 45 ಬ್ರಿಯೋ ಬಾಣರಾನೆಯೊಳ್ ಕೊಟ್ಟಿಮುನೀವ್ರರಂಕವಿಲೆಯವೇಬಾಧ್ಯ ರಂಕೊಂದುದೊಂದಯಸಂಸಂಗ್ಗಮಿದೊಂದುಸಾಹಿವಪ್ರವೀಳ್ಯಾಕ್ಷರಂಸಂತತಂ ||
- 46 ಶ್ಲೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರತಿವಸುಂಧರಾಂ | ಪಷ್ಠಿವ್ಯವಸಹಪ್ರಾಣವಿಷ್ಣುಯಗಂಜಾಯತೇಶ್ರೀಮಿ||
- 47 ಎಳಸನಕಟ್ಟುವಕಜಿಯಾಗಿಕಟ್ಟಿಸನವತಿಗಂಧಪ್ಪು ಬಸವನಿಸರುಗಿಗದೇವಿಯರುಜಿನಾಲೆಯಕ್ಕೆ ಬಿಟ್ಟರು ||
- 48 ಶ್ರೀಮತಾ ಬಾಯಿದನಕಟ್ಟುವುಮಾವೇವಿಶಾಂತಲದೇವಿಯರುತಾಪ್ರಮಾಡಿಸದನವತಿಗನ್ನ ವಾರಣದಬಸವನಿಶ್ರೀ
- 49 ಮಾತಾ ವಿಷ್ಣು ವರ್ಧನಪೂಜ್ಯುಳದೇವರಬಿಳಿಕೊಂಡುಗಂಗೆಸಮುದ್ರವಳಗಣನಡುಬಿಡುಬಿಡುಯ್ಯುತ್ತಾ ಕೊಳಗಗದ್ದೆ
- 50 ತೋಟವಂಶ್ರೀಮತಾ ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಕಾಲಂಕಟ್ಟಿಧಾರಾಪೂರ್ವ್ಯಕಮಾಡಿಬಿಟ್ಟದತ್ತಿ ಇದನಳದವಂಗೆಯ
- 51 ತದಯೋಪದಿನೆಂಟುಕೋಟಕವಿಲೆಯುಂಕೊಂದಮಹಾಪಾತಕ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||
- (ಬಲಪಾರ್ಶ್ವವಲ್ಲಿ.)
- 52 ಶ್ರೀಮತಾ ಪ್ರಭಾಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವರಶಿವ್ಯುರುಮಹೇಂದ್ರ ಶ್ರೀತಿಥಿದೇವರು ಮುನ್ನೂ ಪಹದಮೂಹುಕಂಜಿನಡೂಳವಿ ಗಯಾಣ್ಣಲದೇವಿಯಬಸವಗಿ
- 53 ಮಾಡಿಂ ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

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ಆದೇ ಬಸ್ತಿಯ ಇದಿರು ಕಂಠವಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಸಾಸಾರವನಮಧ್ಯೆ ಸ್ಥಿತ್ಯುಜಾಸ್ತದ್ಧಾನಜನದ್ರೂನಾನ್
- 2 ಆಳೋಕ್ಕಾಳೋಕ್ಕನವ್ಯುತ್ಪಾನ್ಘನತಿಯಮತಕ್ಷಕಾ ||
- 3 ಶ್ರೀರಾಜತಾ ಕೃಷ್ಣ ರಾಜೇಂದ್ರ ಸನಮಗನಮಗಂ
- 4 ನವ್ಯೋಪದಯಾಳಂಕಾರಂಶ್ರೀಗಂಗೆಗಾಂಗೆ
- 5 ಯನಮಗಳಮಗಂವಿಲಲಕ್ಷ್ಮೀ ಲೀಲಾಸಾಗಾರಂ
- 6 ಶ್ರೀರಾಜಚೂಡಾಮಣಿಯಳಯ
- 7 ನಿರೇಂಪಂಪೂಜೇಱಿವ್ವ ಲಂಘಂಧೂರಾಕ್ಷಾ
- 8 ಚಕ್ರಮಂ ಬಣ್ಣಿ ಸಸಲನೆಗಟ್ಟಂ ಕಟ್ಟಕನ್ನ
- 9 ಪ್ಪದೇವಂ || ಪರಭೂಮಿಾಶ್ವರಭೀಕಂಕರನಿಶಾ
- 10 ತೋಗ್ರಾಸಿಶತ್ರುಕ್ತೀಶ್ವರವಿಧ್ವಂಸಕ
- 11 ರಂಪರಾಕ ಮಗುಣಾಟೋಪಂವಿಪತ್ನಾಪನೇ
- 12 ಶ್ವರಪಕ್ಷಪ್ರಯಕಾರಣಂರಣಾಜಯೋ
- 13 ಬೋಗೊಂದ್ವನ್ನೇ ಲಿನ್ನೇಶ್ವರಂಸಂಪಾರಕವಿಭೂ
- 14 ಜಂಘುಜಬಳಂಶ್ರೀರಾಜಮಾತೃಕ್ಷಾನ್ ||
- 15 ಇಖಿಯುಲಕ್ಷ್ಮಾ ಪರಿಯಲಾಜರರಬರಿ
- 16 ಪೂಣ್ಣಿವರಾರಾಸುಮಾಪ್ತಿಯುಲಕ್ಷ್ಮಾ ರಮಾ
- 17 ವಗಣ್ಣಿಗುರುವನವಾದಯ್ಯಾಮನ್ನೇಶ್ವರಾಪ್ತಿ
- 18 ಖುಮಣ್ಣಂ ಬರವೇವಪಂಪುಮನವೇಶ್ವರಾಪ್ತಿ

- 19 ಪುನಾಬ್ಬಾಣ್ಣಿ ಸಲ್ಮಿ ಜಿವಿವೃದ್ಧಿವಚಾಂಗದುನ್ನ
- 20 ತಿಕೆಯಂಶ್ರೀರಾಜಮಾತೃಕ್ಷಾನ್ || ಕಡವಜ
- 21 ಸತ್ಯ ತಾನಗುಖಿಯಾದಚಲಾನೇರದತ್ತಿ ಕರ್ತೃಮಂ
- 22 ಕೂಡವಚಲಂತೋದಳ್ಯು ಡಿಯದಿವ್ಯಕಾಚಲಂಪರವೆ
- 23 ಕೊಳ್ಳೋತೋಡಂಬಿಡವಚಲಂಕರಣ್ಣಿ ಪರಕಾಮತಲಂ
- 24 ಪರಸ್ಪನ್ಯಮಂಪೆಪಂಗೆಡಗುಡದತ್ತಿ ಕೊಳ್ಳುಚಲ
- 25 ಮಾಳ್ವ ಚಲಂಚಲದಂಕಾಕಾಪನ || ಇರುಪೆಪದಿನ
- 26 ವಿಂಪೂಗಟುತಿಟ್ಟು ಪುದಿವನಗಣ್ಣಿ ಕಳ್ಳಭೂ
- 27 ಮಿರುಪದಿನಗ್ಗಳಂನುಡಿಸರಾಚಳದಿಂಚಳಂ
- 28 ಪರಾಕ್ರಮಂಖಿರಕಂತೇಜದಿಂದಿನದುಬಾ
- 29 ಗಳನನ್ನಿ ಯಬೀರದನ್ನ ಮಿದೊರತೆನಬಿಣ್ಣಿ ಸ
- 30 ಲ್ಲಿ ಜಿವಿವರಾಳವಂಚಲದಂಕಾಕಾಪನ || ಬಗ
- 31 ಸುಗಮಜ್ಜಿವುಳುವನಬಿಟ್ಟು ಪನ
- 32 ನ್ನುಮತತ್ಪ್ರವಿಕ್ರಮಂಮೃಗಪತಿಗಿ
- 33 ಜ್ವದಿಲಿಗಡಪನ್ನ ಗುಣೀಕತವಾರ್ಧಿಗ
- 34 ಜ್ವದಿಲಿಗಡಪಗತಾಪ್ತಸಿದ್ಧಿಗಳ
- 35 . . . ಮುನೋನ್ನತೇ ||
- 36 . . . ಮುಖ್ಯವೇವಮಾನಖತೇ

(ಪೂರ್ವ ಮುಖ)

- 37 ದುಸ್ಥಿತರೊಳಿಹಕ್ಕಲ್ಪತರುಮೆಂ
 38 ಮುರುಮೈನರೇಂದ್ರ ಕೂಂಭಿ
 39 ಕುಂಭಸುಳಿಮಟನಪದನ
 40 ಕೇಸರಿಯೆಂಬುದುಕಾಮಿನೀ
 41 ಜನೋರಸ್ಥಳಹಾರಮೆಂಬುದುಮ
 42 ಹಾಕುವಿಚಿತ್ತ ಸರೋರುಹಾಕರಾ
 43 ವಸ್ತಿತಹುಸನೆಯುಮೆಂ
 44 ಸ್ತಮಹೀದನಮಿನ್ದರಾಜನಂ ||
 45 ಪುನಿಪುರದಕ್ಕು ಕೊಟ್ಟಿಟುಮಿಕೊಳ್ಳು
 46 ದೆಮನ್ದಣಮಸ್ತನಾರಿಗಾಟ
 47 ಸುಪುರದಿಚಿತ್ತ ವಿದ್ಯಮುದುಬಿ
 48 ನ್ನಣಮಾರುಮನೆಯೊ ಕೂತ್ರ್ತುಬಿ
 49 ಚಸುಪುರದಕ್ಕು ಕಲ್ಪಿಯನೆ
 50 ಮತ್ತವರಂಪಸರ್ಗಣ ದೆಮ್ನಪೋ
 51 ಲಿಸುಪುರದೊಪೇಟು ವಿದ್ಯಗದಿನರಾ
 52 ಜತನೂಜರೊಳಿನ್ದರಾಜನಂ ||
 53 ನಿಖಿಳವಿನಮನ್ನ ರೇವರಮು
 54 ಬಾಬನೇತ್ರೋತ್ಪಲಾಳಕಾಳೋಳಿ
 55 ಇಳಿಯುವಿನಿಕರವಿನಪುಮ

(ಪಶ್ಚಿಮ ಮುಖ)

- 71 ಶ್ರೀಗಿವಿದಿಯುಕ್ಕೆ ವಿಧ್ಯಗೇಟಾಗಕ್ಕು ಬೆಂ
 72 ಗಜಸತಪೆಂಬಗಿನಿತಕ್ಕು ಗಿರಮಿದೆನ್ನ ಕಸ್ತುರಿ
 73 ಕರಾಗಮದೊಳನೆಟ್ಟು ಮರೈಬಿರರಬೇ
 74 ರ || ಬಳಗಂ ಪಶ್ಚಿಮಸುಕರರುಮ್ಪು ರಮಂಪೊವಿ
 75 ಗಣಸುಕರರುಮ್ಪು ರಭೇವಮಂ ಬಳಗಮಾ
 76 ಮುದವಿಪಮಮನೆಯೊವಿವಮುದುಮ್ಪು
 77 ರಮನಿನ್ದ ರಜಪೊವಿಗಗ ಕಳೆಯನಿವ
 78 ತಿವಿಪಮಮನದತಿವಿಪಮರು
 79 ಮ್ಪು ರಮಂಬುದುಮ್ಪು ರಮಂವಿವದೊಳೊ
 80 ಮ್ಪು ಸೇಟಾರುಕಲಿಪ್ಪಂನಾಲ್ಕು ಪ್ರಕ
 81 ರಣಮುವನಿನ್ದರಾಜಂ || ಚಾರನೆ
 82 ನಾಲ್ಕು ಪ್ರಕರಣಾಚಾರಣೆಮೂ
 83 ನೂಪಮೂವತೇನೈನಿಸರವಾ
 84 ಚಾರಣೆಗಳನ್ನವಂದಿಚಾರಿಸುಗಂ
 85 ಕೊಟಿಪ್ಪದಿನೊವಿವದೊಗಂ || ಬಳ
 86 ಸುಮೇಪುವನುಟುಕಗಲ್ಪಿನ್ದ ಪುಟಾರ
 87 ಉದೊವವಂಜಿಪೊಟ್ಟು ಮ್ಪುಳಗರಮಾ
 88 ನಾಗುರಿದುಕೊಳ್ಳು ಮ್ಪುಮಿಗಲುನೆಲ

- 56 ಪದನಮಿಕವುಳಾಕರವಿವಾಸ
 57 ಮೂತರಜವನ || ಮನ್ನ ಸಿಮಿ
 58 ರಿದಿವಂತೊರಳಂನ್ನು ಡಿಯನ್ನೊಡರ್
 59 ಮೂಣನಳಪಿನ್ದ ಮಿದನುನ್ನ ತಿ
 60 ವಡೆರುದೊಟಾಗದನನ್ನ ಯುಬೇ
 61 ರದನೆಗಟ್ಟಿ ಚಲದಗ್ಗುಟುಯು ||
 62 ರರವಮ್ಪು ತಕಿರಣರುಚೆಯಂಚ
 63 ರಾಚರವ್ಯಾಪ್ಪಿಯೊಜಗಜನನು
 64 ತಿಯಂಕರಮೆನಿಟ್ಟು ಪುದೇನೀ
 65 ಕ್ಕರಮೂತಿ ದೊಕ್ಕೇತ್ತಿ ಕೀತ್ತಿ ನಾರಾಯ
 66 ಣನ || ನುಡಿವರ್ವರಮನೊನ್ನೊಗ
 67 ಣ್ಣು ಸದೇವರೊಗಕ್ಕು ಮುಯ್ಯಂಪ
 68 ರಿವಡೆಪಲ್ಲಟ್ಟು ವರಾಮೊಗೇಟ
 69 ಗಳಮೆನ್ನಿಪ್ಪು ಕ್ಕರಗ್ಗು ಮೈರೊಳ್ಳ
 70 ಡಣಂನನ್ನಿ ಗೆಟಿಗುವರನುಡಿತೊ
 71 ರಳ ದೊಳಿಸಕ್ಕೆ ಪಕ್ಕಾ ದೊಂಬದಗಂ
 72 ಣ್ಣಿ ಕಲಿಕಾಲದೊಳ ಕಲಿಗಲೊ
 73 ಕ್ಕಣ್ಣಿಂಬರಗಣ್ಣಿರೇ ||

- 99 ಉಮೂವಿದ್ಯಯಿದೊನ್ನಳವಿದೊಳಿ ಬಿ
 98 ರವೊಪಗೊಳಿಡದೊಳಂಬರೊಳಂಕನಗ
 94 ಮುನ್ನ ಬಿವ್ವವಯ್ಯುಪ್ಪು ಬೆಟಾರ
 95 ನುಪೊಡೆಯಂಟುಕನ್ನ ಪ್ಪು ನೂಪಂವಂಟು
 96 ದಳಸಿನನಿಲಿದಗುರಿಯ ನಳರೊಗ್ಗ
 97 ಣ್ಣೊ ರೊಳೊಳಿಪೊವಗಡೆಪೊಪ್ಪು
 98 ಇವಪೆಟಾರವುಪರಿಕೆಯಳವಿದಳೇ
 99 ಪಳವೊತ್ತಿ ನಾರಾಯಣನ || ಗಿರಮಿ
 100 ಕ್ಕೆನ್ನ ಕೆಪಿವದಕ್ಕು ಕಾರೊಳುಪ್ಪು ನಾಲ್ಕುಲಳವಿ
 101 ಗೆಪಿಪುದುಮ್ಪು ತುರಗಂಪಿಟ್ಟಿನಿಂಬಿರಕ್ಕು
 102 ಇಯಮೂಘೂವಳಿಯುವಿತ್ತ ಪಿವಮು
 103 ಕ್ಕ ಗಿರಕೊಟ್ಟಿವಳಯಮಿನ್ನಿನಿತಮಂ
 104 ಖಗಪೊಗಕವಮಂದಿನ್ದ ಪಪಿಪೊಗ
 105 ದೆವತ್ತಣ್ಣು ವಳಯಂಚಾರವನ್ನಂಭೊಗ
 106 ಮಿಕ್ಕ ಪಪ್ಪಿನಿನ್ದರಾಜಂ || ಕಕ್ಕ ಪುಗಲ
 107 ಪಟಾಗಪದೊಗುಳಿ ಲಿಡೆಪಿಗುಗಲ
 108 ಲಗಲದೊಳಕವಾಣೆನಿಮಿಕ್ಕಯ್ಯಂ
 109 ಮುವರ್ಧ ಪ್ಪುಳನೆವಿವ ಮೊಡುವಮೊಡವ

- 110 ಬೆಡಂಗಂ || ನೆಗೊ ಮೊಳವನುಳಿಮೊಳ
111 ಉದನುಕಮೊಳವನುಳಿಮೊಳ
112 ಗೆಪೊಡಂವನುಳಿಮೊಳ
113 ಚಕ್ರವರ್ತಿಯನುಳಿಮೊಳ

(ಪರಿಮಾ ಮುಖ.)

- 117 ಉದನುಕಮೊಳವನುಳಿಮೊಳ
118 ವನುಳಿಮೊಳವನುಳಿಮೊಳ
119 ವಿವರವನುಳಿಮೊಳ
120 ರಿಗುಳಿಮೊಳವನುಳಿಮೊಳ
121 ಪಿಗನುಳಿಮೊಳವನುಳಿಮೊಳ
122 ಎಕಕಮೊಳವನುಳಿಮೊಳ
123 ಗಿರೋಕೊಳವನುಳಿಮೊಳ
124 ದನುಳಿಮೊಳವನುಳಿಮೊಳ
125 ಯುಳಿಮೊಳವನುಳಿಮೊಳ
126 ಲುಳಿಮೊಳವನುಳಿಮೊಳ
127 ವಿಳಿಮೊಳವನುಳಿಮೊಳ
128 ಮೂವನುಳಿಮೊಳವನುಳಿಮೊಳ
129 ಉಳಿಮೊಳವನುಳಿಮೊಳ
130 ರವನುಳಿಮೊಳವನುಳಿಮೊಳ
131 ನನುಳಿಮೊಳವನುಳಿಮೊಳ
132 ಕೂಕುನುಳಿಮೊಳವನುಳಿಮೊಳ
133 ಯನುಳಿಮೊಳವನುಳಿಮೊಳ
134 ನುಳಿಮೊಳವನುಳಿಮೊಳ
135 ಬಿಳಿಮೊಳವನುಳಿಮೊಳ
136 ಗುಳಿಮೊಳವನುಳಿಮೊಳ
137 ಗುಳಿಮೊಳವನುಳಿಮೊಳ

- 114 ಕ್ಕು ಪಿಳಿಮೊಳವನುಳಿಮೊಳ
115 ಬಿನುಳಿಮೊಳವನುಳಿಮೊಳ
116 ನೊಳವನುಳಿಮೊಳ

- 138 ಬರಲೂವನುಳಿಮೊಳವನುಳಿಮೊಳ
139 ನ್ನುಂತೆವನುಳಿಮೊಳವನುಳಿಮೊಳ
140 ನಿಕ್ಕುಯಂವನುಳಿಮೊಳವನುಳಿಮೊಳ
141 ಯುಂವನುಳಿಮೊಳವನುಳಿಮೊಳ
142 ರೆಯಂವನುಳಿಮೊಳವನುಳಿಮೊಳ
143 ಯಿವನುಳಿಮೊಳವನುಳಿಮೊಳ
144 ಡುಡೂವನುಳಿಮೊಳವನುಳಿಮೊಳ
145 ದೆಗಲೂವನುಳಿಮೊಳವನುಳಿಮೊಳ
146 ಕಾಲಿಳಿಮೊಳವನುಳಿಮೊಳ
147 ಲಿಳಿಮೊಳವನುಳಿಮೊಳ
148 ತೊಳಿಮೊಳವನುಳಿಮೊಳ
149 ಗ್ಗದಿಳಿಮೊಳವನುಳಿಮೊಳ
150 ರಾಯೂವನುಳಿಮೊಳವನುಳಿಮೊಳ
151 ಧಿಪ್ಪಿಮೊಳವನುಳಿಮೊಳ
152 ಪಂಳಿಮೊಳವನುಳಿಮೊಳ
153 ಛಾಳಿಮೊಳವನುಳಿಮೊಳ
154 ರಾಪ್ಪಿಮೊಳವನುಳಿಮೊಳ
155 ಲನುಳಿಮೊಳವನುಳಿಮೊಳ
156 ಜನುಳಿಮೊಳವನುಳಿಮೊಳ
157 ರೂವನುಳಿಮೊಳವನುಳಿಮೊಳ

134 (58)

ತೇರಿನ ಬಿಟ್ಟು ಪರಿಮಾ ಮುಖವು

(ಈ ಕಂಠದ ಉತ್ತರ ದಕ್ಷಿಣ ಪರಿಮಾ ಮುಖಗಳ ಮೇಲ್ಭಾಗವು ಸಮುದ್ರ ಮೇಲ್ಭಾಗವು ಪರಿಮಾ ಮುಖ ಮೇಲ್ಭಾಗದ ಉತ್ತರ ಮುಖಗಳ ಕೆಳಭಾಗವು ಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿರುವುದು. ಆದುದರಿಂದ ಸಿಕ್ಕಿರುವ ಭಾಗಕ್ಕೆ ವಜ್ರ ಪುಸ್ತಕವೆಂದು ಕೊಟ್ಟಿದೆ.)

(ಉತ್ತರ ಮುಖ.)

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ಅದೇ ಬಸ್ತಿಯೊಳಗೆ ನವರಂಗದ ಜಗಲಿಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ ಕಲ್ಲು ತುಂಡು.

1 ತ 3

2 ಕಟ್ಟಪ್ಪನಲ್ಲಿ ||

3 ಮಲದಕುಮಾ

4 ರಣನ್ದಿ ಭಟಾರಸಿ

5 ಪ್ಲಿತ್ತಿಯರಸಾಯಿಟ್ಟ

6 ಕನ್ನಿಯರ . . .

7. ವಸ್ತುಗಳ

ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ.

9 ವಿಳ . . .

10 ಸ

11 ಸರ್ವ . . .

ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದಲ್ಲಿರುವ ತೇರಿನ ಉತ್ತರಮುಖದ ಮೇಲ್ಕಟ್ಟೆಯಲ್ಲಿ.

1 ಭದ್ರಂಭೂಯಾಜ್ಞೇಂದ್ರಾಣಾಂ ಸನಾಯಾಘನಾಶಿನೇಕುತೀರ್ಥಧ್ಯಾಂತಸಂಭೂತಪ್ರಭಂನಿಘನವೇ || ಸಕವರ್ಷಂಸಾ
ಯಿರಂ

2 ಪ್ರಕಟಮನಲ್ಕೃತತೋಂಭತುಂನಡೆಯುತಿರಲುಸುಕರಮನಿಹೇಮಳಬಿಯೊಳಕಳಂಕದಹೆದ್ದ ಸುಧ್ಧ ಗುರುತೇರಿಸಿಯೊ
ಳು || ವಿ || ಧರ

3 ಗೇರಾಳಕನಪ್ರವೃತ್ತಿಯನರಾಜಶ್ರೀಷ್ಠಿಗಳತಮ್ಮತಿಬ್ಬರನಲ್ಪಿಯುಗಳಸಟ್ಟಿಯುಂಗುಣಗಣಾಂಭೋರಾಸಿಯಂಜಿಯಂ
ಸುಂದರಗಂಭೀರದನೇಮಿ

4 ಸಯುಮಿವಶ್ರೀಜೈನಧಮ್ಮಕ್ಕೆ ತಾಯ್ಗರಗಳತಾವನಸನ್ನವೆಂದಸದಳಂಪವ್ವಿತ್ತಾ ಭೂಭಾಗದೊಳ || ಕ || ಅಮಳಯಳ
ರಮಳಗುಣಗಣರಮ

5 ಇನಜಿನಾಸನಪ್ರವೀಣಕರನೇವಂಪವ್ವಿರವೃತ್ತಿಯುಮೇಯಗುಣಿನೇಮಿಸಟ್ಟಿಯುಂಸುಖಿನಿನಿರಲು || ಅವರಜ
ನನಿಯ

6 ರನಲ್ಲಿ ಭುವನತಳಂವೊಗಳಮಾಚಿಹಟ್ಟಿಯುಮುದ್ದುದ್ದಿವಿಧುಣಿಕಾನ್ತಿಹಟ್ಟಿಯುಮವಗ್ಗಗಳಜಿನಜನನಿಯನ್ನ ರುಜಿತ
ದೊಳ ||

ಅದೇ ತೇರಿನ ಪಶ್ಚಿಮಮುಖದ ಮೇಲ್ಕಟ್ಟೆಯಲ್ಲಿ.

7 ಜಿಗ್ರಹಮಂವೃತ್ತೋಮುದದವೂಡಿಸಿಮನ್ನರಮಂವಿನಿಮ್ಮಿಸಿದ್ಧ ಸುಪಮಭಾನುಕೀರ್ತಿಮುನಿಕೇ . . ಬವ್ಯಪದಾಲ್ಪ
ಮೂಳದೊಳ | ಮನಮೊ

8 ಸರಿವ್ಯಸಂಪರಮರಿದ್ಧಿಯನೊಪ್ಪಿರತಾರ್ಥದಜ್ಜಗಜ್ಜನತತಿಕೀರ್ತಿಸದ್ಧಿಮರುದೇವಿಯು(ಮಿಂ) ಜಿನಸಾನ್ತಿಹಟ್ಟಿಯಂ ||
ಶ್ರೀಮೂಲ

9 ಸಂಗದೊಳಮತ್ತಾ ಮುಖೋನ್ನತವೆನಿಪ್ಪದೇಸಿಗಗರದೊಳುತಾಮಿವ್ವರುಮುಳಗುಣೋದ್ದಾ ಮೇಯರನಿನಗದ್ದೆರನ್ನು
ನೋತರಮೊ

10 ಇರೇ || ಜಿನವತಿಗಿಪ್ಪಾಜೆಯಂಸನ್ನನಿವತಿಗಳನ್ನ ದಾನಮಂಭಕ್ತಿಯೊಳಂಜಿನಪ್ಪಿಯುಮೊಪ್ಪಿನಕಗದನೇಮಿ
ಸಟ್ಟ

11 ಯುಂಮಾಡಿಸಿದ ||

ಬಾಹುಬಲಿ ಒಸ್ತಿಯ ಸಮೀಪವ ಗನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಗಂಧಯವನೇತೇದಕ್ಕಾ ಗರವನೇಗಟ್ಟ
- 2 ಗಂಧಪದ್ಮನಲಂಕಬಿಲ್ವಿ ಗಾಂಧ್ಯ ನಂಬರವರೋಳ್ವೋಲಿಯ
- 3 ಮಾಪ್ಪುಡೆಗೊಪುಟನ್ನ ನಂಬಿ || ರಕ್ತ ಸಮೀಪಕೋ
- 4 ಕೋಗಂಗಳನಕಾಳಗೊಳ್ವ ನ್ನ ಸಂವಸ್ಥೆಯುಳಾಳಗ
- 5 ಕೆಡೆರಕ್ತ ಸಮೀಪಕಾಟುಪಿತನ್ವ ಓಲಮುಮಾಪು ಒಲಮುಂ
- 6 ತನ್ನ ನೆಪೋಗಣಿ | ಬಡನೆಕಾಳಗಬಯನವಪೋಟಿಯು
- 7 ಲಪ್ಪುಪುಟಂಗವಾಪು ಒಲಂಕೆಕಡಿ ಕಡ್ಡು ನೂಕಿಕಿ
- 8 ಕೆಡೆನ್ನ ಬಲಂಪುಟುಗದ್ದಿಲ್ಲಂವೆಗಿಡದವ
- 9 ಬೆಡೋಳಿಮಯಿಸಮೂಲಮೆಲ್ಲಮಂಪದಬ್ಬುಸಿಫಂಗ
- 10 ಣ್ಣಿಯಂಪಡೆಮಾಣಂತುಮುಜೋಯಿಗವಾಂತಾನ್ವಿಷ್ಟ ಟ || ಅದಿಂ .
- 11 ಣಾಕವದ್ದೆ ಗನಕೋಣಿಯಗನನ್ನೊತ್ತ ಮುಲ್ಲಮಂಪಿರ
- 12 ಪುಮಿನಂತೆರ್ದ ಪಲಮಂತ. ಣಾಕಾಳಗ್ಗ ಲಸಿಕ್ತ ತನ್ನ ಬೀರದ .
- 13 ಲದೇಣ್ಣಿಯಂವರಬಲಂಪೋಗಣಿಪುಕಂ . ವಸಗಿದ
- 14 ಣ್ಣ ಬಟನಳುಕ್ತ ಕಾಯಂನಿಜಿಮಕಾಪ್ತಮಾಟಿಯಗನನ್ನ
- 15 ಳಗದೊಳ || ಸ್ವಸ್ತರಬ್ಬಳಂದಿದಕ . ಯಿಂಕೆಗಿಡಿಯು
- 16 ಬೀಡೊಳುಟ್ಟ ನಿಸಾಂತವತುಗನಂದರುಗುಪ್ಪುಗ
- 17 ಬಟ್ಟುಜೀಪುಣ್ಣಿಟ್ಟನೆನುಗು ಬೀಣ್ಣಿದಯ . .
- 18 . ಗೊಂಡುಮನವ . ಲಂಪುಟ್ಟಲಮಿತ್ತರಿ
- 19 ಪ್ಲಗಬೋಯಿಗನಂದಿದಿಹೊದ್ರಕಾಪ್ತಯ . ||

ಆದೇ ಸ್ಥಳದ ೨ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಯುವತಿಗೆನಿಜವಿಯಶ್ರೀಯುವತಿಯವತಿಯೆ
- 2 ನಿನರಗಮೂರ್ತಿಸ್ವರೂಪವು ಯರಗುಳಾದುರಮಯ್ಯ ಲಿಯುಕನಂ
- 3 ಖನೇಣ್ಣಿಯಂಪುಕಟಿಸಿದ || ಶ್ರೀದಯಂತನುಯುಕನವ
- 4 ನೋದಯಿಪಗದಧರಗನವಜುಬದ್ಧುಗತವನವತತ
- 5 ಯರವೇಣಿರವನವ ಮಂದೋಯಿಲವ್ವು ನಂಬರವನಂ ||
- 6 ಆವೂಪವುಟ್ಟ ಬೂಳಪದಿನತವರನವರೂಪದಗಂವಿಯ
- 7 ನಿನೇಟ್ಟ ಲಭೂಪವನಕ್ಕೆ ಸಂವಿದುಪ್ಪು ಗಮನನೋಗಂ
- 8 ಲಿಯನರೆ ಬಿಟ್ಟುಂವೊಳರೇ || ಧೂಪತನಮಾಡಿಪು. ಧೋವಂ
- 9 ಲಂಧರಗದರೋಕದಿವ್ಯ ಭಂವಂತಂವನಗಿಪಡೆಯೆನೆ
- 10 ಪುಜಾರಂ. ವನುಗುಮ. ಧಂಪನೇಳಪೂರಿದ್ವರ || ೧೨ನಕಧ
- 11 ಪು. ಗದೊಳದೊರಮನವರನರನವರದವಿಂಪುಕತೆತಾನವ
- 12 ದ್ರವಿಕಯಿಳವನಕಾತ್ವ ಚಿಕಂವರೂಪನೋದವಿಕಾಪವೆಂಪೊ
- 13 ಲಯಂಧಿಕಾಪವೆಂಪು ಕ್ಷಾತ್ರ ಸವ್ಯವರಾಂವುಟ್ಟ ಬೋಗ
- 14 ನವೇವತತಾನಕಾಗದ || ಉದಮ. ವಿದ್ಯಾ ಭವವದ್ವನಾಯುಪ್ಪು (ಪ್ರ)

ಮೇಲ್ಪಾಠ್ಯಗದ್ಯ.

- 15 . ರಿಯಿಸಿದಿ . . . ಮಾಮಾ . . . ದಜನ . . . ನೈಮೂಪ . . . ರದಿ . . .
- 16 . ಲಿ . ಪ . . ಮು . . ಯನಿ . . ನಪ .
- 17 ನುಡಿದಗಿವಂದರಾಗಿವನಿಯಾನಿವಗಾನಾದನದಲ್ಲೆಮು
- 18 ನೂಲಾ ದಿಯಲಿ . . ವಿಳ್ಳ
- 19 ವರನಜನನಿಸಾಯಿಬೆ ಕಳ್ಳ
- 20 . . ಡಿದರದೆಕಯ್ಯರಜೆ .
- 21 ಮಾಲಾಗ್ರದ . . ಕಟುವ .
- 22 ೦೦ ನೆತುಮದೆನುಡಿಯಿಡೆ
- 23 . ದ್ರಾಗಿ . ನುಡಿದುನುವಗದಳಬಿಗಿಯುವಲ್ಲಿಸತ್ತಳ
- 24 . . ವೆತ್ತ
- 25 . . ಯಣ್ಣಿ
- 26 ಸಾಯಲೆನು
- 27 ಪಣ್ಣ ತಿದು
- 28 . . ಪೊತ್ತ
- 29 ಣ್ಣಳಗೇಳೆ
- 30 ಪಲರಂತಗ
- 31 ಲಗಿದರಾಯ
- 32 ದಜಲಮ
- 33 ಸಲಬಳಗಿ
- 34 ಗಣ್ಣಿನಿಪ್ಪ
- 35 ಣ್ಣಿಯಿನ

140 (60)

ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಮಗ್ಗುಲಲ್ಲಿರುವ ಗನೆಯ ಮಂಟಪದ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಭವಂಘೋದನಜ್ಜನೇಂದ್ರಾಗಾಂಶಾನನಾಯಾಘ
- 2 ನಾಕೇತೇ ಕುತೀತೇ ಕಥಾನ್ತ ಸಂಭೂತಪ್ರಭಿನ್ನ ಘನಭಾಸ
- 3 ವೇ || ಶ್ರೀಮನ್ಮಾಘೇಯನಾಧಾಧ್ಯಮಕಜಿನವರಾಸೀಕ
- 4 ಸಾಧೋನುವಾರ್ಥಿಃ | ಪ್ರವ್ಯಸೌ ಘಪ್ರಮೇಯಪುಚ ||
- 5 ಯವಿಷಮಾಕ್ಯವಲ್ಯದೋಘೋರವೇದಿಃ | ಭವ್ಯಸ್ಯಾ
- 6 ತಾ ರಮುಪ್ರಾಣಖಿತಜನತಾನನ್ಯ ಸಾಚೋರೂಘೇ
- 7 ಪಃ | ಸ್ವೇದಗದಾಚಂಪ್ರತಾರಂಪರಮಸುಖಮಾ
- 8 ವೀರ್ಯ್ಯವೀಚೇನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮಾಘೇಯೋತ್ತಮರತ್ನ
- 9 ಮಗ್ಗುಃ | ಶ್ರೀಗೌತಮನಾಥಃ | ಪ್ರಥಮಿಷ್ಟ ವಸ್ತೇ ತ
- 10 ತಾಂಘುಪ್ರಾಪ್ತಮಮ್ನಾಕಯುಕ್ತಾಸ್ತತ್ಸತ್ತಮಾನ
- 11 ನ್ನಿಗಣೇಬಿಭೂವ || ಶ್ರೀಪದ್ಮ ನೃಪೇತ್ಯಸವಪ್ಯನಾಮಾ
- 12 ಹ್ಯಾಬಾದ್ಯುಕ್ತೇಜ್ಜೋತ್ಸವಕೋಂದಕಾಪ್ತಃ ದ್ವಿತೀಯವಾಗ್ನೀದ
- 13 ಭಧಾನಮಪ್ಯಚ್ಚ ಲತ್ರಸಂಜಾತಸುಬಾಂಜಾದ್ವಿಃ || ೮
- 14 ಘಗದಃಮಾಪ್ಯಾತಿಮಾನೀಶ್ವರೋನಾಮಾಬಾದ್ಯುಕ್ತೇಜ್ಜೋ
- 15 ತ್ತರತ್ನವೃಘಃ | ತದನ್ಯದೇತತ್ಸದ್ಯೋಸ್ತಿಸಾನ್ಯ ಸ್ತಾ
- 16 ತಾ ಕೀಕೇಶವಮಾತ್ಮಕವೇದಿಃ || ಶ್ರೀಗೃಹಪುಂಘವನಿವ
- 17 ಸ್ಯಾಪಿಘಾಕುಂಭಃ | ಕಿಷ್ಕಿವನಿಷ್ಕೃಪವನತ್ರಯವತ್ಪ್ರೀತಿ
- 18 ತ್ತೀಃ | ಬಾಂತ್ರದೇವರೂಪಿಣವನಿಗಾವನೋವನಾಃ ||

- 1 (3) ಇವನು ವಿರಾಜಿತವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 2 ಪಂಚತುಲಿತವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 3 ಬಿಡುಗಡೆಗೊಳಿಸಿದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 4 ಮದಾನವನ್ನು ಧರಿಸಿದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 5 ದಿವ್ಯಕರ್ಮವಿಡಿದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 6 ಸ್ವಾಧ್ಯಾಯವಿಡಿದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 7 ದ್ಯುತವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 8 ದೇವತೆಯೇತನು : || ತಪಃಪೂರ್ವಕವಾದುದು
 9 ನೂತನವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 10 ಅದ್ವಿತೀಯವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 11 ಕರ್ಮವಿಡಿದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 12 ಕರ್ಮವಿಡಿದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 13 ಬ್ರಹ್ಮ : || ತಪಃಪೂರ್ವಕವಾದುದು
 14 ರಾ : || ತಪಃಪೂರ್ವಕವಾದುದು
 15 ಪಂಚತುಲಿತವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 16 ಚತುರ್ದಶತುಲಿತವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 17 ತ್ರಿಕುಲವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 18 ಗೃಹಪಾಲಕನಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 19 ತಪಃಪೂರ್ವಕವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 20 ಯಜ್ಞಕರ್ಮವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 21 ವಶಯ : || ತಪಃಪೂರ್ವಕವಾದುದು
 22 ತಪಃಪೂರ್ವಕವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 23 ದಾಸ : || ತಪಃಪೂರ್ವಕವಾದುದು
 24 ಸಿಂಹವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 25 ತಪಃಪೂರ್ವಕವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 26 ತಪಃಪೂರ್ವಕವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 27 ಪ್ರಾಣವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 28 ಇತರವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 29 ದ್ರವ್ಯವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 30 ರಾ : || ತಪಃಪೂರ್ವಕವಾದುದು
 31 ನಾ : || ತಪಃಪೂರ್ವಕವಾದುದು
 32 ಲಾ : || ತಪಃಪೂರ್ವಕವಾದುದು
 33 ದ್ರವ್ಯವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು
 34 ದನವಾದುದು : || ತಪಃಪೂರ್ವಕವಾದುದು

(ದಕ್ಷಿಣ ಕುರು)

- ೩ ತವಸ್ತುನುತ್ಥೃತೋಯಸ್ಯ ಭಾತೋಹಂಪ್ರಸಾದಾ
 ೪ ಜ್ಞನಃ | ದ್ವಸ್ತುಸ್ಯ ಭಗವತೋಽಮೃತಮೃತಮಮಾ
 ೫ ಗೃಹಾ || ಪೂಜ್ಯಾನ್ಯಾಭಾತಃ ಲೋಕೇಹವಮಸ್ಯ ಪಿತೃ

- 58 ಲಕಂ | ತಪಸ್ಸವುತ್ಕೃತಃ ತಸ್ಯತಪಃಕೀರ್ತನೇ ತಪಃ
 59 ಜ್ಞಮಃ || ತ್ರೈಕಾಲ್ಯದೋಗಿಯತಿತಪಾಗ್ನಿವೇದಯ
 60 ರತ್ನ ಸಿದ್ಧಾಂತವರ್ಧಿ ಪರಿವರ್ಧನಪೂರ್ವಕಂ ಪ್ರಾ | ದಿಗ್ವಿ
 61 ಗತಾಂಭರಿತೋದ್ಯೋಗಕೀರ್ತಿ ಕಾಂತೋ ಬೇದಯದನಾವಧಿ
 62 ಯನಂದಿಮುನಿಜ್ಞಾನಗತ್ಯಾಂ || ಯೇನೋದಪದೇಷ್ಯಾಽಪಿ
 63 ಐವತಸ್ತಮ್ಯಗ್ರತಃ ಪೂರ್ವದ್ಧತಃ | ಯೇನಾಪ್ತದಲಜ್ಞ
 64 ಲೋತ್ತಮವಿಹಾರವ್ಯಾಪ್ತಕಲ್ಪದ್ರವ್ಯಃ | ಯೇನೋ
 65 ಪಪ್ಪಪೋಷಿತಾಪದನನಂಸ್ಯಧ್ಯಾತ್ಮಸಂಪದನಂಪ್ರಾಪ್ತಸ್ಯಾಧ್ಯಾತ್ಮ
 66 ದಿನಂದಿಮುನಿಪದ್ವೀಯಾತ್ಮತೋರ್ಧ್ವಾಭಿವಿ || ತಪ್ತಪ್ತಸ್ಯ
 67 ಕಳಾಗಮಾತ್ಮನಿಪುಣೋರೋಕಜ್ಞತಾನಯುತಸ್ತಪಾ
 68 ರತ್ನವಿಜೃಂಭಾರಚರತಸ್ತಪ್ತಸ್ಯಕಂದಾಂಕುರಃ | ಪಿಂಧ್ಯಾ
 69 ತ್ಯಾಖ್ಯವನಪ್ರತಾಪದನಶ್ರೀಸೋಮವೇದಪ್ರಭುಜ್ಞೇಯಾ
 70 ತ್ವತ್ಕಳೇನೋನಾಮವನಿನಃ ಕಾಮದಿವೀಪಾದಃ ||
 71 ಅಪಿತಸಕಳಚಂದೋವಿಶ್ವವಿಶ್ವಂಭರೇಪ್ರಗುಪದಿವ
 72 ಯೋದೇಕುಪ್ತಪಾರೇನ್ಯೂರೋಪ್ಪಿಪ್ಪದಗಜಸುವಪ್ರಸ್ಯೋ
 73 ಮುನಿಸ್ತಪ್ರಕಾರಪ್ರತಿಮವೀರಕೀರ್ತಿ ಕವ್ಯಾಕಗ್ಧಗಾಕ
 74 ಲ್ಲಾಪಃ || ಕಿಷ್ಕಿಂಸ್ತಸ್ಯದ್ವಾಪ್ರತ್ಯಮನಿಧಿಸ್ತಂಯ
 75 ವನೋಭೋನಿಧಿಃ | ಕೀರ್ತನಾಂವಿಪ್ರಲಯಸ್ತಮಿತಿಭಿಯ್ಯು
 76 ಕ್ಷಿಪ್ತಿಗುಪ್ತಕೀರ್ತಃ | ನಾನಾಸಮಗಂಠೋರೋಜಗಾಃ
 77 ಪೂರ್ವದ್ಧತಃ ಪೋಷ್ಯಧೂ | ಪ್ರಾಪ್ತೋಭವಿದುಃಪ್ರಾಪ್ತ
 78 ಮುನಿಪೋಷ್ಣಪ್ರವಿಧ್ಯಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಭೂಪಾಲವಾಃ
 79 ಲಾಲಿತಪದಸ್ಯಂಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿಶಾ ರತೋತ್ತರವಾ
 80 ಹನಕೀರ್ತಯರಬ್ಧಭೂತಪತ್ರಾಚಿತಃ | ತ್ರೈಕೋ
 81 ಕೋದ್ವೃತಮನಸ್ತಥಾರಿವಿಜಯಸ್ತದ್ಧಮ್ನಚಕ್ರಾಧಿಪಃ
 82 ಪೃಥ್ವೀಸಂಸ್ತವತೋಯ್ಯುಕ್ತೋಪನಿನದಸ್ತಪ್ರವಿಧ್ಯಚಕ್ರಾಧಿ
 83 ರಃ || ಕಾಲ್ಪೋಪಸ್ತಕೀರೋಮಣಿಃ ಪ್ರವೀಣತತ್ತ್ವಜ್ಞಚೋ
 84 ಡಾಮಣಿಃ ಸ್ಯದಾಂತೋಪನಿನದಃ ಪ್ರಮವದ್ಧಾತ್ಮ
 85 ಸ್ಯಚೋಡಾಮಣಿಃ ಪೂರ್ವದ್ಧತಂಯಮಿನಾಂ ಕೀರೋಮಣಿ
 86 ರಂದೇತದ್ಧವ್ಯರಜಾಮಣಿಃ | ಜೇಯಾತ್ಮನಂತಮೇಧೇಚಂ
 87 ದ್ರಮುನಿಪಸ್ತಪ್ರವಿಧ್ಯಚೋಡಾಮಣಿಃ || ತ್ರೈವಿದ್ಯೋತ್ತ
 88 ಮವೇಧೇಚಂದ್ರಯಮಿನಃ ಪ್ರತ್ಯುನ್ಮಾನ್ಮಾನಸಿಬಿ
 89 ಯಾನಾಂವಿವಿಹಿತವಾಚಿತ್ಯತ್ಯದಯಾತ್ಮಜ್ಞ
 90 ಸ್ಯಕಮ್ಯಾತ್ಮನೀ ಕೀರ್ತಿ ಕವ್ಯಾರಿಧಿವಿಕಾಚೇಕಳವಸ್ವ
 91 ದಾತ್ಮಾಪ್ರಭುಮಪ್ಯ | ನೈವೈವಮೇವಂತ್ರತಂತ್ರ
 92 ನಿಜಯಂನಾನಂಭವಮಾ ಭಾವಮ್ಯತಿ || ತ
 93 ಕ್ಕನ್ಯಾಯಸುವಪ್ರವೇದಿರಮೇಷಾತ್ಮಜ್ಞೋ
 94 ತನಾತ್ಮಿಕಃ | ಕಬ್ಬಗ್ರಸ್ತವಿಸುಧಕಂಠಕಳತಸ್ಯಾ
 95 ದ್ಯಾರಸದ್ವಿದ್ಯಮಃ || ವ್ಯಾಖ್ಯಾನೋಜ್ಞಾಕಳೋಷ
 96 ಣಃ ಪ್ರವಿಶುತಪ್ರಜ್ಞೋದ್ಯವೀಚೇಚೋಬೇದಯಾ
 97 ದ್ವಿಪುತಮೇಧೇಚಂದ್ರಮುನಿಪಸ್ತಪ್ರವಿಧ್ಯ

೩ ರತ್ನಾಕ್ಷರಃ || ಶ್ರೀಮದಾಸಾಢ್ಯಾಕ್ಷರಃ ||

೧೦ ಪ್ರ. ಕಗಾಜು ಬೆ. ತೀರಿಯೊಬ್ಬರು ಸಂಧಿವನು. ಶಾಕ್ತಿ ಕವಚಕ್ಕು

100 ಪತ್ತಿಗೆ ಸೈದ್ಧಾಂತಿಕೋಪಯೋಗವು ಮುಕ್ತವು.

101 ಸ್ವರೂಪವೇವಂತಿಸದ್ವಿಭುಗ್ನವನ್ತಿ || ಸಿದ್ಧಾ

102 ಸ್ತೋತ್ರವಿವರಣೆ: ಶಾಸ್ತ್ರಾಭಿವ್ಯಾಖ್ಯಾನ

೧೦ ಸ್ವರಃ ಪಟ್ಟಕ್ಕೇವ್ಯಕಳಂಕವೇನಿಮಿಧಃ ಸಾಕ್ಷಾತ್ |

104 ಯು:ಭೂತಗ್ | ಸಮ್ಯಕ್ವ್ಯಾಕರಣ:ವಿಜ್ಞಾನಿ ಭೂತ: ಶ್ರೀ |

107 ಪೂಜ್ಯಪಾದ ಸ್ವಯಂತ್ರ ವಿವಿಕ್ಟಾಕ್ಷ ಮಃಮಃಭೇತಂವ್ರ

106 ಮುನಿಪೋವಾರಿಭವಚೂನನಃ || ರಿವಿತಾಮನೋಹ

107 రచరనాచరితముచేరనప్పగంగన్న నలివిత ||

(ಸಹಿ ಮತ್ತು ಮುದ್ರ.)

108 ರುದ್ರಾಣೀಶ್ವರಸ್ತೋತ್ರಂ ಭವಭಯಹರಿಸ್ತೋತ್ರಂ ಜ್ಯೋತಿಷಾತ

100 ಮುಕ್ತಾಂಕಪಿತೃಸಾವನ್ನಿರೈಗಳೆನಿಸಿದವನುಂವಾಹುಬೇಹಂ

110 ನಿತಾನ್ತಃ ಶ್ರೀಕಾನ್ತಾವಸ್ಥಾಃಗಂಕಮುಖವವಪ್ರಮ್ನೇಫೇತಃ ||

111 ಬ್ರಹ್ಮೇಂದ್ರಶ್ರೀ ವಿಷ್ಣು ಸತ್ಯವಿಠಲವರದನೀಳದಂಸತಿ ತ್ರಿಗುಣಂ

॥३॥ द्याउमोसो ॥ मगवत्ता जुंगोउरिधामावमनोकपुपुपु

113 ವೇದವ್ಯಾಪಾರಿಭೂವಿವರಣೆಮೇಳೋಹಂಪ್ರತ್ಯು, ನಿತ್ಯರಜಂತೋಣಾನ್ತರ

211 ಸಮಸ್ತಲಿಪಿ || ಮುನಿನಾಥೇವಸಧಮ್ನ ಕಿಥಾರಿದ್ಯಕ ಪಟ್ಟಿ ೨೮೧೧೦

215 ದಿವ್ಯಜೂಗಾಧಾನ್ಯಾನಿನಿಗಿಷ್ಟಃಪಾಪನಃಕೀರ್ತಿಸೂತ್ರ)

116 ವೋಲೇಟಿಲಿಟಿ ಪೂರ್ವವಾಗಿರುವುದರಿಂದ, ಹೀಗೆ ಸಾಧಕಗಾತ್ರವೇ ಇರುವಂ

117 ಪದಾಙ್ಕುರಾಪನಮಂದಪ್ಪ = ಮೇಳಪದ್ರಮನಿಯ್ಯಾ

113 ಕೌನಿಶ್ವ ಬೋಧ್ಯ ಗ್ರಂಥವುಂ || ಶ್ರೀನಣಿಯುಂಜಬ್ಬ ವಿಜ್ಞಾ ಪರಣಿತ

110 ಸುಪನ್ನೀಯವು: ಉತ್ತರಕ್ಕೆ ನಿರ್ದಿಷ್ಟಪ್ರಮಾಣದ ಅಭಿಮಾನ

130 ಜಿನನಿಗವಿತತಸಂಪದ್ ಸಿದ್ಧಾಂತ ನಿವ್ವಾಪುರಣಮೃಗ್ಯುತು

121 ನೈನು ಪಚಿತವುಳಿ ಕುಂಕಿತ್ರಿಗಲಗ್ಗು ತುಂಕವಿದ್ಯಂನಿವಹಂತ್ಯುಃ

೧೩ ದ್ವನಾಮಪ್ರವೃತ್ತಿನೇದಮ | ಮಃ(ಘಂ)ಪ್ರಬೃತಿ(ಂವಂ) ||

೫೩ ಕ್ಷಮೆಗಿಗರ್ ಚಿವನಃಕಿವಿಮಃವಹುಳಕೃತಿಗಲಾನಃ

124 ಮಿ.ಗರ್ ಸಮಸಂವಿಧ್ಯ ಸತ್ಪ್ರತಿಪಾದಕವರ್ಗಾಧಿಕಾರವಿಧಿಯು

ಯಿಗ್ಗಗಳೆಂಬಂವನುಹಾಡಿಖ್ಯತೆಯಂತಾಳ್ವ ವನನುಳಚರಿ

26 ತ್ರಾತಮಃಭವ್ಯಚೇತೋರಮಣೀಶ್ರೈವಿವ್ಯವಿರೋಧಿತವಿಶ

27 ದಯಾಕರಮೋಕ್ಷಾಹಂಧ್ರಪ್ರತಿರಂಧ್ರಂ || ಇದೇನಂಸಿಬ್ಬಂದ

2. ವಿವರವಿಲ್ಲ ಗೆವಫು ವಸೀತೆ ಕೋರಿ ದೇವರಾಜರ ಮುಖಾಂತರವಿರಬೇಕು.

೨ ಧೃವ್ವು ದೀಪಂ ಜನಯೋಽಽಸಲೇಂದಿರ್ಧೃವಂ ಸಪ್ತಗೋಪ್ತುಃ

ದಪ್ಪಂಕ್ಯಪ್ಪನ ಬಕ್ತಿಸಮಾಜಸಂಸ್ಥೆಯ, ೧೯

೧ ಕನ್ನ ಕಾನ್ತ ಪ್ರವಿರತ್ತಿ (ಮೇಘಚಂದ್ರ) ತಿತಿಳಕಡಗದ್ವ

೩ ತ್ರಿಕೇತ್ರಪ್ರಕಾರಂ || ಸ್ವಾಜಿತವಿದ್ಯಾವಿಮುಢಸಮು

೩೦ ಜಂತ್ರೈವಿದ್ಯಮಃಘಟಂಪ್ರಖೃತಿವಾರಾಜಸಿಂಹಂನಿವಮಿತ

ಮುನಿರಾಜಂವ್ಯವರ್ಥಗಣಭಗವಾಂವಾಚಂ || ಸ್ತುತ್ಯಾ ||

[illegible]

ಗೌರಿ ಸುಧಾಃ ಪವನವಿಳಕಕುಂಭವನೋತ್ತಮಃ |

- 137 ಚಂದ್ರಬ್ರತಿಯಂ || ತತ್ಸಂಘಮ್ನುರು || ಶ್ರೀಬಾಳಚಂದ್ರಮು
 138 ನಿರಾಜಪವಿತ್ರಪ್ರತಃ ಪೂರೈದ್ವಪ್ಪವಾಹಿಜನಮಾನಲತಾಲ
 139 ವಿತ್ರಃ | ಜೇಯದಯುಜೇಮನೋಜುಭುಜಪ್ರತಾಪಃ ಸ್ಯಾ
 140 ವ್ಯಾಧಸಗಕ್ತಿರುಭಗಃ ರುಭಕೀರ್ತಿರದೇವಃ || ಕೇವಾಪಸ್ತೃತಿವಿ
 141 ಸ್ತೃತಃ ಕಿಮುಃಫಲಗ್ರಸ್ತಃ ಕಿಮುಗ್ರಾಪವ್ಯಗ್ರೋಸ್ಥಿನ್
 142 ಸ್ತವದಶುಗದ್ಗದವಚೋವ್ಯಾನಾನನಂದ್ರಿಧೃತೇ ತಜ್ಜಾನೇರು
 143 ಭಕೀರ್ತಿರದೇವವಿದುಷಾವಿದ್ಯೈಃಪಿಭಾಷಾವಿವಿಜ್ಯಾಃಪಾಃಗು
 144 ಛಕೇನವಿಹೃತವಂತಿವ್ಯಾಧೀವಾರಾಕಸ್ಯಯಂ || ಘನದ
 145 ಪೂರ್ವನದ್ಭೃತೈರ್ದಕ್ಷಿಣರವವಿರಾಜನ್ದಸೇವನ್ದನೀವನ್ದನಸ
 146 ನ್ನದ್ಯಾಯುಕೋದ್ಯುತಿಮೀರತನೇಯಬಂದನೀಬಂದನೀವನ್ದ
 147 ನಸಪ್ತೇವಾಸಕೋದ್ಯುತ ರಿಕರಂಪಯಬನ್ದನೀವಂದನೀವ
 148 ನ್ನನಪೋಪೋವಾದಿಪೋಗನ್ದಲಿಪದರೂಭಕೀರ್ತಿರದೇವೀರ್ತಿರ |
 149 ಪ್ರಭೋಷಂ || ವಿತರ್ಧಗೀರ್ತಿಯುಬಂಧುಪತಿಸಾಬ್ಧಿಗ್ಧೇನ
 150 ಪ್ಪವನುಪರಂರುಭಕೀರ್ತಿರವೃತ ಸನ್ನಿಧಿಯಳ್ ನಾ
 151 ಮೋಹಿತಚರಿತರತೋಷದ್ಧರಾಹಿತವಾದಿಗಳವೇ || ೫೦
 152 ಗದಸರಮಂಕೇಳ ಮಂಗಳಜಪನ್ಮಳಕಿಬಳಕುಲಬದಸಭಮೊ
 153 ಳ್ ಪೋಗಿರುಭಕೀರ್ತಿರಮುನಿಪನ್ನೋಗಗಳನು ಹಿಯಲ್ತೆವಾದಿಗಳ್ಗೆಂ
 154 ಟಿಹೃದಯೇ || ಪೋನಾಬ್ಧುರವಾದಿವೃಧಾದಗನಂಪಿಂಧೇವ |
 155 ಪಾಸಮಮಮನೋಪನ್ಯಾಸಂನಿಂಸೇತೇಧೇ | ವಾಸಂಸಂದಪುರವಾ
 156 ದಿಪಜ್ವಾಂಕುಶನೋಳ್ || ಗಂಗೆನ್ನನಲಿಖಿತ || ಸವನುಬಿಸ್ತರ
 157 ದೇವರೂಪಾರಿವಾಪೋಜನಮಗದಾಸ್ತೋಜಕಂಚಲಿಸಿದ ||

(ಉತ್ತರ ಮಂಟಪ)

- 158 ತ್ರೈವಿಧ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ಯಾಭಾಪ್ತಪ್ರಭಾಚಂದ್ರಮು
 159 ನಿರಸುಕೀಷ್ಕಃ ಕಂಭಪ್ರಾಂತಾಂಭೋನಿಧಿಪೂರ್ಣಾಕಾಂಧೋನಿದ್ಯೋತದಂಡತ್ರಿ
 160 ತಯೋದಿವಿರಭ್ಯಃ || ತ್ರೈವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರಸುತಪಃ ಪಿಯೋ
 161 ಪವಾರಾಹಿಜಃ ಸಂಪೂರ್ಣಾಕ್ಷಯವೃತ್ತನಿರ್ಮಳತನಃ ಪುಷ್ಕಯ್ಯುಧಾ
 162 ನನ್ದನಃ ತ್ರೈಳೋಕ್ಯಪುನರದ್ಯುರಸುಚಿಂತಯಃ ಯವಿಪ್ರೀರ್ತೃಪೋ
 163 ಪೂಗಮಃ ಸಿದ್ಧಾಂತಾಂಬುಧಿಪದ್ಧಾನೋವಿಜಯತೇಃ ಪೂರ್ವಪ್ರಭಾಚಂ
 164 ದ್ರಮಾ || ಸಂಸಾರಾಂಭೋಧಿಪಃ ಧ್ಯೋತರಣಕರಣಯಾ
 165 ನದತ್ಯಕ್ತಯೇಶಃ | ಸಮ್ಯಗೈನಾಗಮತತ್ತ್ವಾನ್ವಿತಮಿದು
 166 ಳವತಃ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀ || ಸತ್ಕಳಪನವಿನೂ
 167 ತಂಜಾರುಂದೋಧತೀಶೇತ್ರಂನೇಶರಾವಿನಿವಾಸಂಭೂತತೇ
 168 ವೃತ್ತರಂಗಂ ಪುಕಳಿತನುಜೀರ್ತಿರವಿನ್ಯಾಕಾನ್ಮಾಮನೋಜುಪ
 169 ಳ್ಕಳಗುಣಗಣೇಂದ್ರಂಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವ || ತತ್ಸಂಘಮ್ನುರು ||
 170 ಗಗಾಧರಕಂಠ್ಯತರಂಗಾಂ ರಣಾಪಯಂನಮಳಚಿತರೋಳ್
 171 ಯೋಗಿನನಾಗ್ರಣೀಗಣೇಂದ್ರದಮಿಷ್ಠರಣೇಂದ್ರಮಿದವೀ
 172 ರಣಾವಿಸ್ಮಯಾನ್ವಿತರೋಳ್ || ಪೂವರಹಿರಣ್ಯಗುಣನುರವಣಿ
 173 ಯೋಗೀಶ್ವಕಾಮನಂದೇಪ್ರತಪೋಭಂದಿಂಧುಪಿತರನೇಪ್ರತರಿಸರರಾ
 174 ವ್ಯೋಗೀಶ್ವರಾವಿಸ್ಮಯಾನ್ವಿತರೋಳ್ || ಯುನ್ಮುಕ್ತಿರಜ್ಜಗತಾಂನಸ್ಯನಯನೇಕಪೂರ್ವ
 175 ರಪೂರಾಯತಮುಕ್ತೀರ್ತಿಃ ಸತ್ಕುಲಾಂಶ್ರಿಯಃ ಸತ್ಕುಲಮೇಶೀಶಾಂ

- 176 ತಾಯತೇ ಜೀವೀದ್ಯವ್ಯವಿವೇಕಾಂಧಿಮುನಿಪೋರಾದಾನ್ತ ಚಕ್ರಾಧಿ
 177 ವಃ || ವೈವರ್ಗಶ್ರೀವರ್ಧಗೋಪತಿತ್ವ ಗುಣಾಳಂಕೃತಿವೈವರ್ಗಚಂ
 178 ಪ್ರಶ್ನವಿದ್ಯಸ್ಯಾತ್ಮಜಾತೇವದನಮುಪಾಧ್ಯತೋಭೇದನವಪ್ರಪಾತಃ
 179 ಸ್ವದಾನ್ತವ್ಯಾಪಕೋಪಾಸುನುಪಭಾಷಿತಾ ಮಣಿಬೂರ್ಜವಾ
 180 ಲಯೋಭೂತ ಸಾಜನ್ಯಮಂದ್ರಶ್ರಿಯಮವಮುಪಾಧೀವರಾಂಧಿ
 181 ಮುನೀಂದ್ರ || ಶ್ರೀಪ್ರಭಾಚಂಪುಸಿದಾನ್ತದೇವರಗುಣಿವಿಜ್ಞ ವರ್ಧನ
 182 ಭೂಪಾಲವೀರಗಂಗೆಬಿಟ್ಟದೇವನುರಿಯವನಿಬಿಟ್ಟಮಜಾವೇವಿ
 183 || ಶಾಸ್ತ್ರಲವೇವಿಯವಸ್ಥುಣವಸ್ತುಗಣಭಾಗ್ಯಭಾಗ್ಯವತೀವಚಃ
 184 ಶ್ರೀಕಾಂತಯುಮಚ್ಯುತಕಾನ್ತಯುಮೇಗಿಯುಜ್ಜದೇವತಿಯು
 185 ರೋಗದಯೇ || ಸಾಂತಲವೇವಿಯುತಾಯಿದಾನಮನನಗನಮಂಕಃ ಕೇವಾತ್ಥೀಯನ್ದಕೊಟ್ಟದೇನನಂಮ
 186 ವರ್ಧಿ ಭ್ಯಾನಿಸತಮುನಿಬಳಾನೇನೆಯುಬೋವನಾಚಿಕ್ಕಪ್ಪಯೋನ್ದಂ
 187 ನತಿಯು || ಸಕವರ್ಧಿ ಗೋನಯ ಕ್ರೋಧನಸಂವತ್ಸರದಾಸ್ತ
 188 ಯು ಸುಧ ದೇವಿ ಬ್ರಹ್ಮವಾರವಯು ಧನುಲಗ್ನವರ್ಧವ್ಯಾಸ್ತದಾ
 189 ಜುಫೇಗೇಯಭ್ಯಗ್ ಶ್ರೀಮೂಲಸಂಘವಕೋದಕುಂದಾನ್ತಯ
 190 ದರ್ಶಿಗೇಗವದಸ್ತಕಗರ್ವ ಶ್ರೀಮೇಘಚಂದ್ರಶ್ರವಿದ್ಯದೇ
 191 ವರನುರಿಯಿಕ್ಕಪ್ಪ ಶ್ರೀಪ್ರಭಾಚಂಪುಸಿದಾನ್ತದೇವರ ಸ್ವಗ್ಗ
 192 ಸ್ತರಾದಯ ||

141 (51)

ಅದೇ ಸ್ಥಳವ ಒನೆಯ ಮಂಟಪದಲ್ಲಿ ಗನೆಯ ಕಂಠ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯ
 2 ದ್ವಾದಾಮೋಘಾಂಭ
 3 ನಂ ಜೀವಾತ್ಮ್ಯಳೋಕ್ತನಾಥಸ್ತುತಂ
 4 ನಂದೇನಾನನಂ || ಸಕಳವನವಿ
 5 ನೂತನಚಾರುಬೋಧಪ್ರಸೇತ್ರಂ | ಸುಕರ
 6 ಕವಿನಿವಾಸಂಭಾರತೀತ್ಯಶೋಕಂ | ಪ್ರಕಟ
 7 ತನಿಹತ್ತಿರ್ದಿವ್ಯಪ್ರಾಸಾದಮೋಹನ
 8 ಕಳಗುಣಗಣೇಂದ್ರಾಶ್ರೀಪ್ರಭಾಚಂಪುರೇ
 9 ವ || ಅವಗುಣನೇತವ್ಯನವತೆ || ಸ್ವಸ್ತಿ ಸಮ
 10 ಸ್ವಭುವನವನವ್ಯವನವರ್ಧವವರ್ಧ
 11 ತ್ವರಾಭಿಗ್ನನೋದಕಕಾಪ್ಯಕ್ತಮುಕ್ತಿ
 12 ವಳೀತ್ಯತೋತ್ರಂಜನಂ | ಸದನಮನಕ
 13 ವಳೀನೀರಾಚನಂ | ಮಹಾಪ್ರಾಚಂದಂಜನಂ
 14 ಯಕ | ಕತೃಭಯದಾಯಕ | ಪತಿತ
 15 ಪ್ರಕಾರ | ನೇಕಾಂಗವೀರ | ಸಂಗ್ರಾಮರಾಮ | ನಾಯ
 16 ಸಭೀಮ | ಮುನಿಹವನೀಯಾಣನುಭವನ
 17 ಮನಸ್ಸರೋವರರಾಚನಂ | ನವನಮನಾಭಿ
 18 ನಸತ್ವೀದಾನಂ | ಚರಮತಾನುಪ್ರಾಪ್ತವಿಚ
 19 ಜ್ಞೇ | ಕೃತಧರ್ಮರಜ್ಜೇ | ವಯಾರವಭ
 20 ರಿತ್ಯಂಗಾರ | ಜನವಜನಜ್ಯೋತಾಡಕೇರ
 21 ನುಮದ್ವಶ್ರೀಮತುಬಲದೇವರವಾ
 22 ಯಕನನೇಗರ್ವ || ಪಲರಾಮುನ್ನಿ
- 23 ಪುಸ್ತಕೋದೋಧವಿನಿಭಾಗ್ಯಕ್ಕೆ ಪಕ್ಕಾ ವೊ
 24 ಚಂಚಲವಿಂಜೀವಿರೋಗ್ಯನಿಗುಣನಿದಾಂ
 25 ದಾಯ್ಯಾಕಂ ಭೈಯ್ಯಾಕಿಂಲನಾಚಿತಹರೋ
 26 ಪೂರವಿಧಿಯಿಂ ಗಾಂಭೀರ್ಯಾಕಂ ಸಾಯ್ಯಾ
 27 ದಿಂಬಲವೇವಂಗೆ ಸಮಾನವಸ್ತುರೂಪ
 28 ಮತ್ಸರ್ಯದಂಪಾದರು || ಬಲದೇವದಂಡ
 29 ನಾಯಕನುಲಭ್ಯಭೂಪಾಲಸೂತ್ರಾ
 30 ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೈವ್ರಿತಧಾ
 31 ತ್ರೀತಳವೋಳ ಸಮನಾರೂಪಂಪ್ರೀತಾ
 32 ಡಾಪಂಜಯೋಳ | ಅಮರಾನುಭಾ
 33 ವನದಾಕಿಂಲಲಕ್ಷ್ಮೀಯೇತ್ಯವ್ಯಳಂವಧೆ || ಸತಿ
 34 ರೂಪವಲ್ಪುನೋಪ್ಪಕಿಚ್ಚಿಯೋಳಸಾ
 35 ಭಾಗ್ಯವತಿಯನನ್ನತಮತಿಯಂಪತಿತಿ
 36 ತಯಂಗೂಪತಿಯಂಸತತಕ್ಕೀತ್ರಿಪು
 37 ಮಹಾಚಕ್ರವೈಯಂಭವನನಂ || ಅವಗ್ಗ
 38 ಸುಪುತ್ರಶ್ರೀಪಟ್ಟವರವನತಳಃಪೂರ್ವ
 39 ರಾಮಲಕ್ಷ್ಮೀಧರವಸ್ತುವರ್ವ್ಯಗ್ಗಣಗ
 40 ಲಿಂಜಿಂವಿಚೇಷಸ್ವಾಗದೇವನುಂಸಂಗಾ
 41 ನುಂ ||

(ಪ್ರಶ್ನೆಯ ಮುಖ)

1. ಅವರೊಳಗೆ || ದೊರೆಯುವ
2. ಭುವನಗಳೊಳೆ ಬಿಟ್ಟುಕೊಳ್ಳುವ
3. ಮೃತ್ಯುವೊಳುಸ್ಮರಿಸುವುದು
4. ಶ್ರೀಪರಮೇಶ್ವರನಿವ
5. ಮುದೊಳುಸಂದಿಸುವುದೊ
6. ಉಪರೋಪಿಸುವುದು
7. ನಡೆದೊಳುಸಂಪ್ರದಾಯದ
8. ದೊಳುನಿರುತನೊಪ್ಪದನಾಗದ
9. ನೆನಪುಧರಿಸುವುದು || ಅನ್ನಿನ
10. ದನಾಗದದನಕಾಂತಮನೋರವನ
11. ಸಕಳಗುಣಗಳಿವನೀಕಾಂತಿಗವ
12. ಧಿಕನೋಪ್ಪದಕ್ಕಿನ್ನಿದೊರೆಯನಿ
13. ನಾಗಿಯುಕ್ತನೇಕಪು || ಅನ್ನವನ್ನ
14. ರತನಯನಪ್ಪತಮನೀಪ್ಪಿದೊಳ
15. ಗೆಜಸವೆನಿಸಗೊತ್ತಿ ತವನನೀ
16. ಯುಲಿಪ್ಪದಮನೀಕಾಂತಮನೀ
17. ದಂಬಂ || ಎನ್ನಪ್ಪನೋಪ್ಪದಗುಣದಂತಂ
18. ಕರಿಸುತಿರಯನಪ್ಪದವಿವಂಭ
19. ನ್ತಿನೆನುತಂಬುಧರಣ್ತಂಕೀರ್ತಿಪ್ಪದ
20. ಧಾತ್ರಿಯೊಳುಬಲ್ಲನಂ || ಆತನನು
21. ಜಾತಭವನಪ್ಪದಮನೀಕಾಂತದಾನ
22. ಗುಣದನ್ನತಿಯೊಗಿತಾದೇವಿಗವಧಿಕಂ

23. ಭೂತಳದೊಳಗೆಯ್ದುಕ್ತನೇನಪ್ಪದ
24. ದಾಂ || ದ || ಆ ಜಗದ್ವನನೀಕ
25. ಪಟ್ಟದಂ || ಭಾವಿಸಿದಪದವಂಗಳನೀವ
26. ಪದವಿವುಕ್ತದೊಪ್ಪದವಂಗಳನೀವ
27. ವನುಮನುಕ್ತದಾಪದವಂಗಳನೀವ
28. ನವರಗಿರಿಯಾದವಂ ||
29. ಸಕವದ್ವಂ || ನೆನಪಿನಿ
30. ತನ್ನವದ್ವದ ಮನುಗ್ಗದವಂ
31. ದಾಂ || ದ || ಭಾವಿಸಿದವಂಗಳನೀವ
32. ದೊಪ್ಪದವಂಗಳನೀವ
33. ಲಸನ್ನಸನೀಕಾಂತಮನೀ
34. ನಿವ || ಆತನನೀಕಾಂತಮನೀ
35. ಕ್ತನು || ಭಾವಿಸಿದವಂಗಳನೀವ
36. ವಿನಯುಕ್ತವು ಪುನರೋಪ್ಪದ
37. ವ್ಯಾಳಗಮ || ಉಪಪ್ಪದ
38. ಲಯವನಿಸಿತವು ಗುಣಗಳ
39. ಪ್ರಭಾತಂವುನಿವಾಂತದವಂಗಳನೀವ
40. ಕ್ತದ್ವಾಧಾರವುಧರಣ್ತಂಕೀರ್ತಿಪ್ಪದ
41. ಪಟ್ಟದಂ || ಭಾವಿಸಿದವಂಗಳನೀವ
42. ದೊಪ್ಪದವಂಗಳನೀವ
43. ದಾಂ || ದ || ಭಾವಿಸಿದವಂಗಳನೀವ
44. ದೊಪ್ಪದವಂಗಳನೀವ

142 (52)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಂಫ.

(ಪೂರ್ವ ಮುಖ)

1. ಶ್ರೀಮತ್ಪರಮಗುಣದೊಳೆ ದಾಂ || ದ ||
2. ಲಾಂಛನಂ ಬೀದಾಪ್ಪದವಂಗಳನೀವ
3. ಸ್ವಸಾನನೀವನವಂಗಳನೀವ
4. ಸ್ವಸ್ವನವರತಪ್ರಬಲವುಳವನವನು
5. ವನೀಮಹಾವ್ಯಾಧಾರನವರತಕರಣಕಾರ
6. ಉಪರೋಪಿಸುವುದು || ಅನ್ನವನ್ನ
7. ಭೃತ್ಯುಳವನವದ್ವದ ಮನುಗ್ಗದವಂ
8. ಮಳಯಜಮಿಳತಕಾಂತದೊಳೆ ಕಾಂತದೊಳೆ
9. ಧೂಮಂಧಾನವುಳೆ ತವನೀಕಾಂತದೊಳೆ
10. ಕಾರವದನವನೀಕಾಂತದೊಳೆ
11. ಕಾರವದನವನೀಕಾಂತದೊಳೆ
12. ಜಂ || ನಾಪಾರಾಧವುಳೆ ಪುನರೋಪ್ಪದ
13. ನೋದ || ಜನಧರ್ಮದೊಳೆ ಕಾರವದನವನೀಕಾಂತದೊಳೆ

14. ಪ್ರತಿಮತಂಬಲವದವಂಗಳನೀವ
15. ಸ್ವರನೀವಾಪ್ಪದವಂಗಳನೀವ
16. ಬಾಪ್ಪದವಂಗಳನೀವ
17. ಜ್ಞಾನವಂಗಳನೀವ
18. ಪ್ರಯೋಗದೊಳೆ ಕಾರವದನವನೀಕಾಂತದೊಳೆ
19. ವಮಾತ್ಮನವನೀಕಾಂತದೊಳೆ
20. ದಂಧನಾಯಕನವಂಗಳನೀವ
21. ನುತನವಂಗಳನೀವ
22. ನಾರಾಯಣಪ್ರಿಯಂಗಳನೀವ
23. ಸ್ವಸಾನನೀವನವಂಗಳನೀವ
24. ಲಯವನಿಸಿತವು ಗುಣಗಳ
25. ಪ್ರಭಾತಂವುನಿವಾಂತದವಂಗಳನೀವ
26. ಕ್ತದ್ವಾಧಾರವುಧರಣ್ತಂಕೀರ್ತಿಪ್ಪದ
27. ಪಟ್ಟದಂ || ಭಾವಿಸಿದವಂಗಳನೀವ
28. ದೊಪ್ಪದವಂಗಳನೀವ
29. ದಾಂ || ದ || ಭಾವಿಸಿದವಂಗಳನೀವ
30. ದೊಪ್ಪದವಂಗಳನೀವ

37 ಪ್ರರೋಧವೆತ್ತ ಸ್ವದಂಡಧರಣಿ || ಅಬಲದೇವಂ
38 ಗಂಮು ಗಣಬೇಕ್ಷಣಿಯೆ ನಿವರಣಚಕಟಗವು
39 ಕೋವ್ಯುಗವನು ಪ್ರಟ್ಟದಂ ಗುಣಲೋಬರನವಟಲೆವ
40 ಸಂಗಿಮದ್ಯುನುದಾರಂ || ವಿನಯವ್ಯಾಕುಂಬರತ್ತಿಗ್ಗೋಚ
41 ಸುಚರಿತ್ರಭವ್ಯವಂಶೋತ್ತಮಂ ಸುಪ್ಪಿನಿಧಾನಮಂತ್ರಿ

ಪಟ್ಟಿಮ ಮುಖು)

37 ಜಿನವದಭಕ್ತನಿವೃಜನವತ್ಸಲನಾಶ್ರಿ
38 ತಕಳ್ಳಭೂರುಹಮುನಿಚರಣಾಂಬು
39 ಜಾತಯುಗಲ್ಯಂಗನುದಾರನನೂನದಾನಿ
40 ಮತ್ತಿ ನವುರುದಗ್ಗಿ ಪೋಲಿವುರದಾದ್ಗೊರೆ
41 ಯೆಂಬಿನೆಗಂನೇದ್ದೆ ಗೋಪಮಜನಿಧಾನಮಂ
42 ಪೋಗ್ಗುಂಧರವೆಗ್ಗಿ ದೊಂಗಿಮದ್ಯುನ ||
43 ಎನೆನೆಗ್ಗುಂಧರವೆಗ್ಗಿ ದೊಂಗಿಮದ್ಯುನ ||
44 ನಿವರುರೂಪವನವಿನುತೆಸಿರಿಯದೇವಿಯನನು
45 ಯದಿಂಪೂಗಲ್ಯದವಿಳಭೂತಳವಲ್ಲಂ || ವ || ಅ ಮು
46 ಹುನುಭಾವನವನಾನಕಾಲಮೇಳು || ವರಮಶ್ರೀದಿ
47 ನವದವಂಕುರುಕಮಾಸದ್ವೈಯಿಂತಾಳ್ವನಿವೃರದಿಂ
48 ಪಂಚವದುಗಗಳೆನೆಮುತರುಮ್ಬೊಗ್ಗೇತನಂದೋತ
49 ಮಂತ್ಯುರತಂಪುಂದಿತಂಸವುಧಿವಿಧಿಯಿಂಭವ್ಯಾ
50 ಬ್ರಹ್ಮನಿಟ್ಟಾಸ್ತು ರಂನಿರುತಂವೆಗ್ಗಿ ದೊಂಗಿಮದ್ಯುನಮರೇಂ
51 ದ್ರಾವಾಸಮಂಪೂಜ್ಯದಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಕತಪಂ

32 ಜೋಡಾಮಣಿಮುಧವಿನುತಂ ಗೋತ್ರವಂಶಾಂಬರಾ
33 ಕ್ಕುಂವನಿತಾಚೆತ್ತಮಿಯು ನಿವೃಳನನುಮಮನ,
34 ತ್ವತ್ತಮಂ ಕೋರಕೂಪ್ಪುಂವನಿಯಾಂಭೋರಾಸಿವಿ
35 ದ್ಯಾನಿಧಿಗುಣನಿವಯಂಧಾತ್ರಿಯೊಳಿಸಂಗಿಮ
36 ಯ್ಯಂ ||

32 ಚ (ಮುಪಂಚ) ಮಹಾಕಲ್ಪಯ್ಯಾಪ್ತಮಹಾ
33 ಪ್ರಾತಿಹಾಯ್ಯುಗಚತುಸ್ತುಂರವತಿ
34 ಶಯವಿರಾಜಮನಭಗವದರ್ಶ
35 ತ್ವರಮೇಧರವರಮುಟ್ಟುರಕಮುಖ
36 ಕಮಳವಿನ್ಯುಗತನದನದಾವಸ್ತು
37 ಸ್ವರೂಪನಿರೂಪಣಪ್ರವೇಶಾ
38 ದ್ವಾಸ್ತಾ ದಿವಕಳಾಸ್ತು ಸಾರಾವಾರಗವ
39 ರಮತವ್ಯ ರೂನಿವತರಮುಪ್ಪ
40 ಶ್ರೀಮನ್ಮಂಡಳಚಾಯ್ಯುಗ ಪ್ರಭಾಚಂ
41 ದ್ವನಿದಾಸ್ತ ದೇವರಗುಡಿ ನಾಗಿಯುಕ್ತನುಂಸಿರಿ
42 ಯವೈಯುಂಸಕವರ್ವಂಶಿಗ | ನಯಸಿದಾತ್ಥ
43 ಸಾವತ್ಸರದಕಾತ್ರಿಕಸುಧ ಧ್ಯಾವನ
44 ನೋಮವಾರದಂಮಹಾಪೂಜೆಯಂ
45 ವಸದಿನಿಧಿಯುಂನಿಜಿನಿದಳ ||

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ತಿನಿಯ ಕಂಭ.

(ಪೂರ್ವ ಮುಖು)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ ದ್ವಾರಾವೋಳಾರಂಭನಂ |
- 2 ಜೀಯ್ಯಾತ್ಯ್ರೋಳೇಕ್ಷನಾಧಸ್ಯೂನಕುಜನನಾಸಂ ||
- 3 ಶ್ರೀಮದ್ವ್ಯಾಧವಂಶಮಂಶನಮಣಿಃ ಪೋಲಿಚರಣಾಮೇಲ
- 4 ಪ್ತಿಯುರವಮಣಿನೇರೇಕರವೇಷಂ ಶ್ರತ್ಯಂಗುಂಭದ್ವನೀಪೇಯಾನ್ವೀತವರ್ಧಿಪ್ತೆ
- 5 ದೇವೇನಮಣೀಲೋಕಯ್ಯ ಜೋಡಾಮಣಿಶ್ರೀದಿಪ್ತವ್ಯವಿರಯಾಚ್ಚಿತೋಗುಮಣಿಸಮ್ಪು
- 6 ಕ್ತಜೋಡಾಮಣಿಃ || ನಿರವಮನುಂಸುರಧೂಮಿರುತಂಕರಣದವಂಕುಳಗಾರಾಗಾರವವನಿ
- 7 ತಗನಿಲತನೆಯಂಧರವೋಳುಪೂಜ್ಯಾಗಮೈತ್ಯು ವಿನಯದಿತ್ಯಂ || ವ || ಎನೆತಾನುಂಕಚೆದೇ
- 8 ಗುಲಂಗಳನಿತಾನುಂಪ್ಪನಗೇತಂಗಳಂತೆತುನಾಕ್ತಳನೂಗ್ಗುಳಂವಜಿಗಳಂ ಸಂತೋದಿಂವದಿರಂದಿ
- 9 ನೆಯವಿತ್ಯುನಿಪಾಳಪೂಯ್ಯಳನಸಂದಿದ್ವಾರಾಬಲಿಂಧ್ರೋಮಾಲೆವೆಪಂಪೋಗ್ಗುನ್ನ ನಾವನೋಮಹಾಗಂ
- 10 ಭೀರನಂಧೀರನಂ || ಅಟ್ಟಿಗೆಂದಗಲ್ಯ ಕುಳಿಗಲ್ಯ ಜೀಯದವುಕಟ್ಟುಗೋಣ್ಣದವ್ಯೆಗಟ್ಟು ಧೂತಳಕ್ಕೆ
- 11 ಸುಮದವುಸಾಣ್ಣ ದ್ವಾರಾಬಲವವ್ಯೆಗಟ್ಟು ದ್ವಾರಮಾರುವೆವದಿಸಿದುಂಜನಾಪೂಜಕಮಂಸಿಟ್ಟ
- 12 ನೆಪೊಯ್ಯಳನನಿಟ್ಟು ಪರಮ್ಪುಲೆರಾದರಾಪನಂ || ಕಂ || ಅಪೊಯ್ಯಳಳೂಪಂಕುಮಿಪಾ
- 13 ಳಕಂವದನಿಳಕಚೋಡಾರತ್ನಂ ಶ್ರೀಪತಿನಿಧಾಪುಜನಿಷಯಮುಂಜತವನಿಯುಂನಿದನಟಲೆ
- 14 ಜೀಯಂಗುನಿಧಂ || ವಿ || ವಿನಯವಿತ್ಯುನಿಪಾಳನಾತ್ಮಜನಿಲೋಳೇಕ್ಷಕಳ್ಳದ್ರಮಂಮನುಮನಗ್ಗಂ

- 15 ಜಗದೇಕವೀರನೇಜಿಯಗೊವ್ವಿಗ್ಗೊಳ್ಳಂಮಿಕ್ಕ ನಾತನಪುತ್ರಂವಿಭೂಮಿಪಾಲಕಮದಸ್ಕಂಮದ್ಧ
16 ವಂದಿಪ್ಪ ವದ್ಧನಭೂಪಂನೇಗ್ಗಂಧರಾವಳಯದೊಳುಪ್ರೇರಾಜಕಣ್ಣಿರವಂ || ಕಂ || ಅನೇಗ್ಗಂಜಿಯಂ
17 ಗನ್ನಿಪಾಲನಸೂನುಬ್ರವದ್ವೈರಿಮಾಪ್ತ ನಂಸಕಳಧರ ತ್ರಿನಾಥನತ್ರಿಜನತಾಭಾಸುನುತಂವೈ ಭೂ
18 ಪನುದಯಂಗೆಯ್ದಂ || ಅರಿನರಪನಿರಾಸ್ಥಾನಕರನುಧ ತವೈರಮಂಡಳೇಶ್ವರಮದಸಂಪದನಂನಿಜಾ
19 ಸ್ವಯ್ಯ ಕಾಭರಣಂತ್ರಿಬಿಟ್ಟಿದನಿನಿವರದವ || ಸ್ವಸ್ತಿ ಸಮಾಧಿಕತಮಚಮಾರಬ್ಬ ಮಹಾಘಂಡಳೇ
20 ಶ್ವರಂ | ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರ | ಯಾದವಕುಳಾಂಬರದ್ವಯನಿ | ಸಮ್ಯಕ್ತ ಜೊಡಾಮಣಿ | ಮಲಪ
21 ರೊಳ್ಗಂಡ | ಚಲಕೆಬಲುಗಂಡ | ನಾಳೆಂಮುನ್ನಿಲಿವ | ಸಾಯ್ಕಮಂಮುಜಿವ | ತಳಕಾಡುಗೊಂಡ |

ಗಂಡಪ್ರಚಂಡ |

- 22 ಪಟ್ಟವೆರುವನಳನಿಜರಾಜ್ಯಾಭ್ಯುದಯಯ್ತು ರಕ್ಷಣ ಬಕ್ಷಕ | ಅವಿನಯನರಪಾಲಕಜನನಿಕ್ಷಕ | ಚ
23 ಕ್ರಗೊಟ್ಟಿವನದಾವಾನಳ | ನುತಮಂಡಳಕಳಾನಳ | ತೊಂಡಮಂಡಳಕಮಂಡಳಪ್ರಚಂಡದೇವ್ಯಾನ
24 ಲ | ಪ್ರಖರಂಪುಖರಸಂಪರಣಕಾರಣ | ವಿದ್ವಿಷ್ಟಮಂಡಳಕಮದನಿವಾರಣಕರಣ | ನೋಳಂಬವಾಡಿ
25 ಗೊಂಡ | ಪ್ರತಿಪಕ್ಷನರಪಾಲಕೈಯನಿಕ್ಕು ರಿಗೊಂಡ | ತಪ್ಪೆತಪ್ಪಿವ | ಜಯಶ್ರೀಕಾಂತೆಯನಪ್ಪಿ
26 ವ | ಕೂರಕೂಪ್ಪ | ಸಾಯ್ಕಮಂತೊಪ್ಪ | ವಿರಾಂಗನಾಲಿಂಗಿತಪ್ಪೊಡಗೊಂಡ | ನುಡಿದಂತೆ
ಗಂಡ | ಅದಿ

- 27 ಯಮನಪ್ರದಯಸೊಲ | ವಿರಾಂಗನಾಲಿಂಗಿತಪ್ಪೊಲ | ಉದ್ಧತಾರಾತಿಕಂಜವನಕುಂಜರ | ಸರ
28 ಣಾಗತವಪ್ಪಂಜರ | ಸಹಜಕಿತ್ತಿರ್ದಪ್ಪ | ಸಂಗ್ರಾಮವಿಜಯದ್ವೈಪ | ಚಿಂಗರಿಯಮನೋಭಂಗ | ವಿ
29 ರಪ್ರಸಂಗ | ನರಸಿಂಹವಮ್ಮ ಗಿನಿಮ್ಮ ಗಳನಂ | ಕಳಪಾಲಕಳಾನಳಂ | ಹಾನುಂಗಲುಗೊಂಡ | ಚತುರ್ಮುಖ
30 ಗಂಡ | ಚತುರಚತುರ್ಮುಖ | ನಾಡವಲ್ಲುಖ | ಸರಸ್ವತೀಕಾಳ್ವತಶಂ | ನುನತದಿಷ್ಟ ವಂಕಿರ
31 ಹಿರದಯಸಿಟ್ಟ | ಭೀತರಂಕೊಳ್ಳ | ದಾನವಿನೊಡ | ಚಂಪಕಾವೊಡ | ಚತ್ವಮಯಸಮುದ್ಧರಣ | ಗಂಡ
32 ರಾಧರಣ | ವಿವೇಕನಾರಾಯಣ | ವಿರಪಾರಾಯಣ | ಸಾಹಿತ್ಯನಿಧ್ಯಾಧರ | ಸಮರಭುರಂಧರ |
33 ಪೊಯ್ಯನಾನ್ಯಯಭಾಸು | ಕವಿಜನಕಾಮಧನು | ಕಲಿಯುಗಪಾತ್ರ್ | ದುಷ್ಟಗೃಧ್ರಾತ್ರ್ | ಸಂಗ್ರಾ
ಮರಾ

- 34 ಮ | ಸಾಹಸಭಿಮ | ಹಯವತ್ಸರಾಜ | ಕಾಂತಾಮನೋಜ | ಮತ್ತಕಜಭಗದತ್ತ | ನಭಿನವಟಾ
35 ರುಹತ್ತ | ನಿಲಗಿರಿಸಮುದ್ಧರಣ | ಗಂಡರಾಧರಣ | ಕೊಂಗರವೂರಿ | ಐಪ್ಪಕುಳತಳಪ್ರಹಾ
36 ರ | ತರಿಯೂರನಲವ | ಕೊಯತೂರತುಳವ | ಛಂಜಮದಿಸಾಪಟ್ಟ | ಸಂಗ್ರಾಮಜತ್ತಲ
37 ಟ್ಟ | ಪಾಂಡ್ಯನಾಂಜಿಕೊಂಡ | ಉಜ್ಜಂಗೊಂಡ | ವಿಕಾಂಗವೀರ | ಸಂಗ್ರಾಮಭೀರ | ಪೊಯ್ಬಟ್ಟ ನಿ
ರ್ದಾಳಣ | ಸಂ

- 38 ವಿವಾರಿನಿರ್ದೋಷಿಣ | ವೈರಿಕಳಾನಳ | ನುತರಾಮಾನಳ | ರತ್ನನರಪಾಲಕರಾಪಟ್ಟ |
39 ಮಿತ್ರನರಪಾಲಕರಾಪಟ್ಟ | ಕಟ್ಟಿವನಳವ | ತುಳುವರಸಳವ | ಗೋಯೆಂಡವಾಡಿಭಯಾ
40 ಕರ | ನುತಖಳಸಂಖರ | ರೊದ್ದವತಳವ | ಸಿತಗರಂಪಿವ | ರಾಯರಾಯಪುರಸೂ
41 ಲಿಕಾಪ | ವೈರಿಧಂಗಾಪ | ವೀರನಾರಾಯಣ | ಸಾಯ್ಕಪಾರಾಯಣ | ತ್ರಿಮತುಕೇ
42 ವವೇವಪಾರಾಧಕ | ರಿಷ್ಟಮಂಡಳಕನಾಥಕಾಧ್ಯನೇಕನಾಮವೇರನುಳಂಶ್ರೀತ
43 ನುಂಗಿಮುಗ್ಗುವನಬುಗ್ಗು | ಜಳಮುಗ್ಗುಳ್ಳನೇಕಬುಗ್ಗುಂಗಳನರಮುಂಡಿಕೊಂಡಚಂಪಪ್ರಹಾ
44 ಪದಂಗೆಗವಾಡಿತೊಂಧತ್ತಮಿಸಾಸಿರಮುಮೇಲೊಕ್ಕುಗುಡಿವರಮುಂದಿಗನಾಧ್ಯಂವದಿ |
45 ಮತ್ತಂ || ವಿ || ಎಳಮೇಳವೃಷ್ಟರಮುಪತಾಂಗಳನಾಟಂದೊತ್ತಿಪೇಕೊಂಡಡೊಬ್ಬಗವಂ
46 ದೇವಮಾವಗಂತನೊದ್ದಂವದಿರಲುಗಂಗಮಾಡಳಮೊಡಲೆಗಿತತ್ತು ಮಿತ್ತು ಬಸನಂ
47 ಪುಟ್ಟಿಗುನಂದಿಪ್ಪ | ಪೊಯ್ಯನಿಧಿ | ಸುಖವಿದೆಯಾಪ್ಪ ರೊವವಿದಂಸಂತೋಷಾನಂದಂ || ಎ
48 ತ್ರಿವೇನತ್ತ ರಿರಾರವನುಳಕರಳ ಬ್ರಹ್ಮಕಂಡಿತ್ತು ಸಮಸ್ತ ವಸ್ತುಗಳನಳವತ
49 ಪುನರಲಿಪ್ಪಾಂಸಂತಂಸುತ್ತಲಮೊಲಗಿಪ್ಪರನಿಮುನ್ನಿ ನವಗಮಾಜಿಕರಾವವಗ್ಗ
50 ತ್ತುಳಂ ಪುಗತ್ತಗನಿಮುನ್ನಿ ದವಾವೊದಿಪ್ಪ ದ್ವಜನಂ || ಅಸ್ತು ತ್ರಿಭುವನಮಾತೃಕಾ

- 51 ದ್ಯುಗೋಷಭ್ಯುಪಬಳವೀರಗಂಗೆವಿಧ್ಯ ವರ್ಧನಾಭ್ಯೋಳದೇವರವಿಜಯರಾಜ್ಯಮು
52 ತ್ತರೋತ್ತರಾಭಿವಿಧಿ ಪ್ರವರ್ಧನವನಮಾಚಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸುತಮಿರತ
53 ತನ್ನದವಶ್ಯೋಪಜೀವಿಬಿರಯರಗಿಪಟ್ಟಮಹಾದೇವಿನಾನ್ತಲದವಿ

(ರಕ್ಷಣ ಮುಖ)

- 54 ಸ್ವಸ್ತ್ಯನವರತವರಮಕಲ್ಪಾಣಾಭ್ಯುದ
55 ಯಸಹಸ್ರಭಳೋಗಭಾಗಿನಿವೃತ್ತಿಯ
56 ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನಯುಂ | ಸಕಳಗುಣಗ
57 ಣಾನಾನಯುಂ | ಮುಖನವರುಗುಮಿಣೀದೇವಿಯುಂ | ಪತಿ
58 ಹಿತಸತ್ಯಭಾವೆಯುಂ | ವಿವೇಕೈಕ ಪ್ರವಸ್ತಿಯುಂ | ಪ್ರ
59 ತ್ಯುತನ್ನ ವಾಚಸ್ವತಿಯುಂ | ಮುನಿಜನವೀಯಜನವಿ
60 ನೀತಿಯುಂ | ಚತುಸ್ಸಮಯಸಮುದ್ದೇಷೆಯುಂ | ಬ್ರತ
61 ಗುಣಕೀಳಚಾರಿತ್ರಾಂತಕರಣೆಯುಂ | ಲೋಕೈಕವಿ
62 ಬ್ಯಾತೆಯುಂ | ಪತಿಪ್ರಿತಾಪ್ತವ್ಯವಸ್ಥಿಸಿದ್ಧ ಸೀತೆ
63 ಯುಂ | ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ | ಸಮ್ಯಕ್
64 ಚೋಡಾಮಣಿಯುಂ | ಮುದ್ದಿತ್ತ ಸವತಿಗಂಧವಾರ
65 ಣೆಯುಂ | ಪುಣ್ಯೋಪಾಂಗ್ವನಕರಣಕಾರಣೆಯುಂ | ಮ
66 ನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕಳಾಭ್ಯ
67 ದಯದೀಪಿಕೆಯುಂ | ಗೀತವಾಚ್ಯಸೂತ್ರಪೂರೆ
68 ಯುಂ | ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ |
69 ಜಿನಧರ್ಮ್ಯಕಥಾಕಥನವ್ಯವೇದಿಯುಂ | ಮನ
70 ಹಾರಾಭಯಭ್ಯರದ್ಯಾಸ್ಯಾನಾನವಿನೋದಿ
71 ಯುಂ | ಜಿನಧರ್ಮ್ಯಕನಿರ್ಮಯೆಯುಂ | ಭವ್ಯಜನವತ್ಸ
72 ಳೆಯುಂ | ಜಿನಗನೋದಕವದಿಪ್ರೀತೋತ್ತಮಂ
73 ಗೆಯುವಪ್ಪ || ಕ || ಆಕೇರ್ದ ಕವಿಷ್ಣುನಿರಸಮ
74 ಮೋನಯನಪ್ರಿಯಚಳಾಳನೀಲಾಳಕಿಚಂದ್ರಾ
75 ನವಿಕಾಮನವರತಿಯುತಾನನೇತೋನಂ
76 ಸಮಾನೇಂತಲವೇದಿ || ಪ್ರ || ಭುರದೊಳವಿಮ್ನುನಿ
77 ಪಾಳಕಂಗಿಜಯಶ್ರೀವಜ್ರವೊಳುಗಂತತಂ
78 ರವನಾಸ್ತದಿನೋತುನಿಬ್ಬವಿಫಲಕ್ರೀತೇಜಮ
79 ದ್ವಾನಿಯುವದಿಗ್ಗಿತ್ತಿಯನಯ್ಯಸಲ್ಲೇಪಕೀರ್ತಿ
80 ಕ್ತಿಯನುತಿಪ್ಪುಕದಿಧರಯೋಳಾಪ್ತಲವೇದಿ
81 ಯನೇಜೆಯುಖಿನ್ನಪ್ಪನ್ನವೇವನ್ನದಂ || ಕರಿಕಾಲ
82 ವಿಷ್ಣು ವಜ್ರಸಳಮೊಳುಕರಿಕಾಲಪ್ರೀತಿನೊ
83 ದಳನೇಂತಲದೇವಿಯುಬಾಳಾಗ್ಯಮನೇಲಾಳವಿ
84 ಣ್ಣಿ ಸುವನೊಖಿವೇವನ್ನದಂ || ಕಾನ್ತಲದೇವಿಗನಯ್ಯ
85 ಮಂತಗೊನಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗಿವಚಕ್ರೀಕಾಂತ
86 ಯುಮಾಜೆಯವಪ್ಪುತಕಾಂತಮೂಮೋದ
87 ದ್ವಿದೇವಸತಿಮುದ್ದೇಶಯೇ || ಅಕ್ಷರ || ಗುರುಗ
88 ಳಾಪ್ತಭಾಷಂಪ್ರಸಾದ್ವಿದೇವದತ್ತತಾಮು
89 ಣನಿಧಿವಚಕಪ್ಪಮಿಯುಬೋಧವಮಂಗಳಮ್ನುಂ

90 ತಂದೆಮಾವನುಂಪೆಗ್ಗೆ ಡೆಸಿಂಗಿಮಯ್ಯಂ | ಅರಸನಿಷ್ಟು
 91 ವರ್ಧನನ್ನಿಪಂವಲ್ಲಭಂ | ಜಿನನಾಥಂತನಗಂದುಮಿಷ್ಟದ
 92 ಯ್ಯಂ | ಅರಸಿಶಾಸ್ತ್ರಲದೇವಿಯುತುಮೆಯಂಬಿಟ್ಟ ಸಲು-
 93 ಬಕ್ಕು ಮೆಥೂತಳದೊಳು || ಸಕವರ್ಷಂ ೦೦೫೦ ಮೂಜಿ
 94 ನೆಯವಿರೋಧಿಕ್ರಿತ್ಸಂವತ್ಸರದ ಚೈತ್ರಸುದ್ದ ಪಂಜೆ
 95 ಮೀಸೋವುವಾರದಂದು ಸಿವಗಂಗಯಿತ್ತೆ ಫದಲು ಮುಡಿಬಿ
 96 ಸ್ವರ್ಗ್ಗತೆಯಾದಳು || ೧ || ಈಕಲಿಕಾಲದೊಳುಮನು
 97 ಬ್ರಹ್ಮಸ್ತತಿವಂದಿಜನಾಶ್ರಯಂಜಗವ್ಯಾಪಿತಕಾಮು
 98 ಭೇನುವಾಳವಾನಿಮಹಾಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಲೋ
 99 ಕಜನಸ್ತು ತಂಗುಣಗಣಾಭರಣಂಜಗದೇಕವಾನಿ
 100 ಯವ್ಯಾ ಕುಳವಂತ್ರಿಯಂದಂಪೊಗಳ್ಗೆಂಧರೆಪೆಗ್ಗೆ ಫಡಮಾ
 101 ರಸಿಗನ || ದೊರೆಯೇಪೆಗ್ಗೆ ಫಡಮಾರಸಿಂಗವಿಭುವಿಂಗಿಕಾಲ
 102 ದೊಳುಪುರುಷಾತ್ಮಂಗಳೊಳತ್ಯುಧಾರತೆಯೊಳಂಧವ್ಯಾಫನು
 103 ರಾಗಂಗಳೊಳುತರಪದಾಂಬ ಛಕ್ತಿ ಯೊಳುನಿಯವೆದೊ
 104 ಲೋಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುದಂಜಿ
 105 ರಸುಪೋದಂಭೂತಳಂಕ್ರಿತ್ರಿ ಸಲು || ಕ || ಅನುಪಮಸಾನ್ದಲ
 106 ಬೇವಿಯುಮನುನಯಂತಂದೆವ್ಯರಸಿಂಗಯ್ಯನುಮಿಂಜನೆವ
 107 ನನಿಮಾಚಿಕಟ್ಟಿಯುಮಿನಿಬಿರುಮೊಡನೊಡನೆಮುಡಿಬಿ
 108 ಸ್ವರ್ಗ್ಗತರಾದರು || ಲೇಖಕಬೋಕಿಮಯ್ಯ ||

(ಪಟ್ಟಿ ಮು ಮುಬಿ.)

109 ಅರಸಸುರಗತಿಯನೆಯ್ಯಿ ದಳರಲಾಗಿನೆಗಂದುಬಿಂ
 110 ದುಚಿಳುಗೊಳದಲುರುದ್ಧರಸನ್ಯಾಸನಿಂಬು
 111 ಉತತಾಯಿಮಾಚಿಕಟ್ಟಿ ಪಾನುಂತೊಜಿವಳು || ೧ || ಅ
 112 ರಮಗುಳ್ಳಿ ಪ್ಪಿ ಕಣ್ಣು ಲಗ್ಗ ಫೋದುವಪಂಜವದಂಜೇಂದ್ರನಂಸ್ತ ರಿಯಿಸುಪೊಜಿಬಿ
 113 ನು ಜನಮಯಿಡಿಪ್ಪನ್ನತಿಪನ್ನಸಕ್ತಿ ವಂದಿರಲೊಸದೊಂದುತಿಂಗಳಪವಾಸದೊಳಿಂಬಿ
 114 ನೆಪೊಚಿಕಟ್ಟಿ ಪಾಂಸುರಗತಿಯ್ಯಿ ದಳಸಕಳಭವ್ಯರಸನ್ನಿ ರಿಯೊಳುಗಮಾ
 115 ಧಿಯಿಂ || ಕ || ಆಮಾರಸಿಂಗಮಯ್ಯನುಶಾಮಿನಿಜನಿಪದೊಳಕ್ಕೆ ಗುಣಸಂ
 116 ಯುತೊಡ್ಪು ಮಪ್ರತಿಬಿಮಾನಿ ಭೂಮಿಜನಂಪೊಗಳಿಮಾಚಿಕಟ್ಟಿಯೆ
 117 ನೆಗ್ಗುಳು || ಜಿನಪದಭಕ್ತಿ ಬನ್ನ ಜನಪುಜಿತಯದ್ರಿತಕಾಮದೊಳುಕಾ
 118 ಮುಪ್ರತಿಗಂಮಹಾಸತಿಗೀರ್ಣಾಗ್ಗೇದಾನೆವಿನೊಡೆಸಂತತಮಾ
 119 ನಿಜವಪಾದಪಂಚರೂಪಕ್ಕೆ ಜನಸ್ತು ತಮಾರಸಿಂಗಮಯ್ಯನುಸತಿ
 120 ಮುಚಿಕಟ್ಟಿಯನೀತ್ತಿ ಸಂಗುಂಧರೆಮೆಚ್ಚಿ ನಿಜ್ಜಲಂ || ಜಿನನಾಥಂತನ
 121 ಗಾಪ್ತನಾಗಬಿಲದೇವಂತಂದವೆತ್ತ ಬ್ರಹ್ಮನಿಜಾಶ್ರಯಿಮಾಚಿಕಟ್ಟಿ
 122 ಯನತವ್ಯಂ ಸಿಂಗಣಾಸಂವಮಾಂತನುಂಧಗ್ಗೆ ದಮಚ್ಚಿ ಕಟ್ಟಿಸುರಲೋಕ
 123 ಕೊ ಡ್ರವಂದೆಂದುಮೆದಿನಿಯೊಳುಭಂಗಳುತ್ತ ಮಿಸ್ವರ್ಗದನೆಮಿಟ್ಟ ಪ್ಪಣ್ಣ
 124 ನೇವಳ್ಳಿ ಪು || ಕ || ಪಂದಿಸ್ವರ್ಗಾಸನೊಡಂವದೊಳಗಿನಿತಂಬಿಟ್ಟರಾ
 125 ರಂಜಿನಂತ್ಯುಕೊಡಂಗಳೊಳದೇವಿಪುತಮಾಡುಮೆಚ್ಚಿ
 126 ಸಂತೋರಿದಂದಂಪಾಂಜಿತ್ತ ದೊಳುತಾ ರಜಿವಂಜಾಂಧೋ
 127 ಜಮಂಭಾವಿಸುತ್ತಂ ಕೊಡಂವದೊಳಾಶ್ರಿತವ್ಯಂ ಸುಂಜತಿವ
 128 ಜದಳಂಲೇಯಿಂಮಾಚಿಕಟ್ಟಿ || ರಾಜಮಸನೊಸಮಾ

- 129 ಈಕೇನಾತ್ಮಿಯೆಂದುಕೊಟ್ಟುಜನನಮನದೊಳುಧ್ಯಾನಿಸು
 130 ತಂದುಡಿಬಿಡಲೆನ್ನೆನೆಂಬಿದೊಮಾಟಕಟ್ಟಿಯೊಂದುನ್ನ
 131 ತಿಯಂ || ಇಂತುತಮ್ಮಗುರುಗಳಪೂಜಾರ್ಪನದಾ
 132 ನ್ನದೆವರಂ | ವರ್ಧಮಾನದೇವಂ | ರವಿತಂದ್ರದೇವಂ | ಸ
 133 ಮಸ್ತಭವಜನಗಳನ್ನಧಿಯೊಳುಸವೈಸನಮಂತ್ಯ
 134 ಕೊಂಡವರವೇಳ್ವಸಮಾಧಿಯಂಕೇಳುತ್ತಮುಡಿಬಿಡಲು ||
 135 ಪಂಡಿತವರಣದಿನಿಭೂಮಂಡಲದೊಳುಮಾಟಕಟ್ಟಿಯಂತೆ
 136 ವೊಲಾಳ್ವೆಕೊಂಡಿಂತುನೇಗೊಳಂಗಳಿಬಿಡಿತಮಂಘೋರವೀ
 137 ರಸನ್ನಾಸನಮ || ಅವರಮಂಟಪತಾರಮೊಂಡೆ || ೪ || ಜಿ
 138 ನಭಮ್ಮನಿಮ್ಮನಿಮ್ಮನಿಮ್ಮನಂಗುಣಗಣಂತ್ರಯಂ ಮನುಚರಿತಂ
 139 ಮುನಿಚರಣಕಮಳಾಂಗಳಂಜನನಿಸುತಂನಾಗವಮ್ಮನಿಡಾಧೀಶಂ || ೪ ||
 140 ಅನುಪಮನಾಗವಮ್ಮನಕುಲಾಂಗನೇವಂನಿಚಂದಿಕಟ್ಟಿಸಜ್ಜನನುತೆ
 141 ಮಾನಿದಾನಿಗುಣಮಿಕ್ಕಪತಿವಿಘ್ನೇನಿರಂದಮೊನ್ನಿಸುತೆ
 142 ಗಂಮಿಗಿಬುಧೋಗಳರಾನಪಮಂಮಂಗುರಂಕರ್ತಾಯಂಜನ
 143 ಪದಭಕ್ತಿಯಂಭುವನನಂಸ್ತುತೆಯಂಜಗದೇಕದಾನಿಯಂ || ಅವಗ್ಗೇ
 144 ಸುಪುತ್ರಂಬುಧಜನನಿವಹಕ್ತಾತ್ಮೀವಕಾಮಧೇನುವೆನುತ್ತಭುವನ
 145 ಜನಾಪೋಗಳಲು ಮಿಕ್ಕವನುರಯಂಗಿಯೆನುತ್ತಮುಖದೇವಂ || ೪ ||
 146 ಸಕಳಕೃಪಾಪ್ರಯಂಗುಣಗಣಾಂಭರಣಂಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂನು
 147 ಕವಿವನಸ್ತುತಂಜನದಬಾಹುಭೃಂಗನನಗನದಾನಿಲೋಕಪರಮಾ
 148 ತೈವಂಜಿತಪುಂಮಂಜರಿಬಿಟ್ಟನನುತೆ ರಂಜನಾಯಕಬಿಡದೇವಂಪೊ
 149 ಗಳುರಂಬುಧವೆಷ್ಟಿತ್ತಳೊಂಭೂತಳಂ || ಮುನಿನಿವಹಕ್ತಾ
 150 ವ್ಯನಿಕರಕ್ತಜನೇಶ್ವರಪೂಜೆಗಳ್ವಿಕ್ಕನುಪಮಾದಾಸಭಮ್ಮನ
 151 ದೊಡವಿಂನಿರಂತರವೊಂದೆವಗ್ಗೇನಿಂಜನೇಶ್ವರನೊಳುನುಕುಳಂ
 152 ನುರುವೆವೆಂದದರಂನಿನೊಳುಂಭೂದಂವನ ಜನಧಾನನು
 153 ಪೊಗಳ್ವನವೊಗಳ್ವೆಂಬಿಡದೇವಮತ್ತೈವ || ಸ್ಥಿರಸೇವೋರಿಗೀಂದ್ರದಿಂದೆ
 154 ಮಿಗಿಲೇಂಭೂತನೇಟಾಪ್ರಸಂಗವಂದಿಂಗಳಮಂತ್ರವಾನಿಯು
 155 ರೋಗ್ವಿಘ್ನೇವಕೇವೇಲಾಭೋಗಿದೇವಾಂರಾಜಾಗಣಮೊರುಕಿತ್ತಿಪ್ಪಮಾ
 156 ಕವತ್ವಂಜಳಪ್ರಿಯಂಪತಂಧರವೊಳಿಬಿಡದೇವಮತ್ತೈವನಿ
 157 ಉರೋಕ್ಕೈವವಿಷ್ಣುತನ || ೪ || ಬಿಡದೇವದಂಜನಾಯಕನುಭವೈ
 158 ಭುಜಬಲಪರಾಕ್ರಮಂಮನುಚರಿತಂಜಲಧಿವೆಷ್ಟಿತ್ತಥಾ
 159 ಪ್ರೀತಳದೊಳುಸಮವಾರೂಮಂತ್ರೀಜನಾಂಜನೇಶ್ವರ ||
 160 ಶ್ರೀಮತಾಚಾರ್ಯಾತ್ಮೀದೇವವಾಕ್ಯಪ್ರೀತಿವಿಡದೇವದಯ್ಯಬಂದದ
 161 ರುತರೂಪಾಂಮುಖತಿಳಕಗಂಜಾಂಜನಿಯಂತಮ್ಮಕಾಂಪಾಂಜನಾಂಜನದ

(ಉತ್ತರಮುಖ)

- 162 ಸ್ವಸ್ತಾನವರತಸ್ತುತಳುಪುಳವಿ
 163 ಪವನಮೂವನವನಮಂಪಾಂಜನಾ
 164 ಸಂಪಾರಕವನಕಾರಣಪ್ರಕಾಶದಂಜನಾ
 165 ಯಾಕಮುಖವಪ್ಪಗಾ | ಕಧಕಮಾಪ್ತಳ
 166 ಪಾಕ | ಕವಿಗಮಕಿದಾವಿಗ್ಯಾಜನಕಾಂ
 167 ರವ್ರಸಪ್ತಗಾ | ೪ || ಮುಖ ಮುಖ

- 168 ಗನಗೋಭಾಕರ | ವಿವಾಕರ | ಸಕಳಮು
 169 ನಿಜನನಿರಂತರದಾನಗುಣಾಶ್ರಯ | ಶ್ರೀ
 170 ಯಾಸ | ಸರಸ್ವತೀಕರ್ಣಾ ವತಂಸ | ಗೋತ್ರ
 171 ಪವಿತ್ರ | ಪರಾಂಗನಾಪುತ್ರ | ಬನ್ದುಜನಮನೋ
 172 ರಂಜನ | ದುರಿತಪ್ರಭಂಜನ | ಕ್ರೋಧರೋಭಾಂಜ
 173 ತಭಮಮಾನ | ಮುವವಿದೂರಗುತ್ತ | ಬಾ
 174 ರುದತ್ತ | ಜೀವೋತ್ತಮಾಪನ | ಸಮಾನದರೋ
 175 ಪಕರೋದಾರ | ಪಂಪವಿದೂರ | ಜನಧರ್ಮ್ಯ
 176 ನಿರ್ಮ್ಯಳ | ಭವ್ಯಜನವತ್ಸಳ | ಜಮನೋದಕ
 177 ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ | ನನುಪವಃಗುಣ
 178 ಗಣೋತ್ತಮ | ಮುನಿಚರಣಸೂಸಿರಂಜ
 179 ಭೃಂಗ | ಪಂಡಿತಮುಖೋಪೂಷಣಿಕವಪ್ರಸೂ
 180 ಗ | ಜನಧರ್ಮ್ಯಕಥಾಕಥನಪ್ರಮೋದನು |
 181 ಮಾಹಾರಾಭಯಭೈರವ್ಯ ಶಾಸ್ತ್ರಾಧಾನವಿ
 182 ನೋದಮಮಪ್ರಕೃತಿಮತ | ಬಲವೇವದಂಜನಾ
 183 ಯುಕನೆನನೆಗಟ್ಟ || ಅಬಲವೇವಂಗಂಧ್ರಿಗುಣಾ
 184 ಬೀಜಗುಣಸಿಂಹ ಬಾಚಿಕಟ್ಟಗಮುಖೋದ್ವಿಗ್ನ
 185 ಬರ್ಮಪುಟ್ಟದಂಗುಣಿರೋಬರನಟಲದ ಸಂಗಿ
 186 ಮಯ್ಯನುವಾರ || ಪ್ರ || ಜನಪತಿಭಕ್ತನಿ
 187 ಪ್ಪಜನವತ್ಸಳನಾಶ್ರಿತಕೃಷ್ಣಾರೂಪಂಮು
 188 ನಿತರಣಾಂಬುಜಾತಯುಗ್ಗಂಧಮದಾರನನೂನ
 189 ದಾನಿಮಂತ್ರಿನಪ್ರರುದ್ಧಗೃಹೋಲಿನಮಹಾರ್ಥೋದಯಂ
 190 ಬ್ರಿಹಗಂಗೆಟ್ಟಿನಿಮನುಜನಿಧಾನನೊದೂಪುಗಳ್ಳಂಧರ
 191 ಪೆಗ್ಗಚ್ಚಿಗಮಯ್ಯನ || ಜನಧರ್ಮ್ಯಾಂಬರತ್ನೋಚ
 192 ಸುಚಿತ್ರಾಭವ್ಯವಂಶೋತ್ತಮಾ ನಿವೃನ್ನಿಧಾನಂಮಂತ್ರಿಚಿ
 193 ನ್ನಾ ಮಣಿಬುಧವಿನತಂಗೋತ್ರವಂಶಾಂಬರಾಕ್ಷಾಂವನಿತಾ
 194 ಚಿತ್ತಪ್ರಿಯಾನಿರ್ಮ್ಯಳನನುಪಮನತ್ಯುಕ್ತಮಾಕೂ
 195 ರೇಕೂಪ್ಯಂವಿನಯಾಂಭೋರಾಸವಿದ್ವಾನ್ವಿಧಿಗುಣನಿಳ
 196 ಯಾಧಾಪ್ರಿಯೋಳಿಸಿಗಮಯ್ಯಂ || ಕ || ಶ್ರೀಯಾರವೇವಿ
 197 ಗುಣಾಗ್ರಣಿಯಿಯುಗದೋಳುದಾನಧರ್ಮ್ಯ
 198 ಚಿನ್ನಾ ಮಣಿ ಭೂವೇವಿಯುಕ್ತೋದೇವಿದುದೋರಯನ್ನ
 199 ಸಂಗಿಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತ್ಯನವರತಪರಮಕ
 200 ಲ್ಯಾಣಾಭ್ಯುದಯಸತನಪ್ರಪಳಭೂಗೋಭಾಗಿನಿದ್ವಿತೀಯ
 201 ಲಕ್ಷ್ಮೀಸಮಾನಯುಂ | ಸಕಳಕಳಗಮಾನೂನಯುಂ | ವಿವೇಕಯ್ಯ
 202 ಪ್ರಪ್ರಸುತಿಯುಂ | ಮುನಿಜನವನೀಯುಜನವಿನೀತಿಯುಂ | ಪತಿಪ್ರಿತಾಪ್ರಭಾ
 203 ವಪ್ರಸುತ ಸೀತೆಯುಂ | ಸಮ್ಯಕ್ತಚೋದಾಮಣಿಯುಮದ್ವೈತ್ಯನವ
 204 ತಿಗನ್ನವಾರಣೆಯುಮಾಹಾರಾಭಯಭೈರವ್ಯಶಾಸ್ತ್ರಾಧಾನವಿ
 205 ನೋದಮಮಪ್ರಕೃತಿಮದ್ವೈತ್ಯ ವರ್ಧನಸೂಯ್ಯಳದೇವರ ಪಿಯರನಿಟ್ಟಮು
 206 ಹಾರವೇವಿಶಾಸ್ತ್ರಲವೇವಿಯುರ ಶ್ರೀಬೀಳ್ಳಳತೀರ್ಥದೊಳ್ಳವತಿಗಂಧವಾರಣಾ
 207 ಜಿನಾಲಯಮಾಮಾನಿಸಯಿದಕ್ತದೇವತಾಪ್ರಾಪ್ತಿಯುಮದಾ

- 208 ಯಕ್ಕಾ ಪಾರದಾನಕ್ಕಂಜೇಣ್ಣೋದ್ಧಾರಕ್ಕಂಕಲ್ಪಣಿಹಾಡಮೊಟ್ಟಿನ
 209 ವಿಲಿಯಮಂಗನಮುದ್ರದನಡುಂಬುಲಯ್ಯತ್ತು ಕೊಳಗರ್ವ
 210 ಯತೋಂಟಮುಮಂ ನಾಲ್ಕತ್ತು ಗದ್ಯಾಣಪೊನ್ನನಿಕ್ಕಿ ಕಟ್ಟಿಸಿಜಮಂಗಂಗೆ
 211 ವಿಳಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಷ್ಣು ಪದ್ಧನ ಪೊಯ್ಯಳದೇವರಂ
 212 ಬೇಡಿಹೊಂಡುನಕವರ್ವನಾಯರದನಾಲ್ಕತ್ತುಯ್ಯನೆಯ ಲೋಭಶ್ರೀ
 213 ತ್ತಂವತ್ಸರದ ಚೈತ್ರಸುಧ ಪಾಡಿವಬ್ಬ ಹಸ್ತವಿವಾರದಂದು
 214 ತಮ್ಮ ಗುರುಗಳುತ್ತೇಮೊಲಸಂಘದ ದೇಸಿಯಗೊದಪೊನ್ನ
 215 ಕಗಚ್ಚದ ಶ್ರೀಮನ್ಮಠೇಚಂದ್ರಶ್ರೀವಿದ್ಯದೇವರಕಿಷ್ಕರಪ್ಪ
 216 ಭಾಚಂದ್ರಸಿದ್ಧಿಪ್ಪದೇವರ್ಗಿ ಪಾಪಪಕ್ಷಾಳನವೂಡಿ
 217 ಸ್ವರ್ಗಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟದತ್ತಿ || ವಿಶ್ವ || ಪ್ರಿಯ
 218 ಬಂದಿನ್ನಿ ದನೆಯ್ಯ ಕಾವಪುರುಗ್ಗೊಯ್ಯಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ
 219 ಯಿದುಕಾಯದಕಾಯ್ಯಪೂಗಿಕುರುಚ್ಚೇತ್ರೋಬ್ಬಿಯೊಳು
 220 ಬಾಣರಾಸಿಯೊಳಕ್ಕೊಟ್ಟಿಮುನಿಂಧ್ರರುಕವಿಲಿಯುವೆದಾಧ್ಯರಂ
 221 ಕೊಂಡುಬೊಂದಯ್ಯಂನಾಗ್ಗೊಮಿದುಮಸಾಜಿದಪುವೀಶ್ವ
 222 ಲಾಕ್ಷರಂಸಂತತಂ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋದ
 223 ರತಿವಸುಂಧರಂ ಪಟ್ಟವ್ಯರ್ವನಹಬ್ಬಣಿ ವಿವಾಹಾಂಜಾಯ
 224 ತೇಶ್ರೀಮಿ ||

144

ಅದೇ ಮುಂಟವದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಟು ಕಲ್ಲು.

ನಮಸಿದ್ಧಿಚೈತ್ರ || ಸಾಸನಂಜಿನಸಾನ

(ಇದರ ಪಕ್ಕದಲ್ಲಿ)

. . . ಭಜಾದ್ರ

145 (36)

ಕೋಟೆಯ ಹೊರಗೆ ಇರುವಬ್ರಹ್ಮದೇವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಶ್ರೀ ವಿಜಯಗವಕವಟ್ಟರೂ . .

146

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 145 ಕ್ಕೆ ಕೆಳಗೆ.

1 ನೇಮಣಪದ ||

2 ನ

147

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 146 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ವಿವಗಯ್ಯ

148

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 147 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಕಳಯ್ಯ

149 (37)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುಗರುಡಕೇಸರಾಜನಿ ರಂಜಿ

2 ಯತು

150

ಅದೇ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಬಲಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

(ಮೇಲ್ಭಾಗ ಬಹುಮೋಗಿದ)

1 ನೆನವಳಕುನ್ನಗುಮು .

9 ಪಾತನೆಯನೇಜಿನೆಗಟ್ಟ

2 ಟ್ಟುಸಿಪಟ್ಟುಮಂಗಳಿಯ .

10 ನಾಗವಮ್ಮನವನೇತಳದೊಳೆ ||

3 ಸಿಗಿಯಳಸಲಿಗಂಗರಾಜ್ಯ .

11 ಆತನಲುತ್ತನಬ್ಬವೃತಧಾ .

4 . ನೇಮದೆಮ್ಮನ್ನಿನರಸಿಬ್ಬ

12 ತ್ರಿಯೂಳಿತನೇಮದೇವ .

5 . ತಂಗಳಿಯುವೀಡದಿಂ ||

13 ನೇತನೇವತ್ಸರಂಜಿನೆಗೀತ .

6 ಎಜಿಗಿಬ್ಬ ಮದಾವನುತ್ಯಂ .

14 ನೇತಂಭಾಗದತ್ತನಾಗಿವಿಶ್ವಾ .

7 ಜಿವೆನತಗಂಗಮಹಿಗಸ

15 ತಯೂಂತಗುಳ್ಳಕು . ಮಂ

8 ಫಳಮತೆಯಿಂಜುಮಿವಳ

16 ತೂಜಿಮನ್ನೇಜಿನೇಸ್ತುಮನ್ನು

(ಮುಂದೆ ಕಲ್ಲು ಬಹುಮೋಗಿದ)

151

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

1

4 ಟ್ಟುಗೋ . ಆ .

7 . . ವಿಮಾ .

2 . . . ಪ್ಪಿಡಿಮ .

5 ಕೆ ಜಿಗಿ .

8 ಮೂಡಿಸಿದ .

3 ಮೂರದೊ . ಭೃದಿ .

6

152

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದುಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಚಗಭಕ್ಷಣಕೃಪ್ರತ್ತಿ

2 ಗೊಗ್ಗಿಯುವನತ್ಯ . ರ

153

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಷ್ಟ್ರರ.)

ಚಂದ್ರಕೆತ್ತಿ

154

ಅದೇ ದೇವಸ್ಥಾನದ ಕೆಳಗೆ.

1 ಶ್ರೀಮತುರಾಜಮಲ್ಲದೇವರಂಜಿನ

2 ಸೇನಪೂವನುಭಕರಯ್ಯಬನ್ನಿಸಿದ

155 (70)

ಅದೇ ದೇವಸ್ಥಾನದ ಸಮೀಪದಲ್ಲಿ ಮೊದಲು ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ದಾ . ಸ್ವಯದಹನ
- 2 ಯುಬಳಿಯಶ್ರೀಗುಣ
- 3 ಚಂದ್ರನಿದ್ದಾನ್ತದೇವರಗ್ರ
- 4 ಶಿಷ್ಯರುಶ್ರೀನಯಕೀರ್ತಿ
- 5 ದಾಂತಚಕ್ರವರ್ತಿಯಶಿಷ್ಯ
- 6 ರುಶ್ರೀದಾವಾಂದಿತ್ಯವಿದ್ದದೇ
- 7 ವರುಂಭಾನುಕೀರ್ತಿಸಿದ್ದಾನ್ತದೇ

- 8 ವರುಂಶ್ರೀಅಧ್ಯಾತ್ಮಿಬಾಳಚಂದ್ರ
- 9 ದೇವರು || ಪರಮಾಗಮವಾರ್ಧಿ
- 10 ಣಾರಾದಾನ್ತಚಕ್ರನ
- 11 ಯಕೀರ್ತಿಯವಿಸ್ವರೂಪನ
- 12 ಚಿತ್ರರಣತನಧ್ಯಾತ್ಮಿಬಾ . .
- 13 ದ್ರಮುನೀದ್ರಾ || ಬಾಳಚಂ . .

156

ಕಂಚಿನ ದೊಣೆಯ ಹೊರಗೆ ನೈರುತ್ಯ ಮೂಲೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಂಭದಲ್ಲಿ.

- 1
- 2
- 3

- 4 ಅವರಗುಡ್ಡಿಸಾ
- 5 ಯುಜ್ಜಿನಿಸದ
- 6 ಚಿಪ್ಪುಬೆಟ್ಟ

- 7 ಕನ್ನಿಯಗ್ಗಿ
- 8 ಗೆ ||

157

ಅದೇ ದೊಣೆಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಗಂಪವಿಸಿದ್ದಾಂತದೇವರಗುಡ್ಡಂ

- 2 ಶ್ರೀಧರಪೇಜ

158 (69)

ಅದೇ ದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಿಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮೂರನೆಯ ಕಲ್ಲು.

(ನನೆಯ ಮುಖ.)

- 1 ವ್ಯಾಪ್ತವಿಚಿತ್ತಯೇ . ಕೃ
- 2 ಕಲಿಕಲ್ಪವತ್ಸನುದಿನಂ || ಶ್ರೀಬಾ
- 3 ಚಂದ್ರಮುನಿಪೂಜ್ಯಮುಖ್ಯತರ
- 4 ತ್ವರೋಪಗ್ರಹರಂಭನ್ಯಾಸ್ತುನಾನ್ಯೇ
- 5 ವಯಂ || ಪ್ರಚುರಕಳಾನ್ವಿತರಕುಟ

- 6 ಚರಚಂಚಳಸುಗದ್ವಪ್ತವತ್ಸರೋದಾ
- 7 ಪಚಯಪ್ರಕಾರರನೇಬಾಳಚಂದ್ರದೇ
- 8 ವಪ್ರಭಾವಮೇಷ್ಟರಿಯೇ || ಶ್ರೀ
- 9 ಬಾಳಚಂದ್ರ

(ನನೆಯ ಮುಖ.)

- 1 ಭದ್ರಮಪ್ರತಿಭೇ . .
- 2 ವರವಿಹಿತಪ್ರಾಪ್ತಾನ್ವಿತೈಶ್ರೀ . ಚಿತ್ಸನಮು
- 3 ಚಿತ್ರಚಂಚೋಯ ರಭೃತ .
- 4 ಧುವಿನೂ ಯತ್ಯಾಹಂ
- 5 ಧುವಿನೂಬಿಚಿತಮಣಿ ಕರತ್ವಂಚಿರಾ

- 6 ದಿಮು
- 7 ಸಮಾ
- 8 ಗತಿಪ್ರಸ ಪ್ರತಿಪಾದಾಧಿಶ್ರೀವಿ
- 9 ನಫ ಶ್ರೀವಹಾ

(ನನೆಯ ಮುಖ.)

- 1 ರಾನೋಬಿಭಾ
- 2 ಚಿತ್ರತನೂಭೃತಾಮ
- 3 ಯತೇತರಾ ಸಕಳ
- 4 ಪಂಚಮಾದಾರವಿಂವಾಸ
- 5 ಮುಗುಡ್ಡಾನ್ವಿತವ್ಯಾಸತ್ಯಾ

- 6 ಬಕಮಾರಾಣಿಧವ್ಯ
- 7 ಸುವಿಜಿತಮಕರಕೇತು
- 8 ಶ್ರೀಪ್ರಾಪ್ತೇಂದ್ರ || ಭಾನೋ
- 9 ಸುವಿಕ ಚಕ್ರಾ
- 10 ರೂಪಾನ್ವಿತವ

159 (68)

ಅದೇ ದೊಡ್ಡೆಯಲ್ಲಿ ಪೂರ್ವ ಕಡೆ ಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರ	9 ರಾವಣಯ್ಯಳಸಟ್ಟ	17 ದವಾಘವಾಸದಳ
2 ಮಗಂಭೀರಸ್ಯಾ	10 ಯರುಅಯ್ಯಾಪೊಯ	18 ಕ್ಷಪಕ್ಷದಸಂಕ್ರಮ
3 ದ್ಯಾದಾಮೋಳಲಾಂ	11 ಯಾದಿಗಿಯದಮ್ಪಿರಟ್ಟ	19 ಗದಮತನ್ನ ವಸಾನ
4 ಭನಂಜಿಯಾತ್ರೈಲೋಕ್ಯನಾ	12 ಯಮಗಂಮಲ್ಲಿಸಟ್ಟಿಗೆ	20 ಮನಜಿದುತನ್ನ ಬಿನ್ನುಗಳಂ
5 ಧಸ್ಯಕಾಸನಂ ಚೀಕಾಸನಂ |	13 ಚಲಂಕರಾವಹೋಯ್ಯ	21 ಬಿಡಿಸಿವಮತಿತ್ತ ದೊಳಿ
6 ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣ	14 ಲಸಟ್ಟಿಯಂದುಪಸರ	22 ಮುದಿಬಸ್ವರ್ಗ ಸ್ಥನಾದಂ ||
7 ಸಂಪನ್ನರಪ್ಪಶ್ರೀಮ	15 ಕೋಟ್ಟಿರಿತುಸಕವರ್	
8 ತ್ತಿಭುವನಮ್ಪಿಜಲದಂಕ	16 ಸಾಮ್ಯಸಂವತ್ಸರ	

(ಪಶ್ಚಿಮ ಮುಖ.)

1 ಆತನಸತಿಮಂತ	6 ತೋತ್ತಮಾಂಗಿಯುರುಂಟಾ	11 ಲಸಟ್ಟಿಗಂವನಗಂತನ್ನಮ
2 ಪ್ಪಳಂದಡಿ || ತುರವಮ್ಮ	7 ರಾಘವಭೇರವ್ಯಸಾ	12 ಗಮಿಚಲಂಗಳದೋಕ್ಷವಿ
3 ರಸಗಸುಗ ವೆಗಸುಪು	8 ತ್ರದಾನವಿನೋದಯರ	13 ನಯಮಾಗಿವಾದಿಸಿ
4 ತ್ರಿಸ್ವಸ್ತಿ ಶ್ರೀಜಿನಂ	9 ಪ್ಪಚಟ್ಟಕಟ್ಟಿತನ್ನಪುರು	14 ದನಿಸಿಧಿಗೆ ||
5 ಛೋದಕಪವಿತ್ರೀ	10 ವಚಲದಂಕರಾವಹೋಯ್ಯ	

160

ಅದೇ ದೊಡ್ಡೆಯಲ್ಲಿ ಉತ್ತರ ಭಾಗದ ಪಾಳೆ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿರುವ ಬಡೆದುಹೋದ ಕಂಭದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಳ	7 ಗುರುಪಾದಾಂಬುಜಪತ್ನ ನುಬ್ಬಚಿಂತಂವಿಶ್ವೋ
2 ಲಾಂಛನಂ | ಜಿಯಾತ್ರೈಲೋಕ್ಯನಾಧಸ್ಯಕಾ	8 . ಮಂಮೇರುಭೂಧರಧೈಯ್ಯಂಗುಣರತ್ನ ವಾರ್ಧಿ
3 ಸನಂಜಿನಾಸನಂ || ಜಗತ್ಪಿತಯನಾಧಾಯ	9 ವಿಳಸತ್ನಮೈತ್ವೈರತಾಕರಂಪರಮೋತ್ಸಾಹದಿರಾ
4 ನಮೋಜನ್ಮ ಪ್ರಸಾಧಿನನಯಪ್ರಮಾಣವಾ	10 ಂಬಿಳಾಭಾಗದೊಳಿ || ಆಪು
5 ಗ್ರಸ್ತಧ್ಯಸ್ತಧ್ಯಾವ್ತಾಯಾಶಾಂತಯೇ || ಪರಮಶ್ರೀ	11 ಮಾಣಿಗುಣಗಳಿ
6 ಜಿನಧರ್ಮ ನಿರ್ಮಳಯಕಂಭವ್ಯಾಜ್ಞ ನಿರ್ಭಾಸ್ಕರಂ |	

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

161

ಅದೇ ದೊಡ್ಡೆಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಮಧ್ಯದ ಪಟ್ಟಿಯ ಸುತ್ತಲೂ ಇರುವುದು.

1 ಶ್ರೀಧನಕೇತ್ರಿದೇವರ	2 ಮಾನಸ್ತಂಭದಂಕ	3 ಭ
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162

ಅದೇ ಕಾನನದ ಪಕ್ಕದಲ್ಲಿ.

ಮಾನಭೂತನಂ ಸಂವತ್ಸರದಲ್ಲಿ ಕಟ್ಟಿಸಿದದೋಯಿ

163

ಅದೇ ಕಂಭದ ಕೆಳಗಣ ಪಟ್ಟಿಯಲ್ಲಿ.

1 ಕಮ್ಮಯ್ಯಂಗಿ ಪ	2 ರೋಕ್ಷವಿನಯ	3 ನಿಧಿ
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ಅದರ ಪಕ್ಕದಲ್ಲಿ.

1 ಕ್ರೀಧರಂಗವರೋಚ್ಚ .

| 2 ವಿನಯ

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

3 ತಮ್ಮವೈವರೋಚ್ಚ

| 4 ವಿನಯನಿಹಿ

164

ಅದೇ ದೊಡ್ಡೆಯಲ್ಲಿ ಉತ್ತರ ದಿಕ್ಕಿನ ಪಾಳೆ ಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳು.

1ನೆಯ ತುಂಡು.

1

3 . . . ಗೊ . .

5 ನಿಖರಗಯನಿಹಿ

2 . . . ದಲಿಕ .

4 . ಗೊಳಗಣ್ಣಿ .

6 ಸರ್ವ .

2ನೆಯ ತುಂಡು.

1

3

5 . . . ಸಗ

2 ರ್ದ . . ಗಮದ

4 ಗಲಿಯ . .

6

165 (74)

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಹೊರ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ದೊಡ್ಡ ಉತ್ತರದಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಕ್ರೀಡಾರಾಧನಾವತ್ಸರದ ಮಾರ್ಗದ ಸರಳ ಅಷ್ಟಮಿಮಾತ್ರವಾ

2 ರಚಂದ್ರ ಮಲಯಾಲ ಆಧ್ಯಾತ್ಮನಾಯಕ ಹಿರಿಯಬೆಟ್ಟದ ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ .

166 (71)

ಭದ್ರಬಾಹು ಗುಹೆಯೊಳಗೆ ಬಂದೆಯ ಮೇಲೆ . *

(ನಾಗರಾಜರ.)

1 ಕ್ರೀಡಾರಾಧನಾವತ್ಸರವಿಷಯವಾದ ಮೂವನೆಯ ಪ್ರಕಾರವಾಂ .

167 (72)

ಅದೇ ಗುಹೆಯ ಬಳಿಯಲ್ಲಿ ಬಂದೆಯ ಮೇಲೆ.

1 ಕಾಲಿನಾಪನಕಾಬ್ಧಿ : ೧೩೩೧

2 ನೆಯ ಸುಕ್ಕಿನಾಪನಕಾಬ್ಧಿ

3 ಪ್ರಪಂಚ ಬಳಿ ಮುಧಾವಾರದಲ್ಲಿ .

4 ಕುಂದಕುಂದಾನ್ಯದೊಳಗಾದ

5 ಕ್ರೀಡಾರಾಧನಾವತ್ಸರದ ಅಪ್ಪ

6 ತಕ್ಕಿತ್ತಿರದವರು ಅವರ ಸಿಕ್ಕ

7 ಕುಂದಕುಂದಾನ್ಯದೊಳಗಾದ

8 ಕುಂದಕುಂದಾನ್ಯದೊಳಗಾದ

9 ಕುಂದಕುಂದಾನ್ಯದೊಳಗಾದ

10 ಮೂರು ಅಗಲಿಯಲ್ಲಿ ದವಗತವಾ

11 ಕುಂದ

168

ಅದೇ ಗುಹೆಯ ಅಗಲಿಯಲ್ಲಿರುವ ಗುಡಿನ ಮೇಲೆ.

1 ಕ್ರೀಡಾರಾಧನಾವತ್ಸರದ ಅಪ್ಪ

2 ಕುಂದಕುಂದಾನ್ಯದೊಳಗಾದ

3 ಕುಂದಕುಂದಾನ್ಯದೊಳಗಾದ

* ಈ ಕಾವನ ಸಿಕ್ಕಿಲ್ಲ.

169

ಚಿಕ್ಕ ಬಿಟ್ಟದ ಕುಂಭಿಯ ಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

¹ ಶ್ರೀಭದ್ರಬಾಹುಲಿಸ್ವಾಮಿ² ಯಪಾದ

170 (73)

ಚಿಕ್ಕ ಬಿಟ್ಟಕ್ಕೆ ಹತ್ತಿಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಮುಂಭಾಗದ ಪಾದಗಳ

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದವುಗಳು² ಗದ್ದೆಯಹಡುವಣಹುಣಿಸೆಯ³ ಕೊವಯುಸಂಕರನು ಇಲ್ಲಿರುವೆ⁴ ಮೂಜುಗುಂಡಿಗೆ

171

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 170 ಕ್ಕೆ ಕೆಳಗೆ.

(ಅರವ)

¹ ಕೋಡಾ ಕುಂಭಕರಾ² ಶುಂಕುಗುಣಿಕ್ಕು ಗೋಪ³ ಉಪಾಸಾರಗಳು ಇಲ್ಲಿಗಿರು.⁴ ಕ್ರೂಣಿವು ಗುಣಿಕ್ಕು ಗೋಪ

172

ತೋರಣ ಕುಂಭಕ್ಕೆ ವಾಯವ್ಯ ಬಂಡೆಯ ಮೇಲೆ

(ಜನವಿಗ್ರಹಗಳ ಬಳಿ).

ಸಾಮ . . . ದೇವರು . . .

173

ಚಾಮುಂಡದಾಯನ ಬಂಡೆಯ ಮೇಲೆ ವಿಗ್ರಹಗಳ ಕೆಳಗೆ.

ಶ್ರೀಕೃಷ್ಣನನ್ನಿ ಬೇರೂರು ಜನವಿಗ್ರಹರು ಬೇರೂರು

174

ಚಿಕ್ಕ ಬಿಟ್ಟಕ್ಕೆ ಹತ್ತುವ ನೋವಿನದ ಬಳಿ ಎದೆಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

¹ ಶ್ರೀನಿವರಜನಾ² ಲಯದಕೆಜೆ

ದೊಡ್ಡ ಬೆಟ್ಟ.

175 (76)

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದಲ್ಲಿ ಪಾದಗಳ ಬಳಿ.

ಶ್ರೀ ಚಾಮುಂಡಾರಾಜಂವನುಡಿಸಿದಂ

176 (76)

ಅದರ ಕೆಳಗೆ.

(ಗ್ರಂಥಾಕ್ಷರ ಮತ್ತು ವಟ್ಟಿಳುಕು)

ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರ ದೇವತೆಯ ಶಿಕ್ಷಣ.

177 (76)

ಅದರ ಕೆಳಗೆ.

ಶ್ರೀ ಗಂಗರಾಜಸುತ್ತು ಅಯ್ಯಂವನುಡಿಸಿದಂ

178 (80)

ಅದೇ ಬಲಭಾಗದಲ್ಲಿ ಪುಸ್ತಕಗಳ ಬಿಡಿಸಿರುವವರ ಮೇಲೆ.

- 1 ಶ್ರೀಮನ್ಮಹಾ
- 2 ಮಂಜುಳೇಶ್ವರಪ್ರತಾಪ
- 3 ಹೊಯ್ಸಳನಾರಸಿಂಹ
- 4 ದೇವರಕ್ಕೆಯಬುಮ
- 5 ಹಾಪ್ಪನಾಬುಮ
- 6 ಭಂಡಾರಿಮುಳ್ಳಮಯ್ಯ

- 7 ಗೋಮಟೇಶ್ವರ
- 8 ಪಾರ್ಶ್ವತೇಶ್ವರ
- 9 ಚತುರ್ವಿಂಶತಿಶಿಕ್ಷಣಕರಅವ್ಯ
- 10 ವಿಧಾಚಾರ್ಯನೊಂದಿಗಿ
- 11 ಯುರಾಚಾರದಾಸಕ್ಕಂಸವಣೇಶ್ವರಿ
- 12 ಸಕಲಾಕ್ಷರಪುಸ್ತಕ

179 (75)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾದಗಳ ಎಡಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಚಾಮುಂಡೇಶ್ವರವಿಯಲೇ

180 (75)

ಅದರ ಕೆಳಗೆ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಗಂಗರಾಜೇಶ್ವರಲೇಶ್ವರವಿಯಲೇ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎತ ಪಾದವ ಬಳಿ 180 ರ ಕೆಳಗೆ.

- 1 ಕ್ರೀಟಿಬಿಡೇವನಪ್ರತ್ಯಪ್ರತಾಪನಾರ
- 2 ಸಿಂಹದೇವನಕಯ್ಯಲುಮಾ
- 3 ಪ್ರಧಾನಹಿರಿಯಭಂಡಾರ

- 4 ಹುಳ್ಳಮಯ್ಯಗೋಮುಖದವರಪಾ
- 5 . . . ವರವರೂ . . . ದಾನಕ್ಕಂ
- 6 ಸವಣೇಪಿಂಬಿಡಿಸಿಕೊಟ್ಟರ

182 (78)

ಅದೇ ಎತಭಾಗದಲ್ಲಿ ಹುತ್ತಗಳ ಬಿಡಿಸಿರುವವರ ಮೇಲೆ.

- 1 ಕ್ರೀನಯ
- 2 ಕ್ರೀಟಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ
- 3 ಕ್ರೀಬಸವಿಸಿಟ್ಟಯರು
- 4 ಸುತ್ತಾಲಯದಭಿತ್ತಿಯಮಾಡಿ
- 5 ಚಮ್ಮೀಸತೀರ್ಥಕರಮಾಡಿಸಿದರುಮ
- 6 ತಂತ್ರೀಬಸವಿಸಿಟ್ಟಯರು

- 7 ಸುಪುತ್ರರುನಂಬಿದವನ
- 8 ಟ್ಟಿಬಿಡಿಸಿಟ್ಟಜಿನ್ನಿ ಸಟ್ಟ
- 9 ಬಾಪುಬಸವಿಸಿಟ್ಟತಮ್ಮಯ್ಯ
- 10 ಮಾಡಿಸಿದತೀರ್ಥಕರಮಾಡಿದಾ
- 11 ಜಾಳಾಂದಸಮಮಾಡಿದರು ||

183 (79)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 182 ರ ಕೆಳಗೆ.

- 1 ಕ್ರೀಲಲಿತನ

- 2 ರೋವರ

184 (77)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪದ್ಮ ಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ದೈತ್ಯದಿವಿಜಾಧಿಪತಿಸ್ತ ರವಸ್ತ ಗಾನಮಸ್ತ ಸ್ತ ಕಂಠ ನಿಗ್ಗೊತಗಭಸ್ತಿ ರತಾವೃತಪಾದ . . . ಪ್ರಾಸ್ತ ಸಮ
ಸ್ತ ಮಸ್ತ ಕತಮಃಪಟಳಂವನಭಮ್ತಾಣಸನಂವಿಸ್ತ ರಮಾಗಿನಿಶ್ಚ ಭರವಾರುಧಿಸ್ತಾಯ್ಯಾಣಾಂಕರುಳ್ಳಿನಂ ||

185 (104)

ಗೋಮುಖೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದ ಸುತ್ತಾಲಯದ ಮೊದಲನೆಯ ಮಂಟಪದಲ್ಲಿ

ಕೂಷ್ಮಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ

- 1 ಕ್ರೀನಯಕ್ರೀಟಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ
- 2 ಗಳಿಕದ್ಯಾರುಕ್ರೀಬಾಳಚಂದ್ರದೇವರ

- 3 ಗುಡ್ಡಕೇತಿಸಿಟ್ಟಯಮಗಬಮ್ಮಿಸ
- 4 ಟ್ಟಿಮಾಡಿಸಿದಯಕ್ಷದೇವತ ||

186 (81)

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಕ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯಾದಾಮೋಘಲಂಘ
- 2 ನಂ | ಜೀಯ್ಯಾತ್ಯೈಶ್ವರೇಶ್ವನಾಥಸ್ವಾಮಸನಂಜಿನಾಸನಂ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾರ್ಯಯಂಶ್ರೀಪ್ರದ್ವೀಪ್ಲಭಮಜಾರಾಜಾಧಿರಾ
- 4 ಜಪಮೇಧ್ಯರಂದ್ಯಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬ
- 5 ರದ್ಯುಮಣಿಸವ್ವೇಷ್ಟ ಚೂಡಾಮಣಿಮಸರರಾಜ್ಯನಿಮ್ಯೂರ್
- 6 ಲಸಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾ ಟಾಯ್ಯಾಣಾಂಕ್ರೀಮತ್ಪ್ರತಾಪಕ
- 7 ಕ್ರವರ್ತಿಹೂಯ್ಯಾಳಕ್ರೀವೀರನಾರಸಿಂಹದೇವಸಮಸ್ತ

1 క్రీ.మూ.౭వ శతాబ్దం వేదికలపై
 2 కగట్టకొండకుండా స్వయం నయకే
 3 త్రికోణపూర్వ చక్రవర్తి గొలగూర్క బస
 4 విశిష్టమనిపించు ||

1 ಶ್ರೀಮೂಲಸಂಘವೇತಿಮಗಣಪುಸ್ತ
2 ಕಗಚ್ಚೆಕೆಗೂಡಕುಂದಾನ್ವಯನಯಕೆತ್ತಿಂನ

1 ಕ್ರಿಮಲಸಂಘವಸಿದು:ಗಣಪುಸ್ತಕ
 2 ಗಟ್ಟಿಕೊಡಕುಂವಾನ್ಯಯುರತಿ:ನೆಯಕೆ
 3 ತ್ವಿಂಸಂಘಸ್ತಚಕ್ರವರ್ತಿಗಳಗುಡಬಲ್ಲದ
 4 ಣ್ಣನಾಕಂವೂಡಿದಂ ||

1 ಶ್ರೀಮೂಲಸಂಘಟನೆಯು ಗಣಪುಸ್ತಕಗಳನ್ನು
 2 ಕೊಂಡಕೊಂಡು ನನ್ನಯ ಶ್ರೀಮಯಕ್ಕೆ ಸಿದ್ಧ
 3 ಪದ್ಧತಿಯಲ್ಲಿ ಗಣಪುಸ್ತಕಗಳನ್ನು ಬರೆದುದಕ್ಕೂ
 4 ಯಕೂಮಾಡಿದುದು

1 ಮರ್ಯಾದಾಪಿನ್ಯಾಸವನ್ನರವುಳ್ಳವನೊಬ್ಬನಿಗೆ
2 ಪಂಚಗವ್ಯವನ್ನೊಪ್ಪಿಸುವುದು . . . ದುಃಖವಿಗಾಗುವುದು
3 ಉಪವಾಸವನ್ನು . . . ಮಾಡುವುದು . . .

[illegible]

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಿಗೆ

2 ಟ್ಟು ಅಭಿನಂದನವೇವರವರಾದಿಸಿದಂ

3 ಸ್ವರೂಪೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಅಂಕಿಸ

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಐಂತಿ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮೂಲಸಂಘದೇವಿಯಗೂಪು

2 ನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ

3 ಸ್ವಕಗಚ್ಚ ಕೊಂಡಕ್ಕುಂದಾನ್ವಯದಶ್ರೀ

4 ಕಮ್ಮಟದರಾಮಿಸಟ್ಟುನೂಡಿಸಿದ

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯು ಎದಗಡೆ ಸುತ್ತಲಯದಲ್ಲಿ ಅಜಿತ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಿಗೆ

2 ವಜ್ರಗಡನೂಡಿಸಿದಅಜಿತೇಶ್ವರಕರು.

3 ರೂಪೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಸಂಕರಭಾಸುರೇ

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಸುಮತಿ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರ

2 ಸಟ್ಟುನೂಡಿಸಿದಸುಮತಿ

3 ವರ್ತಿಗಳಗುಡ್ಡಬಿವಿಯು

4 ಭಟ್ಟರಕರು ||

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ವರ್ಧಮಾನ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀಮೂಲಸಂಘದೇವಿಯಗೂಪುಸ್ವಕಗಚ್ಚ

2 ಕ್ರವರ್ತಿಗಳಗುಡ್ಡಬವಿಸಟ್ಟುಚತುರ್ವಿಂಶತಿ

3 ಕೊಂಡಕ್ಕುಂದಾನ್ವಯನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚ

4 ತೀರ್ಥಕರರವೂಡಿಸಿದಂ ||

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಮಲ್ಲಿತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

1 ಶ್ರೀನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಿಗೆ

2 ಪದೇವಸಟ್ಟು ಮಲ್ಲಿಭಟ್ಟಾಕರರವೂಡಿಸಿದ

3 ರೂಪೀಬಾಳಚಂದ್ರದೇವರಗುಡ್ಡ ಕಳಲಿಯವಂ

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಗಣಧರರ ಪಾದ ಪೀಠ ಸ್ತಂಭದ ಮೇಲೆ.

(ಪೂರ್ವ ಮುಖ)

1 ಕಕವರ್ಧಗಂಠನೆಯಪ್ರಮಾ

5

2 ಧಿಸಂವತ್ಸರದಕಾರ್ತಿಕಕುಡ್ಡಂ

9

3 ಸೋಮವಾರದಂದಂಶ್ರೀಮನು

10

4 ಮಹಾಪಸಾಯತತಿರಮಪ್ಪ

11

5 . . ಧಿಕಾರಿಸಂಭುರದೇವಂಜ್ಞ ನವರ

12

6 . . ಉಮಟ್ಟಿನ್ಯ ನವರುಶ್ರೀಗಂ

13 ಮುಗಳಮಹಾಶ್ರೀಶ್ರೀ

7 ಮುಟ

200

ಅದೇ ಸ್ತಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಸರ್ವಧಾರಿಸಂವಚರದಚೈತ್ರಸು
- 2 ದ್ವಪಾದ್ಯಬ್ರಹ್ಮವರದಂಶ್ರೀಗೋ
- 3 ಮಹಾದೇವರನಿತ್ಯಾಭಿವೇಶಕೈ ಬಿಟೆ
- 4 ಯನಹಳಯಮೋಸಿನಸೋಯಿ

- 5 ಸಟಿಯವುಗಮಾದಿಸೆಟಕೊಟ್ಟ
- 6 ದ್ಯಾಣಾಂ ಪಣ್ಣಹಲುಮನ
- 7 ೧

201

ಅದೇ ಸುತ್ತಾಯದ ಕೊನೆಯಲ್ಲಿ ಚಂದ್ರಪ್ರಭ ಸ್ವಾಮಿಯವರ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್‌೧೬೫೫ನೇಮಹಿಚೇಸ | ಭಸುರಿಯಸೇನದೀಪವಚಿತ್ತೀಹಗತಕ೦ಶಜೆದದಾಭಟ್ಟೀದರಾಜೇಸ್ರ
- 2 ರಸಟೀವರವ . . ಉ . ಮಘೇಪದ್ವೈರಾಯಸೋಫೇಜೇ

202

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಚಿಕ್ಕ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್‌೧೫೪೫ವರಧವಸಂಜೇಸುಧ್ಯಮೋಲಸಂಘಾತಗುಪಚಿತ್ತೀಹಗದ
- 2 ತ . . ಜ್ಞಾಕಪದ . ಲಂಶದಮತ . ಮದಾರಾಹದಸತರಾಬ

203

ಸುತ್ತಾಯದ ಮೇಲು ಮಹಡಿಯಲ್ಲಿ ಗೋಮಹೀಶ್ವರ ಸ್ವಾಮಿಯ ನಾಮದಸ್ತದ ಬಳಿ ಕೊನೆಯ ಅಂಕಗದ ತೋರೆಯ ಮೇಲೆ ಮುನಿಯಲ್ಲಿ ಬರೆದಿರುವದು.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್‌೧೫೪೫ವರಮಜೇಚೈತ್ರವರಿಂಕೆರನೆ
- 2 ಭೂರಾಕ್ಷತ್ರೀಆಧಯಚಂದ್ರಕಸ್ಯೇಷ್ಯಪ್ರವೃದ್ಧಮೃಲಃಚಿ
- 3 ಪ್ರವೃಗುಣಸಾಗರಪಂ || ಶೀಕಾಯಾಶ್ರಯಫಲ

204

ಗೋಮಹೀಶ್ವರ ಸ್ವಾಮಿಯ ಇದಿಗಿ ಅಂಗದಲ್ಲಿ ಹಾಸಿದುವ ಕಲ್ಲಿನ ಮೇಲೆ.

- 1 ಗೇರಸೋಪಯಲವನಾ
- 2 ಯಕರಮಗರಿಂಗಂ

- 3 ಉಸುಸಾಪ್ಪಾಂ
- 4 ಪಂಗದನ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಆವನಚೀರಕಮಕಲು (ಆವನಚೀರಕಮಕೋಣ)
- 2 ತಮಚೀ [ರ]ಕಮಫಣ (ತಮಚೀ[ರ]ಕಮಫಣ)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಶ್ರೀ ||
- 2 ಶ್ರೀಗಣಾಚನಮಃ (ಶ್ರೀಗಣೇಶಾಯನಮಃ)
- 3 ಶಾಂಕರಖಚಂದಮಃ (ಶಾಂಕರಖಚಂದಮಃ)
- 4 ಸಜೀವತರ್ಗಾಂ (ಸಜೀವತರ್ಗಾಂ)
- 5 ವಿಾಗರವಿವಿಗೀ (ವಿಾಗರವಿವಿಗೀ)
- 6 ಗುರು (ಗುರು)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಶ್ರೀ ||
- 2 ಶ್ರೀಗಣಾಚನಮಃ (ಶ್ರೀಗಣೇಶಾಯನಮಃ)
- 3 ಶಾಂಕರಖಚಂದಮಃ (ಶಾಂಕರಖಚಂದಮಃ)
- 4 ತೀರ್ಥದರ್ಶನಿರಾಣ (ತೀರ್ಥದರ್ಶನಿರಾಣ)
- 5 ಪರ್ವಾಂಮಗರಾ (ಪರ್ವಾಂಮಗರಾ)
- 6 ವದೀಗೀಗುರು (ವದೀಗೀಗುರು)

ಅದೇ ಅಂಗಳದಿಂದ ಅಷ್ಟದಿಕ್ಪಾಲಕರ ಮಂಟ್ರಾಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟಿಲ ಮೇಲೆ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸಮತರ್ಗಾಂಮಹಸದೇವತಾಸುತ (ಸಮತರ್ಗಾಂಮಹಸದೇವತಾಸುತ)
- 2 ಗರವಲವಲವನವಧಯನವಟಿ (ಗರವಲವಲವನವಧಯನವಟಿ)
- 3 ಭಗವನವನವತರಕಳಯ (ಭಗವನವನವತರಕಳಯ)

ಅದೇ ಅಂಗಳದಿಂದ ಹೊರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸಮತರ್ಗಾಂಮಹಸದೇವತಾಸುತ
- 2 ದಂಟಮಂಗಲವನವತರಕಳಯ
- 3 ಯಾಬಲಕೇಸರವೇತಸುವಕೇ (ಯಾಬಲಕೇಸರವೇತಸುವಕೇ)
- 4 ಪಂಡಲವಾಲಖಿಧಾಲ
- 5 ಗಂಗಾಮಾಜಕರಣೀಭೂಗ (ಗಂಗಾಮಾಜಕರಣೀಭೂಗ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಬನಿ ಅಕ್ಷರ)

- 1 ಸವತ೦೧೦೦ಮೃತಕಸದ (ಸಂವತ್ ೧೦೦೦ ಮಿತಿಆಧಾರ)
- 2 ಸದ ೧೦ ಸನಕರವರಸ (ಸುಖಿ ೧೦ ಸನಕರವಾರಸಂ)
- 3 ತದ್ವಯಬಿಲಕಸನಜ (ತೋಮಯಬಿಲಕಸನಜ)
- 4 ಅಜದತಜನನಯನವನ (ಅಜದತಜನನಯನವನ)
- 5 ದಯಾಲಬಿಲಕಸನಜ (ದಯಾಲಬಿಲಕಸನಜ)
- 6 ಇಳವತರಕಸನಜ (ಇಳವತರಕಸನಜ)
- 7 ಅಗರವಲಸರವನ (ಅಗರವಲಸರವನ)
- 8 ನವಧಕಗಯಲಗತಾಟ (ನವಧಕಗಯಲಗತಾಟ)
- 9 ಯಧ (ಯಧ)

211

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಬನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೦೦೦೦೦೦೦೦ (ಸಂವತ್ ೧೦೦೦ ಸನವದಿ)
- 2 ಮಗಲವರವನ (ಮಗಲವರವನ)
- 3 ವರಲವರವನ (ವರಲವರವನ)
- 4 ಕಬಿಲ (ಕಬಿಲ)

212

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಬನಿ ಅಕ್ಷರ)

- 1 ಸವತ೦೧೦೦೦೦೦೦ (ಸಂವತ್ ೧೦೦೦ ಮೈಲಾಖ)
- 2 ಸದ ೧೦ ವರಮಗಲ (ಸುಖಿ ೧೦ ವರಮಗಲ)
- 3 ಬಲರವರಮಗಲ (ಬಲರವರಮಗಲ)
- 4 ಕಬಿಲಅಗರವನ (ಕಬಿಲಅಗರವನ)
- 5 ರ[ವಗ]ಸರಯ (ರ[ವಗ]ಸರಯ)
- 6 ಗ[ಕಲ]ಗಧಯ (ಗ[ಕಲ]ಗಧಯ)
- 7 [ಸಂವತ್ ೧೦೦೦]ವಸದ (ಮೈಲಾಖ)
- 8
- 9

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಬನಿ ಅಕ್ಷರ)

- 1
- 2 ಸವತ ೧೦೦೦ (ಸಂವತ್ ೧೦೦೦)
- 3 ಮತಮಹವದಲವ (ಮಿತಮಹವದಲವ)

- 4 [ಮ] ಉರಯ್ಯಕ್ಕುಟಿತಾರಮ (ಮುರಾಯ್ಯಕ್ಕುಟಿತಾರಮ)
- 5 ಲನರಗ್ಗ ವಲನ (ಲನರಗ್ಗ ವಾಲನ)
- 6 ತಮಲಗನರಮಧನ (ತಮಲಗ್ಗನರಮಧನ)
- 7 ಪಾ . . .
- 8 ರಜಪರಪ . . . ನರಕ (ಪಜೀ)
- 9 ಸಹನವಲ (ಸಹನವಾಲ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೧೧೦ (ಸವತ ೧೧೧೦)
- 2 ಮತವಸವನ (ಮಿತೀವೈಕಾವಿನ)
- 3 ದೌವರಸನ (ದೌವಾರಸನ)
- 4 ಸಕರಜರಮ (ಸಕರಾಜಾರಾಮ)
- 5 ರಮಕರಸನ (ರಾಮಕರಸನ)
- 6 ಮಗತರಯ (ಮಂಗತರಾಯ)
- 7 ಕುಟಿಗಯಲ (ಕಾಟಿಗಾಗಯಲ)
- 8 ಗತ . ರ . . (ಗೋತೀ . ರ . .)
- 9 ಸರಪಲ (ಸರೈಪಲ)
- 10 ಸಭನಧ (ಸಂಭನಾಧ)
- 11 ಖಟನಯ (ಖಟಾನಯ)
- 12 ಕುಟಿ (ಕಾಟಿಗಾ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸದ (. ಸುದೀ)
- 2 ಮಗಲವರನಯ . . . (ಮಂಗಲವರನಯ . . .)
- 3 . . . ನರಯನಜವಹಡ (. . . ನಾರಾಯನಜವಹಡ)
- 4 ರಧಧ
- 5 ಇ . . . ಜಹತಯ
- 6 ರಮದನಮಲಕಸದ (ರಾಮದಾನಮಲಕಸೋದಾ)
- 7 ಖವದಯ
- 8 ಕಸದಜಾನದರಯಜ (. ಜೈನಾಪರಾಯಜೀ)
- 9
- 10 ವನ . . .
- 11 . . . ಗ . ರಲಮ
- 12
- 13
- 14

216

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಕವನ
- 2 ರಾಯಕಾಂಚಿಟ
- 3 ಸವತ ೧೧೦೦ (ಸಂವತ್ ೧೧೦೦)
- 4 ವಸವಸವ (ವೈರಾಖನಿ)
- 5 ೧೧ ವಸವಗ (೧೧ ವಸವಗ)
- 6 ಲವಸವ (ಲವಸವ)
- 7 ದವಲಕವ (ದವಲಕಾಂಚಿಟ)
- 8 ಮವವವ (ಮವವವ)
- 9 ಸಗವವ (ಸಗವವ)
- 10 ಮವನಗ (ಮವನಗ)
- 11 ವಸವವ (ವಸವವ)
- 12 ಮವಗರ (ಮವಗರ)
- 13 ಮವ (ಮವ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೧೦೦ (ಸಂವತ್ ೧೧೦೦)
- 2 ಮವನವ ೨ ಕವವವವ (ಮವನವ ೨ ಕವವವವ)
- 3 ಮವನವ
- 4
- 5
- 6
- 7 ಮವನವವವವವವ (ಮವನವವವವವವವ)
- 8 ಮವನವವವ (ಮವನವವವವ)
- 9 ಮವನವವವ (ಮವನವವವವ)
- 10 ಮವನವವವ (ಮವನವವವವ)
- 11 ಮವನವವವ (ಮವನವವವವ)
- 12 ಮವನವವವ (ಮವನವವವವ)
- 13 ಮವನವವ (ಮವನವವವ)

218

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ೧
- 2 ಮವನವವವ (ಮವನವವವವ)
- 3 ಮವನವ
- 4 ಮವನ

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದನಿ ಅಕ್ಷರ)

- 1 ಸವತ (ಸಂವತ್)
- 2 ೧೪೧೦
- 3 ವಸಷ (ವೃಣಬ)
- 4 ಸವ ೪ ನವ (ಸುಬೀ ೪ ನವ)
- 5 ಲವಯಸಕ (ಲವಯಸಕ)
- 6 ರವಸಕಬಿಟಿಮಧ (ರವಸಕಾಬಿಟಿಮಧಾ)

220

ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೪೧೦ ಮತಖಸಷ (ಸಂವತ್ ೧೪೧೦ ಮಿತೀವೃಣಬ)
- 2 ಸವ ೪ ಸನಚರಕವನ (ಸುಬೀ ೪ ಸನಚರಕವನ)
- 3 ಸತಷರಯ: ಮಗನವ (ಸಂತೋಷರಾಯ, ಮಗನೀರಾ)
- 4 ಮುಳಬಿಟಿಮಧಕರಸಕವ (ಮುಕಾಬಿಟಿಮಧಕರಸಕಾಬಿಟಿ)
- 5 ತಸವವ (ತಾಸವವಗೀ)

221

ಆಪ್ತವಿಕ್ರಾಲ್ಪಕರ ಮಂಟಪದ ಮಧ್ಯದ ಭುವನೇಶ್ವರಿಯ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

(ಒತ್ತರ).

ಅವಸಾಧ್ಯ, ಗಮಾಬಾಜಿಕೆಗೊಳಿಸಿಪುಟ್ಟಿದವ್ಯಂಜನಾದಪರಿವೇಷಮೇತ್ರಿಯೂಧಾಗ್ರಣಿಗುಣಿಬಿಲ

(ಪೂರ್ವ).

ದೇವ್ಯಾನೇಂದಿವನ್ಮೂವರು ಮುರ್ವಿಝ್ಯಾತಕರ್ಣ್ಯಾತಿಶತುಳಿತಿಕವ್ಯಾಜಿರಾದಗಮಾವಂದಿರಾಪ್ಯಾಚ್ಚವೇ
ಶಕ್ತ

(ಪಶ್ಚಿಮ).

ಜ್ವಿನಪತಿಪದಭಕ್ತಪ್ರಾಧಾರಯುಕ್ತರ || ಸಕಳಸಚಿವನಾಥಸ್ತುತಿತಾರಾತಿಯೂಧಃ | ಪರಿಪ್ರಕಪರಾರೂಃ

(ಪಶ್ಚಿಮ)

ಭಾರತೀಕಾಹಾರ: | ವಿವರವಿರಚಿತೀರ್ವಿಶ್ರೋತೂರಮೂರ್ತಿಸ್ವಪದ:ತುಂಬಿದನೇ ಶ್ರೀವಿನೋದ್ರಾಭಿಸೇವ: ||

222

ಆದೇ ಮಂಟಪದ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ ೧ನೆಯ ಕಂಠದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕಾಳಾಯುಕ್ತಸವದ
- 2 ಮುಳಬಿ ೧೦ ಲಗನು
- 3 ಎಮ್ಮೆ ಸುಟ್ಟವ ೨ . . .
- 4 . ಸುಟ್ಟದರ್ಶನಾ

- 5 ದನು || ಕಾಳಾಯುಕ್ತ
- 6 ಸಂವತ್ಸರದ ಪದಭಿ ೪೧೦
- 7 . ಪುಟ್ಟಿಣಮಾಚಿ
- 8 ಕಾಳಾನುಮರ್ಶವಾದರು ||

223 (98)

ಅದೇ ಮಂಟಪದ ಸೈರಿತ್ಯ ಕಂಠದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 2 ಶಬ್ದ ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 3 ನಕ್ಷತ್ರಸುಖವಧ್ಯಯನವನು ಸಂದರ್ಶನವಾ
- 4 ಲಗನ ೫ ೬ ಭಾನುವಾರವಧ್ಯಯನವಾ
- 5 ಬಗೆಗೀತ್ರೇಅವನಿಯನು ಸಂದರ್ಶನವಾ
- 6 ಪೂಜಾಪ್ರವರ್ತನವನು ಸಂದರ್ಶನವಾ
- 7 ಶಾಂತವನು ಸಂದರ್ಶನವಾ

ಶ್ರೀ

- 8 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 9 ನವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 10 ಅನುಸಂಧಾನವಾಚನವು ಸಂದರ್ಶನವಾ
- 11 ಚಲುವುಅನುಸಂಧಾನವು ಸಂದರ್ಶನವಾ
- 12 ಮುನೀಂದ್ರವರವನು ಸಂದರ್ಶನವಾ
- 13 ಶಾಂತವನು ಸಂದರ್ಶನವಾ
- 14 ಶಾಂತವನು ಸಂದರ್ಶನವಾ

(ಪಶ್ಚಿಮ ಮುಖ.)

- 1 ಯುಗವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 2 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 3 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 4 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 5 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 6 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 7 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ

- 8 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 9 ಯುಗವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 10 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 11 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 12 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 13 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 14 ವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ

224 (99)

ಅದೇ ಸೈರಿದಲ್ಲಿ ಎನೆಯ ಕಂಠದ ಪರಿಮೆ ಮುಖ.

- 1 ಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 2 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 3 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 4 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 5 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 6 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 7 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ

- 8 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 9 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 10 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 11 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 12 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 13 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ
- 14 ಶಬ್ದವರಪ್ರಸಾದವೇನು ಸಂದರ್ಶನವಾ

225 (100)

ಅದೇ ಕಂಠದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ತತ್ಸಂವತ್ಸರವನು ಸಂದರ್ಶನವಾ
- 2 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 3 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 4 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ

- 5 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 6 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 7 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 8 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ

226 (101)

ಅದರ ಕೆಳಗೆ.

- 1 ತತ್ಸಂವತ್ಸರವನು ಸಂದರ್ಶನವಾ
- 2 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 3 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 4 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ

- 5 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 6 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 7 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ
- 8 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಧ್ಯುಪಯೋಗವಾಚನ

227 (102)

ಆದೇ ಕಂಠದ ಪೂರ್ವ ಮುಖ.

- 1 ಇವೆದಲ . . ತಪ್ಪವಪ್ಪವಲಗೇದ
- 2 ಸೂಪ್ಪಯೆಡವುಡಿಗಟ್ಟಲಗವೂವನ
- 3 ಚೇನಪ್ಪನುಕೊಟಿಕ್ಕವುಸಂಧನದ

- 4 ಸೂಪ್ಪನಪ್ಪವುಡೇತ್ರವಲವದಾ
- 5 ಗಿರಲಗಿಗೇದೇ ಆದೇತ್ರವನಪ್ಪನಿ
- 6 ಸಿಕ್ಕೊ !

228 (103)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಇನೆಯ ಕಂಠದ ಪೂರ್ವ ಮುಖ.

- 1 ಸುಬವಪ್ಪನಿಗೇದನೆಯ
- 2 ರುಕ್ಕ ಸಂವತ್ಸರವಯಿಣ
- 3 ಬುಬುಲಗಮಾಡಲೇದ್ವ
- 4 ರಕ್ಕುಲೇತುಂಗಾಡಗಾಲ್ವ
- 5 ಮಂಡೇವಮುಲಾಲನ
- 6 ಶ್ರಧಾನಗಿರೋಮನಿಕೇರವನಾ
- 7 ಧವಲಪ್ಪಪ್ಪಳುಲದಿತ್ರವಿ
- 8 ನಳವ್ವುಸಹಾಡುಪ್ರತಿಪಾಲ

- 9 ಕರವಲಿಗಂವ್ವುಗಮಂತ್ರಿಗ
- 10 ಬೋದರವರಸಂವತ್ಸರವೇದಾ
- 11 ಮನೇತಂನಲಿಗಮಂತ್ರಿಗ
- 12 ಸಂವದಾಡುಬಟ್ಟಣವಣ್ಣವಕಳ
- 13 ವೈದನಗಲಗಿಗೇದಿಪ್ಪಸಹಾ
- 14 ದು ಶ್ರೀಗಂವ್ವುಟಿಕ್ಕನಿಮ
- 15 ಬಳ್ಳನಾಡವೇನ್ನೋದ್ಧಾ
- 16 ರವವಗಿಗೇದನ ಶ್ರೀ

229

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಇನೆಯ ಸಾಲಿನ ಇನೆಯ ಕಂಠದ ಪುಟ ಮುಖ.

- 1 . . . ಕಸವತ್ಸರ ವ್ಯವಗರು ೫
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9 ಸ ಪಾಲ
- 10 ಆ ಗ್ರಾಮದವನ

- 11 ಕಿವನಾ
- 12 ಗ್ರಾಮಕ್ಕೆ ಸಲು
- 13 ಡಲು
- 14 ಕಟ್ಟು
- 15 ಪಾಂಚನೇದಾರಂಧಗಲಸುವಣ್ಣದಾ
- 16 ದುಸಕಲವದನಾರಾಯಣ
- 17 ಗರುಲಗ್ರಾಮ
- 18
- 19 . ಗಂ ವರವಗಲನ

230

ಆದೇ ಕಂಠದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕು
- 2
- 3 ಘಲ
- 4 ಅನುಭ ಕೊ
- 5 ಯುಗೇವೇಗೇದಿಕ್ಕದ ಕಂಪಯ
- 6 ಪುಳ ಆ ಗ್ರಾಮಕ್ಕೆ ವನಾನೇ
- 7 ಪೇತು ಕೊಡ ಆ ಗ್ರಾಮದಲಿನ
- 8 ನಮಗೇಸಲುವಪತ್ತಿ ಗೆಯನುಪಾತ್ರವಾರಂಪ
- 9 ರೇತುಂದ್ರಾಕ್ಷ ಸ್ವಯೆಯುಗಿಗೇದನೇಧಿ
- 10 ಸಿಕ್ಕೊಂಪುಬರವದೇಯಿ
- 11 ಕ್ರಮನಾಥನ ಯುವೇವದ್ಧಾ
- 12 ಕ್ರಮನಾಥನ

- 13 ದ್ವಾರ
- 14 ನಾಗ ಗವುಪನ
- 15 ದಸಂನೀಕ
- 16
- 17
- 18 ಸಾಕ್ಷಿಗಳಿಗ ಪಳಯ
- 19 ಲ್ವಲಮುಲೇದೇವರು
- 20 ನವೇ ಗವುಪನ
- 21 ದೇವೇತ್ತ ನಗವುಪನಟ್ಟಿಪಿಗವುಪ
- 22 ಪಳಯೇತ್ತೇವನಮಯಿಯದ್ವಾರ

231

ಅವೇ ಮಂಟಪದ ಎಕಪಾರ್ವದಲ್ಲಿ ನೆಯ ಕಂಠದ ವಕ್ಷಣ ಮುಖ.

- 1 ಪಂಚರವೇನುಮನಗಿತ್ತು
- 2 ಮಹಾಭಿಷೇಕದೊಳಗೆಮಾ
- 3 ಲುಪ್ತನೊಗೊ ಏ ಪೂಜಾರಿ
- 4 ಗೆಂ ಭಾಗಿಕುಲಗಣಕಲು

- 5 ಕುಟಿಗೊಗೊಗೊ ಏ ಭೂತಿಕಾಂತಿ
- 6 ಗೆಂ ತನ್ನದವರಕ್ಕೊಸಾಸ್ತಿ
- 7 ಚರಪೂಜಾರಿ

232

ಅವೇ ಸ್ಥಳದಲ್ಲಿ ಒನೆಯ ಕಂಠದ ವಕ್ಷಣ ಮುಖ.

- 1 ಕ್ರೀಮತು
- 2 ವ್ಯಯಸಂವತ್ಸರವನಗಸು
- 3 ಪ್ಲೋದೇವತ್ರೋದೇವಯ
- 4 ಲುಪ್ತನೊಗೊ ತನಗಿಟ್ಟು
- 5 ಯಾವನುಳ್ಳ ಉಪದಯವಿ
- 6 ಮಹಾಭಿಷೇಕದೊಳಗೆ
- 7 ಮಹಾಭಿಷೇಕದೊಳಗೆ
- 8 ಮಹಾಭಿಷೇಕದೊಳಗೆ

- 9 ಗವಳುತಿಕ್ಕೊಗೊಗೊಗೊ
- 10 ಉಪದಯವನಗೊಳಗೊ
- 11 ಪೂಜಾರಿಯೊಳಗೊ
- 12 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 13 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 14 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 15 ಮಹಾಭಿಷೇಕದೊಳಗೊ

233

ಅವೇ ಕಂಠದ ಪೂರ್ವ ಮುಖ.

- 1 ಕ್ರೀಮತು
- 2 ಬಿಡುಪೂರ್ವಗೊ

- 3 ಬಿಡುಪೂರ್ವಗೊ

234 (85)

ಗೋಮೇಟೀಶ್ವರ ಸ್ವಾಮಿಯ ವ್ಯಾಪಾರಾಕರ ಬಾಗಿಲ ಎಕಗಡೆ ನಿಕ್ಷಿಪಿಸುವ ಕಣ್ಣಿನಲ್ಲಿ.

- 1 ಕ್ರೀಮತು ಬಿಡುಪೂರ್ವಗೊ
- 2 ಗೋಮೇಟೀಶ್ವರ ಸ್ವಾಮಿಯ ವ್ಯಾಪಾರಾಕರ ಬಾಗಿಲ ಎಕಗಡೆ ನಿಕ್ಷಿಪಿಸುವ ಕಣ್ಣಿನಲ್ಲಿ
- 3 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 4 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 5 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 6 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 7 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 8 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 9 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 10 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 11 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 12 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 13 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 14 ಮಹಾಭಿಷೇಕದೊಳಗೊ
- 15 ಮಹಾಭಿಷೇಕದೊಳಗೊ

- 53 ವರವಾಯ್ಕದನಕ್ಕೆ ಗೋಮಟಂ || ನಿಮ್ಮಡಿಮೆನ್ನ ಧಾತ್ರಿಯೊಳಗಿದ್ದ ಫಲವೆಂಬುವೆಡಧಾತ್ರಿಯಾಂನಿಮ್ಮ
- 54 ಮುಮೆನ್ನ ರೂಬಗಿವೆದವ್ವದ ಬಿಡವುಟ್ಟಿ ಬೊಡವೊಡ್ಡು ಪ್ಪುಟಿತಾತ್ಯ ಧಮ್ಯದ ಮುಳವೇಕ್ರಿಯೊಳಂಬಿಜಾ
- 55 ಗ್ರಹೋಕ್ರಿಯೊಗೊಪ್ಪು ಟದೇವನಿಂಮವವಮಾನಕಪಾದಮೆನೆಯೊ ತೊಡ್ವಿಡ್ವಿ || ತಮ್ಮತಮಸ್ಸುಗ್ಗ ಕ್ಕತವ
- 56 ಸ್ಥಿತಿವೇಟ್ಟಿ ಬಿಳುಂಗಸಂಗತವಪ್ಪುಡಿವಮಾಗೆನ್ನೊನ್ನ ತರಾಪ್ಪ ರಸ್ತೆ ವತ್ತ ಕಂಕಮ್ಮ ರೋಗದನಿಮ
- 57 ಮುಖಸ್ತಪಾಪ್ಪದ ಗುಟ್ಟು ಪತನವಾಗೊಪ್ಪು ಟದವನಿಂತವಮಾಂಪು ದೇವನಾಂ ದೊವ್ವದೇ || ನಿ
- 58 ಪ್ಪುಸಮಂಜಿಪಾತ್ಯ ನೊಳಕಂಪಿತವಾಗಿದೇವನೊಪ್ಪುಯಮುವು ಪ್ಪುಣಿದೊಡಿದೊಳಪನಪಾತಿಬಲಂಬಲಪ್ಪ
- 59 ಕ್ಕುಬೊಡವರಾಪ್ಪು ಪ್ಪುಟವಾಗುತನೊಳವತ್ತಿ ಫನಿಮತ್ತ ಮುಂತಿಪಾಪರಾಗೊಪ್ಪು ಟದವಮುಕ್ತಿ ಪದಮಂ
- 60 ದಡೆಪ್ಪುನಿಮಿಯಸಾಪ್ಪುಮಂ || ಕಮ್ಮಿ ದವಪ್ಪ ಕಾಪಪ್ಪುಸುಗುಳನಿಟ್ಟ ಫನಿಮದಪದ್ಧ ಮಂಸಪ್ಪು ದದಿದೇ
- 61 ನೊಡಿದವರಾತ್ಯ ತಿಯಂಬಲಗೊಮುವುಟ್ಟುಮಂ ಮನೊಟ್ಟು ಕೀರ್ತಿ ಪದರೇಕ್ಯ ತತ್ಯತ್ಯ ರೂಕರ್ತನಂ
- 62 ದಮಿಂಗಳೊಪ್ಪು ಟದವನಿನ್ನ ನಶಿವಿಟ್ಟ ಫನುತಿಪ್ಪ ಫಮಂಕ್ಯ ತಾತ್ಯ ರೋ || ಕ್ಕುಸಮಾಸ್ತ ಕಾಪಮನಾಂವಾಪ್ಪು ದಮು
- 63 ಮೆಯನಾಂತಿರ್ದೊ ಫಂಮುನ್ನ ಕನ್ನೊಳವಗುಧಾಸಾಮಾಪ್ಪುಯ್ಯ ಕ್ಕಂಫತಕಂವಿಮುಕ್ತಿಂ ಪಧಾಂಗಾ
- 64 ಸ್ತುರಮುಗ್ರಾಂಕುಸಮಂ ತಮ್ಮ ಭವೋರ್ಧ್ವ ಫಂಮನೊಳಿಮೊಡಂಬಿಟ್ಟು ಮಂಮುಕ್ತಿ ಸೂಪ್ಪು ಸೂಪ್ಪು ಫಂವಿಟ್ಟುಯಂ
- 65 ಬಾಪುಬಳತಳ ವಪ್ಪುನ್ನ ರೇನೊದೊಮಾ || ಮನುಂನುಡಿಂಪುತನುನಿಂನನುಂಮುನ್ನಿ ಪ
- 66 ಬಿಡವುಸುಬಿಟ್ಟುನೊಮೆಯವಮೊಸದ ಗೊಮುಟವಿನನುಸ್ತು ತಿರಿಗಿನಿವನಿಂತುನುಜನೊತ್ತಂ ||
- 67 ಸುಜನಪ್ಪು ಫ್ಪುರವನಮವನುಪ್ಪುಮಂ ತ್ತಂಸಮುಪ್ಪು ಪುರಂಪೊಪ್ಪು ಸುಜನೊತ್ತಂ ಸನಿಸಿಪ್ಪು ಸುಜನಗ್ಗತ್ತಂ
- 68 ನವೊವಿಪ್ಪುಂಫಂವಸಾ || ಫಜಿನನ ತಿಂಸನಮಂಶ್ರೀದಿನನಾಸನವಿವನಿನಿಪ್ಪು ಫನವಿದಿವೊಡಿ
- 69 ತವಜನುಸ ಕನಿಸವಜನುತಾವಿದಿಕೀರ್ತಿ ಫನುನೊತ್ತಂ ||
- 70 ಮಸ್ತುರಾಂತಿಕಚ್ಚೆಕ್ಕೊಂನಮಂ ಕೀರ್ತಿ ಫ್ರತೀಂಪುಕೆಪ್ಪು ನಿಮಿಪ್ಪುರೂತಧಾತ್ಯ ಕುಳಧನುಪ್ಪುಳಿಕೀರ್ತಿ ಫಾಂ
- 71 ಚಂದ್ರನುನಿವಂ || ತಪ್ಪು ನಿಗೊಗೊಮ || ಪೊಪಗೊವಗೊಪ್ಪು ಟದನೊವಗುಗುಣವರಾಸನಕ್ಕೆ ಕನ್ನಿಡಗಿ
- 72 ಬಿಪ್ಪುನೊವನಿವರಾಪ್ಪು ಫಂವೊಡವೊಟ್ಟು ನೊಟ್ಟು ವಂಕಡಯೆನಿಂವೊಳವದಮದ್ಯು ನದೀವೂಗಿಟ್ಟಿಯೆಂದೆ
- 73 ಬಾಗವೆಗೊಮಂವರಾಪುರವಮಂನಿಂವಿಳಸತಪ್ಪುತಿಪ್ಪುಯಂ ||

235 (86)

ಅದೇ ಕಡ್ಲಿನ ಎತಭಾಗದಲ್ಲಿ.

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> 1 ಸ್ವಸ್ತಿಶ್ರೀಲಿಳುಗಳತೀರ್ತವಗೊಂ 2 ಮುಟದೇವರಸ್ತಾಂಯ 3 ದೊಳವಡ್ಡ ಬ್ಬವಹಾರವೊ 4 ಸಳೆಯಬಸವೊಟ್ಟಯ 5 ರಂತಾಪುಮಾಂನಿವತು 6 ವ್ವಿಂಸತಿತೀರ್ತ ಫಲಕಪಟ್ಟು ಪಿಪಾಚ್ಚ 7 ನೆಗಮೊಳಯನಕರಂಗಳ 8 ಮಂಸನಿಬಾಧಯಗುಕ್ಕೊಡುವ 9 ಮಡಿವೊನೊಟ್ಟು ಬಸವೊಟ್ಟುಕಿ 10 ಗಂಗಂವದವೆವಚ್ಚ ಮೊವೊಂ 11 ದಮ್ಪಿ ಸ್ವಸ್ತಿಪಾತಿಪ್ಪು ಸ್ವಸ್ತಿಪೀಡಿಸ 12 ಟ್ಟುಳಿಗನೊಟ್ಟು ಪಳಿಗುಯಮ 13 ಟ್ಟುಬಿಡಿಯಮಂಪ್ಪು ಪವಮ 14 ದೇವನೊಟ್ಟು ರಟ್ಟಿ ಸ್ವಸ್ತಿ ಮಂಪಾರನ 15 ಟ್ಟು ಬಸವೊಟ್ಟು ರೂಪೊಟ್ಟು ಪಳಿವಾ 16 ರಗೂಳನೊಟ್ಟು ಹೂಯ್ಯೊಳನೊಟ್ಟು | <ol style="list-style-type: none"> 17 ಪೂನಂಜಿವೆವನೊಟ್ಟು ಪಾಟೊಗಿ 18 ಕೊಟ್ಟು ಪೂಜಿಸ್ವ ಸ್ವಸ್ತಿ ಪಳಿ ಬೊಮ 19 ಬಲಿಪೊಟ್ಟು ಪಳಿ ಸ್ವಸ್ತಿ ನೂಮಿಪಂ 20 ಕೊಟ್ಟು ಮೂಳನೊಟ್ಟು ಪಳಿ ವ.ಹದೇ 21 ಮೊಟ್ಟು ಗೊದಿನೊಟ್ಟು ಮೂಮಿಟ್ಟು ಸ್ವಸ್ತಿ 22 ಮೂಕೊಟ್ಟು ಪಳಿ ಮನುಂನೊಟ್ಟು ಮು 23 ಪೂಜೆವನೊಟ್ಟು ಪಳಿ ಪೊರೊಟ್ಟು ಮೂ 24 ಸ್ವಸ್ತಿ ಪಳಿ ಸೊವನೊಟ್ಟು ಮುರ್ದಿನೊಟ್ಟು ಪಳಿ 25 ಪೂಜೆವನೊಟ್ಟು ಪವನೊಟ್ಟು ಪಳಿ 26 ಬಿಮ್ಮಾಡಿ ಪಳಿ ಸಾಸ್ತಿಯಂ ಕೂ 27 ತ್ತಯ್ಯ ಪಳಿ ಮೂನೊಟ್ಟು ಕೂತಿ 28 ಸ್ವಸ್ತಿ ಬಸವೊಟ್ಟು ಪಳಿ ಹಟ್ಟು ಸ್ವಸ್ತಿ 29 ಬಸವೊಟ್ಟು ಪಳಿ ಮೂನೊಟ್ಟು ಪಳಿ 30 ಪದೇವಮೊಂ ಪಳಿ ಬಿಮ್ಮಾಯನ 31 ಗುಂ ಪಳಿ ಪೂಜೆವನೊಟ್ಟು ಪಳಿ 32 ನವೊಪೂಜಿವ ವವನೊಟ್ಟು |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- 33 ಟ್ಟಪಂ ಮೂಳಿಸಟ್ಟ ಪೂರಿಸನೆಟಪ
34 ಂ ಹೂಳಿಸಟ್ಟ ಬೋಕಿಸಟ್ಟಪಂ ಗಂ
35 ಗುನಿಸಟ್ಟ ಆಯ್ತು ಸಟ್ಟ ರೇವಿಸಟಂ
36 ಮೂಳಿಸಟ್ಟ ರಂವಿಸಟ್ಟಪಂ ಮೂರಿಸೆ
37 ಟ್ಟಪಂ ಮೂಳಿಸಟ್ಟಪಂ ಮೂರಪ್ಪ
38 ಹೂಳಿಸಟ್ಟಪಂ ಮೂಳಿಸಟ್ಟಪಂ

- 39 ರಗೊಂಡನವಟ್ಟಯಗುಮ್ಪು ಜ ಬೈ
40 ರಯಪಂ ಮೂಕಿಸಟ್ಟ ಬೂವಿಸ
41 ಟ್ಟಪಂ ಮೂಕಿಸಟ್ಟಪಂ ಅಕ್ಕ ಪಯ
42 ಮೂಕಿಸಟ್ಟಪಂ ಮೂಕಿಸಟ್ಟಪಂ
43 ಪಂ ನೂಕಿಸಟ್ಟಪಂ . ||

236 (87)

ಆದೇ ಕಲ್ಲಿನ ಬಿಲ್ವಾಗವಲ್ಲಿ.

- 1 ಶ್ರೀಬಸವಿಸಟ್ಟ ದುರಂತಿಕ್ಕ ಕಕ್ಕರಲ
2 ಪ್ಪವಿಧಾಚ್ಚ ಕನಗಮ್ಪುಸಯ
3 ನಕ್ಕರವಸನುಬಿಧಿಯಾಗಿ
4 ಚುಂಚೆಯಪಕ್ಕಾ ಕಿ ಬಿಯಚಲುಂ
5 ಪಿಯಪಂ ಮೂಕಿಸಟ್ಟಪಂ
6 ಸಟ್ಟಪಂ ಉಯಮ್ ಸಟ್ಟ ಪೂರಿಸೆ
7 ಟ್ಟಪಂ ಬೋಕಿಸಟ್ಟ ಬೂಕಿಸಟ್ಟಪಂ
8 ಮೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
9 ಮೂಕಿಸಟ್ಟಪಂ ರಾಮಿಸಟ್ಟಪಂ
10 ಸಟ್ಟಪಂ ಮೂಕಿಸಟ್ಟಪಂ ಬೂಕಿಸಟ್ಟಪಂ
11 ಮೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
12 ಮೂಕಿಸಟ್ಟಪಂ ಮೂಕಿಸಟ್ಟಪಂ

- 13 ಟ್ಟಪಂ ಅಯಮೂಕಿಸಟ್ಟಪಂ
14 ಟ್ಟಪಂ ಕೂಕಿಸಟ್ಟಪಂ ಮೂಕಿಸಟ್ಟಪಂ
15 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
16 ಮೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
17 ಮೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
18 ಉಯಮ್ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
19 ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
20 ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
21 ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
22 ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
23 ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
24 ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ

237 (88)

ಆದವ ಕೆಳಗೆ.

- 1 ನಳಸವಟ್ಟಪಂ ಉತ್ತರಾಮಣಸಂ
2 ಕ್ಕಾಪ್ಪದ ಉತ್ತರಾಮಣಸಂ
3 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
4 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
5 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ

- 6 ಶ್ರೀಮದ್ವಿಷ್ಣುಪಾದಮಂ
7 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
8 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
9 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
10 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ

238 (89)

ಆದವ ಕೆಳಗೆ.

- 1 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
2 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
3 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
4 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
5 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
6 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
7 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ

- 8 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
9 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
10 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
11 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
12 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ
13 ಕೂಕಿಸಟ್ಟಪಂ ಸಟ್ಟಪಂ ಸಟ್ಟಪಂ

ಆದೇ ಬಾಗಿಲ ಮುಂಭಾಗದ ಎಡಗಡೆ ಕಂಠದ ಜಗತಿಯ ಮೇಲೆ.

(ಮಹಾದನಿ ಆಕ್ಷೇಪ)

- 1 ಸವತ ೧೦೦ ಕತ (ಸವತ ೧೦೦ ಕಾತಿ)
- 2 ಸವತ ೫ (ಸವತ ೫)
- 3 ಸವತ ೧೦ : ಪವಸ (ಸವತ ೧೦೦ ಪೋಷು[ದ])
- 4 ೫ ಪವತವಸವಧ (೫ ಪವತವಸವಧ)
- 5 ಪವತವಸವಧ (ಪವತವಸವಧ)
- 6 ಪವತ (ಕಾತಿ)

240 (90)

ಆದೇ ಬಾಗಿಲ ಬಲಗಡೆ ನಿಲ್ಲಿಸಿರುವ ಕಪ್ಪಿನೆ.

- 1 ಶ್ರೀಮತ್ಪದ ಗಂಭೀರಸ್ವರೂಪದಾಚಾರ್ಯಭವಂ | ಪಿಯುತ್ಯುಲೋಚನಾರ್ಥಸ್ಯಾಸನಂ
- 2 ಪೀಠಾಸನಂ || ಭವಮಸ್ತುಜನರಾಸನಾಯುಸಂಪದ್ಯತಾಂಪ್ರತಿಧಾ
- 3 ಸವತವಃ | ಅಸ್ಯವಾದಿಮದಹಸ್ತಮಸ್ತುಕಲ್ಪಾಟಿನಾದ್ಯುಪಯೋಗಃ || ನಮೋಸ್ತು ||
- 4 ಜಗತ್ತಿಹಯನಾಥಾದನಮೋದಿಸ್ಯಪ್ರವಾದಿನಃ | ನಮಃಪ್ರಮಾಣಾಗ್ರಾಶ್ರಿತಸ್ತುಧ್ಯಾತಾಯಾಶ್ವಯೇ || ನಮೋಜನಾ
ಯ ||
- 5 ಸ್ವಸ್ತಿ ಸವಧೀತವಂಚಮಹಾಬಲಮಹಾಪುಂಧರೈರಂ | ದ್ವಾರಪತಿಪುನರಾಧೀರಂ | ಯದವಕಾಂಕ್ಷಾಬರಹಸ್ತಮು
6 ಷಃ | ಸವಸ್ತುತ್ವದ್ಯುಪಯೋಗಃ | ಮಹಾರೋಗ್ಯದಾಪ್ಯನೇಕನಾಮಾವೇಶಮಾಚಾರ್ಯತವಶ್ರೀಮನ್ಮಹಾಪುಂಧರೈರಂ
ದಂ |
- 7 ತ್ರಿಧಾವನಮುಖತಳಕಾಂಕ್ಷಾಗೋಷಭವವೀರಗಂಧಿವ್ಯವಧ್ಯನಮೋಯ್ಯದೇವರವಿಹಯರಾಜ್ಯಮುತ್ಪರೋತ್ತರಾ
ಭವ್ಯ
- 8 ದ್ವಿಪ್ರಸದ್ಧಿವನವನಚಂದ್ರಾಕ್ಷತಾರಂಸಲತುಮಿರತತ್ಪದಪದ್ಮೋಪವೇದಿ || ವೃತ್ತ || ಜನತಾಧಾರವನಾರನಸ್ಯವ
ನಿತಾದೂರಂ
- 9 ವಚಸ್ಪದೀಭನವೃತ್ತಸ್ತನವಾರನುಗ್ರಹಾರೋಮಾನೇನೇದಪ್ಯಜನತಾಂಸನಮಾಕಾಂಕ್ಷಾ ವಿಬುಧಪ್ರಾಪ್ಯತದಮ್ಯಾ
ಪು
- 10 ದುಃಕ್ಲೇಶಕಾಪವತ್ಪದೇಶತಾಡುನಲಿವೇನೇಜಾಪಹಾಧ್ಯನಃ || ಕಂದ || ವಿಶ್ವಮಳಂಖನಜನಮಿತ್ರಂವಿಜಯಕಂ
ಪವಿ
- 11 ತ್ರನೇಜಾಜಗದೇಶ ಪಾಶ್ರವಪುತಳಕಂದವನಿಶ್ರಾಂಷಿಸ್ಯಗೋಪ್ರನವಳಚರಂ || ಮನುಚರತೇಚಿಗಾಂಕ್ಷನಮನೇ
ಯೋಮು
- 12 ನಿಜನಮೂಪಮಂಖನಜನಮಂಜನಪುಷ್ಪನೇನಪದನೇವಮಹಿಮೆಗವಾಪಕಾಲಮಂಜೋಭಿಸ್ಯಗುಂ || ಉತ್ತಮು
- 13 ಗುಣತತಿವನಿತಾವೃತ್ತಿಯನೋಳಕೊಂಪಂವೆಂದಾಗಮ್ನೋಕಾಯೈತ್ತವಿನಮಮಳಗಣಸಂಪತ್ತಿಗೇಜಗದೋಪವೇಶ
14 ಟ್ಟಿಯೇನೋತಳ || ಪತನ || ಅಂತೇನಿವೇಚರಾಜನಪುಷ್ಪಕಪ್ಪಯಪ್ರತನುಪತಿತ್ಥಕರವಂಮದೇವವಮಚರತಾಕ
ಣ್ಣಿ
- 15 ನೋದೀರ್ಣಿವಿಪುಳಪುಳಪರಕತವಾರಾಜಾನಮನಮಸಮರಸಂಸಿಕೃಪ್ತವಕಾಂಪವಲಿಪಲಿಲೀಪ
16 ಕೃಪಾಣನಮಾಹಾರಾಭಯಭೈವಜ್ಞಾಸ್ತುರಾನವಿನ್ಮೋದನಂಸಕಳಿಲೋಕೋಕಾಪನೋದನಂ || ವೃತ್ತ || ವಜ್ರಂ
ಪ್ರವೃದ್ಧ
- 17 ತೋವಳಂಪಳಭೃತೃಕೃತಫಾಡೆಕ್ರೋಧಕ್ರೋಧವಸ್ತುಗಾಂಧಿವಧುಗ್ಗಾಂವೇಶೋದನೇನ | ದುಸ್ತವ್ಯವಿಶೇಷೇ

ತಿವಿಷ್ಣುಸ್ಯ

- 18 ಪತೇ ಕಾಯ್ಯಂಕಧಂಮಾದ್ಯ ಕೈಗ್ಗಿ ಗಂಗೋತ್ರಾಂತರಂಗರಂಜಿತಯೋರಾಶಿಸ್ಸವಣ್ಣೋಭವೇತ್ || ವಚನ || ಅಂ
ತನಿಪ್ರೇಮಾನ್ಯವಾ
- 19 ಪ್ರಧಾನಂದಂಧನಾಯಕಂ ದ್ರೋಹಪುಂಜ್ಯ ಗಂಗರಾಜಚೋಳನಸಾಮಾಂತನದಿಯಮಂಘಟ್ಟ ಬಿಂಬೇಲಾದಗಂಗವಾಡಿನಾಡಗ
20 ದಿಯತಳಕಾಡಬೀಡಿನೊಳ್ಳದಿಯಪ್ಪಂತಿದ್ದು ಒಚೋಳಂಕೊಟ್ಟ ನಾಡಂಕೊಡದಕಾರಿಕೊಳ್ಳಮನವೀಜಗಿಪುವೃತ್ತಿ ಯೆಂದ
21 ಮತ್ತಿ ಬಳವೆರಡುಂಸಾಚಿ ಒದ್ದಲ್ಲಿ || ವೃತ್ತ || ಇತ್ತ ಲಂಘನಮಿಭಾಗದೊಳ್ಳಧನ್ಯಂದೇಕಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯವಣ್ಣೊನಾ
22 ವಿಧಿ ಗಂಗತಮೂಪಜಗಿಪುವೃತ್ತಿ ಯಿಂದತ್ತಿ ದನ್ನ ಕಯ್ಯನಿಕಿತಾನಿಯತ್ ವೊನೆಬಿನ್ನ ಬಾರನೆತ್ತತ್ತಿ ರೆಪ್ಪೇ
23 ಗಿಕಂಚಿಗುಚ್ಚಿಯುಟ್ಟು ನವೋಡಿಬದಾಮನೆಯ್ದ ನೇ || ಕದನದೊಳಂದಾನಿನ್ನ ತರವಾರಯಂಬಾಂಗಮಯ್ಯನೊಡ್ಗ ಲಾಚರ
24 ನಳಿಂಯ್ಯ ವಂತನಜಾನಿನಿಜಾನಿನಿಗಂಗತನ್ನ ನಂಬಿದಮದತೀಕದಂಬದೇಕಪಾವನವೊಗಿರಪ್ಪಲ್ಲ ವೆಚ್ಚ ವೆಚ್ಚ ದವನಹನ್ನಿ
25 ರಾತಿಗಿಂಧದಾಮನರಣ್ಯರಣ್ಯವೃತ್ತಿಯಿ || ಎನಿತಾನುಂಬವರಂಗಳೊಳ್ಳಲಬರಂ ಬಿಂಕೊಂಚಗಂಡಿಂದಮೋವನಿಸುತ್ತಂತ
ಳಕಾ
- 26 ಡೋಳನ್ನವಮುದ್ದಿಗಳಳ್ಳ ರಂಗಂಗರಾಜನವಿಗ್ಗ ಹತಿಗಳ್ಳಿಯದ್ದ ವಿಧಿಯೊಳ್ಳಿನ್ನಿತ್ತ ನಾಯಾಂಬೋದೋಡಿನಲೂದಿದ್ದವನ
ತ್ತೈ
- 27 ವಾಮಿಪ್ಪೇಲಾನ್ಯಾನಂದಾಪೋದರಂ || ವಚನ || ಎಂಬಿನವೊಂದೆಯ್ಯೊಳವಯುವಿನಿಯ್ಯ ಮೂದಲಿನಿಧೃತಿಗಿಡಿಸಿ
28 ಬಿಂಕೊಂಡುಮತ್ತಂನರಸಿಂಹವಮ್ಮಂವೋದಲಾಗಿಘಟ್ಟ ಬಿಂಬೇಲಾದಗಂಗವಾಡಿನಾಡು ರೆಪ್ಪರಂ ಬಿಂಕೊಂಡುನಾಡಾದು
ದಲ್ಲಮ
- 29 ನೇಕಚ್ಚತ್ರರಂಧಿಗಿಸಾಧ್ಯಂವಾಡಿಕವದೇಕೃತಪ್ಪಂವಿಷ್ಣು ನೃಪತಿಮೆಚ್ಚ ಮೆಚ್ಚ ದೆಬಿಡಿಕೊಳ್ಳುವೆನೆ || ಕಂದ || ಆವನಿಪನನಗಿ
30 ತ್ತವನೆಂದನವರಪೊಲಳದವಸ್ತು ವಂದಿಡದಳೊಳುಕುನಂಬಾನೆಸಗೋದಿವದಾಪಿಯಾಬಿಡಿವಜಿಜ್ಞಾಸಲಬಿಟ್ಟಂ ||
31 ಗೊಂಪುಜಿಮನೆಯನಿನಮುದಾಯಾಮನದೊಳ್ಳಿಚ್ಚ ಮೆಚ್ಚ ಬಿಚ್ಚಳಿಸುತ್ತಂ ಗೊಮ್ಮ ಬಿಡೇವಂಪೂಜಿಗದಮುದಂಬಿಟ್ಟ
32 ನಲ್ಲಿದೊರಿದಾತ್ತಂ || ಅಕ್ಕರ || ಅದಿಯಾಗಿವ್ವು ರಾಜ್ಯತನಮಯಕ್ಕೆ ಮೂಲನಂಘಂಕೊಂಡಕಂಪದಾನ್ವಯಂಬದು
ವೇದಂ
- 33 ಖಳಿಯಪ್ಪದಲ್ಲಿದದೇಗಿಗಣದಪ್ಪುಕ್ಕಗಳ್ಳಿದಬೋದವಿಭವದಕುಕ್ಕು ಟಾನನಮಲಧಾಂದೇವರಿಪ್ಪರನಿಪಂ
34 ಓಗಾದವೊಂದಿವ್ವು ರೂಪಚಂದ್ರನಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂ ಗಂಗಚಮೂಪತಿ || ಗಂಗವಾಡಿಯಬನದಿಗಿಳಿಸುತ್ತಳವ
35 ನಿತುಮಾತಾನೆಯ್ದ ಪೂಸೆಯನಿದಂಗೆಗವಾಡಿಯಗೊಮ್ಮ ಬಿಡೇವ್ವಿ ಗುಣಾತ್ಮಲಯಮನೆಯ್ದ ಮೂಡಿದಂಗೆ
36 ಗವಾಡಿಯತಿಗುಳವಂ ಬಿಂಕೊಂಡುಮಿಡಗಂಗೆಗಿಮಿಟ್ಟ ಕೊಟ್ಟಂ ಗಂಗರಾಜನಾಮುನ್ನ ನ ಗಂಗರಾಯಂ ಗಂನೂಮ್ವು
ದಿಧ
- 37 ನೃನಲ್ಲೇ || ಧರ್ಮಸ್ಥೈರ್ಯವಲೂಲೊಕ್ಕೋದೆಯ್ಯವಿಳವಿಧಿವಳಲೂದೆಯತುತ್ಪ್ರವನವ್ವಿಗುಗುಗುಮುತ್ತಮಂ ||
38 ಶ್ರೀಮಾಜ್ಞೈನವೋಗಿಬಿವರ್ಧನವಿಧಿಂಸಾಹಸ್ಯವಿದ್ಯಾನಿಧಿಪುರ್ದೊಹಕಹಸ್ತಮಸ್ತಕುಲವತ್ಸ್ಯಗ್ರೀತೃಂಕಂಕಿಂಕಿ
ಸಪ್ರೀದನ
- 39 ನುಗುಂಜಂಪ್ರದೇವತನಯಸ್ಸಾಹಸ್ಯವಿನ್ಯಾಪ್ಪಾಭ್ಯೋದತಃಶ್ರೀನಯಂತೀಪ್ರದೇವಮುನಿದಿವಾ ನೃಚಕ್ರೇದ || ಶ್ರೀದಿ
ಗ್ವೈರಾದಿವಂ ಬಿ
40 ರುತ್ತನರಸಿಂಹಪ್ಪೋಗಿಪಂಕಜನಸ್ತಯೋಗೊಮ್ಮ ಬಿವರ್ಧನಾಭವನಂವತ್ತಿ ಚತುರ್ವಿಂಶತಿಪ್ರತಿಮಾಗವಮುನಿತಿ
ವಕ್ತೃವನು
- 41 ತಾಪ್ಪೋಗ್ರೀತೃವಂಬಿಟ್ಟನಪ್ರತಿಮಾಭವನವಗೇವಿಚ್ಚ ಕಗ್ಗಿವೆಯ್ಯಮಾಕಲ್ಪಾನ್ತರಸರಿಸ್ಸಾ || ನಂಸಿಂಜುಂವನವ್ರತಮ
ದ್ವಿಗತಳಳಪ್ರ
- 42 ವಂಕುಶ್ಚಕರವೆಚ್ಚ ಕೆಯನತಧಾರಾಗಂಗಾಂಬುನಿರಯಂತೀಪ್ರಮುನೀರದಾಧವಂಸಿವಿಧ್ಯೇ || ಲಲನಾಲಿಲಗಮುನ್ನದ
ಸ್ತುಕುಸಾ
43 ಪ್ಪೊಟ್ಟುಬೋವಿದ್ಯು ಗಂಬರಿಶ್ರೀವಧೂವಿಗವಂತನಂವತ್ಪೋಗಿಪಂಕಜವೇದಲದೇವಧೂಂಕದಾತ್ಮಕಚಂತಾಪ
ಗಾಧಿ
44 ಕುಡ್ವಟ್ಟರೊಂಬವವಾಪ್ಪಳಂಕತಕವಮಾಧುವಂಪ್ಪಂಗಳವಾಳಂ || ಬಿರಕಂಬಂಪ್ಪಗಗ್ಗು ಸುಧೃಮಿಸಿದ್ವಿ
ಚ್ಚ
45 ಗಮಂಜುತಿ ವದ್ವರಾತೇದೋಸಿಧಿಧೂಗೋದಿಯವೇಕೋದಾಕಾಮವೇವಾವನಿಧ್ವರಸಾಂವೋದಯಂತೀಧ್ವರಸಾಂ
ದಾರಮುನ್ಯೋ

- 41 ಯುರಂತುರಗಬ್ರತಮುಮಾಸಮಾಪುಡಿಮಬ್ಬೊಳಭೂಪಾಳಕಾ || ಸ್ವಸ್ತಿಕ್ರೀಮನ್ನ ಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತ ಚಕ್ರವರ್ತಿಗಳ
ಳಗುಡ್ಡಂತ್ರೀವು
- 42 ನ್ತುಪ್ರಾಪ್ತಧಾಸಂ ಸವ್ಯಾಧಿಕಾರಿಮಿರುಭಾಡಾರುಪ್ಪಯ್ಯಂಗಳುಕ್ರೀಮಪ್ರತಾಪಚಕ್ರವರ್ತಿ ವಿಲಂಬೊಳದೇವರಕಯ್ಯ
ಲುಗೊಮ್ಮ
- 43 ಟವೇವರಪಾರ್ವದೇವರಚತುರ್ವಿಂಶತೀರ್ಥಕವರಚಪ್ಪಿಠಾಚ್ಚ ನೆಗಂವಿಟ್ಟಿಯಾಪಾರದಾನಕ್ಕಂಟಿಡಿಕೊಂಡುಸವ
ಗೇಪಿಚಕ್ರಕ್ಕಾಗಿ ಟವೆಮುಟ್ಟಿದತ್ತಿ ||
- 44 ಪರಮಾಗಮವಾಂಛಿಮುಕೇರಣಾರಾಮಾಸ್ಥ ಚಕ್ರಿಸಯಕೀರ್ತಿ ಯಮಿವ್ಯರಶಿಷ್ಯ ನಮಳನಿಜಜಿತ್ವ ರಿಗತನಧ್ಯಾಪ್ತಿ ಬಾಳ
45 ಚಂದ್ರಮುನೀಂದ್ರ || ಕನ್ಯಾಕುಳಂತಕಾಲದುಮನೂರ್ಜಿ ತಣಬನಮಾನೀಧಿಕಾಸಂತಿಯಂತಟಾಳಸವನೀಕುಳಮಂ
ನಯಕೀರ್ತಿ
- 46 ದೇವಸ್ಥಾನಾನ್ವಿ ಕರಣ್ಯರೋಷ್ವಿನಮುಂಗಳನೀತಪವಿಂವನಗಲ್ಪರಾಂವ್ವಿರನೊಪ್ಪ ರಾರನಿಸಿದಂನಯಕೀರ್ತಿ ನಿಳಾವಿಭಾಗ
ರೂಳ ||

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ಅವರ ಕಳಗೇ.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗುಣಸಂಪನ್ನವಸ್ತುಕ್ರೀಡಳುಗುಳತೀರ್ಥದಸಮಸ್ತ ಮೂಲೈಕ್ಯನಖರಂಗಳುಕ್ರೀಗೊಂವುಟವೇವರಪಾರ್ವದೇ
2 ಪರಗವರ್ಧನೀಬಿರುಧಿಮಗುಣಗವಿನದಿಗಜಾತಿಪವಳಕ್ಕೆ ತೂಲಿಗತಾಂ ಕರಿವಕ್ಕೆ ವೀರನಯದಚಚಂದ್ರಾಕ್ಷಿತಾ
3 ರಂಜರಂಸಲಿಸುವರು ಮಂಗಳಂಮಹ ಕ್ರೀ ಕ್ರೀ ||

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ಅವರ ಮುಂದೆ.

- 1 ಸ್ವಸ್ತಿಕ್ರೀಡಳುಗುಳತೀರ್ಥದಗುಮಿವಟ್ಟಿಯದಸೈಯದಿಕ್ಕೆ
2 ಬೆಮ್ಮಕೇತಯ್ಯಕೊಣನಮರಿಸೆಟ್ಟಿಯಮಗಲಬ್ಬಾ ಲೊಕಯನಪಣಿಯಮಗಳೂನೊಮೇವೆಂಬ
ಮೆಲವಸಮಸಖರಂಗಳುಗೊಂವುಟವೇವರಮನಿನಪಡೆಗಗಸಮುದ್ರದಹಿಂದೆದಸಂ ಅ ಗೊಂಮ್ಮಟ್ಟಿ
4 ಪುರದಭುಮಿಯೆಳಗೇಭೂಮೊನ್ನ ಬೆದ್ದ ಲೆಗುಳಯಕೇಯ್ಯಸಮದಾಯಂಗಳಯ್ಯಲಮೂಪುಗೊಂಡುಮಾ
5 ಮಲೆಗಾಪಿಗೇಚಂದ್ರಾಕ್ಷಿ ಗತುರಂಜರಂಸಲಮಂತಾಗಬರದುಕೊಟ್ಟಳಸನ ||

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ಅದೇ ಕಲ್ಲಿನ ಎದಭಾಗದಲ್ಲಿ.

- | | | |
|---------------------|-----------------------|-------------------|
| 1 ಸ್ವಸ್ತಿಕ್ರೀಭಾವ | 1 ಚಂದ್ರನಿಟ್ಟಿಯಮಗ | 13 ಮರಯಾದೆಯು |
| 2 ಸಂವತ್ಸರದ ಭಾದ್ರ | 2 ಚಂದ್ರಕೀರ್ತಿ ಧರ್ಮಪ್ಪ | 14 ಲುಕ್ಕುಂದದ ೬ ಬಾ |
| 3 ಪದಭಕ್ತವಾರ | 3 ರತ್ನವೇವರಗಡ್ಡ | 15 ಸಿಗಮುವೈನಿಕ್ಕು |
| 4 ದಂಧಾ ಕ್ರೀಗೊಂವುಟದೇ | 4 ಕಲ್ಲಯ್ಯನು ಅಪ್ಪ | 16 ವರುಮಂಗಳ |
| 5 ಮಂವುತೀರ್ಥ ಕಾರ | 5 ಯಭಾಡಾರವಾಗಿಳೊ | 17 ಮಹ ಕ್ರೀ ಕ್ರೀ |
| 6 ಗೆಪುಪೂವಿನದಿಗೇ | 6 ಟ್ಟಿಗಂ ಮುಯಿ | |

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ಅದರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಕ್ರೀಡಾ
- 2 ವಸಂವತ್ಸರದ
- 3 ಪುಷ್ಯಸುಧ ೫
- 4 ಬ್ರ | ಶ್ರೀಗೊಂ
- 5 ಮಟವೇವರನಿ
- 6 ತ್ಯಾಭಿಸೇಕಕೆ ಶ್ರೀ
- 7 ಪ್ರಭಾಚಂದ್ರ
- 8 ಭಟ್ಟಾರಕದೇವರ
- 9 ಗುಡ್ಡ ಬಾರಕನೂ
- 10 ರಮೇಧಾವಿನ

- 11 ಟ್ಟಿಗೆ ಪರೋಕ್ಷವಿ
- 12 ನೆಯಕ್ಕೆ ಅಷ್ಟ
- 13 ಯುಧಂಜರಕೈ
- 14 ಕೊಟ್ಟಿಗದೈ
- 15 ಉನಬ್ಬ
- 16 ಯಹೊಂ
- 17 ನಿಗೇತಮಿತ್ರ
- 18 ಪೂಗಿ
- 19 ಚಂದ್ರಾಕ್ಷುನಿ
- 20 ತೈಪಡಿ ೩

- 21 ಯವನ
- 22 ನವಲನ
- 23 ಪಸುವರು
- 24 ಧರ್ಮ್ಯವಮಾ
- 25 ಲಿಕ್ಕನಕುಂ
- 26 ಗಳುಂವಳಯಿ
- 27 ಗಳುಂವಳಯಿ
- 28 ರು | ಮೇಗಲ
- 29 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

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ಅದರ ಕೆಳಗೆ.

- 1 ಪುನಸೂರನೋ
- 2 ಯಿನಟಿಯದು
- 3 ಗಳೇತಿನಟಿಯದು
- 4 ಗೊಂಮಟವೇವರನಿ
- 5 ನಿತ್ಯಾಪದಿಯದು

- 6 ಮನಸಲನು
- 7 ಭಿಸೇಕಕ್ಕೆ ಕೊಟ್ಟಿಗೆ ೩
- 8 ಕ್ಕೆ ಬೊಂನಬಿಗಿ
- 9 ಹಾಲನವಯಿ
- 10 ಮುಮಾಣಿಕನು

- 11 ರಸವೇನು. ವರು ಆ
- 12 ಚಂದ್ರಾಕ್ಷುನಿ
- 13 ಕಮಂಗಳಮಹಾ
- 14 ಶ್ರೀ ||

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ಅದೇ ಕ್ಷಣ ಬಿಡುಗಡೆ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂ
- 2 ಭೀಷ್ಮಾಧ್ಯಾಪನೋ
- 3 ಫಲಂಭನಂ ಬೇಡು
- 4 ತ್ರ್ಯೋಕ್ಷನಾಧ್ಯಾ
- 5 ಉನಸೇವನನಂ ||
- 6 ಶ್ರೀಮತ್ಪರಮಗಂ
- 7 ಕೃಷ್ಣಾರ್ಜುನ
- 8 ಲಕ್ಷ್ಮೀನರಸಾಂ
- 9 ಪದೇವನನು
- 10 ಶ್ರೀಮದ್ರಾಘವಾಂ
- 11 ರಸಮುಪಯು
- 12 ಬಿಗುಕೃಷ್ಣನೋ
- 13 ರಾಜ್ಯೋದಯುಕ್ತನಿ
- 14 ಕಾಕವಯಿ
- 15 ೩ ನಮ ಶ್ರೀಮಃ

- 16 ಸಂಪತ್ಸರದ
- 17 ಉರು ಗಿ | ಅರಿ
- 18 ಪಾಂವರು ಶ್ರೀಮ
- 19 ನೃಪಾಚಾರ್ಯ
- 20 ದ್ಯುಮನಯುಕ್ತೀರ್ತ
- 21 ಮಹೇಶ್ವರನು
- 22 ಭವೇವಕಯು
- 23 ಪೋನನೇವಯಿ
- 24 ಮನವಯುನನು
- 25 ಭವೇವನನು
- 26 ದೇವನೇವಯಿ
- 27 ಗಿ | ಅಗವನು
- 28 ಮಹೇಶ್ವರನು
- 29 ಚವನು
- 30 ಶ್ರೀಮದ್ರಾಘವಾಂ

- 31 ರಸಮಿತ್ರನು
- 32 ಶ್ರೀಯುಕ್ತನು
- 33 ಟ್ಟಿಕೃಷ್ಣನೇವಯಿ
- 34 ದೇವನೇವಯಿ
- 35 ಸತ್ಯಾಂವಯಿ
- 36 ವ್ಯೋಮನೇವಯಿ
- 37 ತದೇವಕಯಿ
- 38 ಪದೇವನನು
- 39 ಪೋನನೇವಯಿ
- 40 ಭವೇವನನು
- 41 ಭಾವೇವನನು
- 42 ಬಿಗುಕೃಷ್ಣನೇವಯಿ
- 43 ಕಾಕವಯಿ
- 44 ಗಿ | ಅಗವನು
- 45 ಮಹೇಶ್ವರನು

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ಅವರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಭಾವನವ
- 2 ತ್ವರಭಾವನವ
- 3 ದ ೫ ಅನಿವಾರವಲು
- 4 ಶ್ರೀಗೋವತವೇದ
- 5 ನಿಯಾಭಿಸೇಷಕ್ಕೆ ಅ
- 6 ಮಿತ್ರವಾಗಿಶ್ರೀ
- 7 ಪ್ರಭಾಕರವ್ಯಾಖ್ಯಾನಕ
- 8 ದೇವರಗುಡಗೇರಸ

- 9 ವಯೋದೇವನಿಟ್ಟು
- 10 ವ.ಗ ಅದ್ವೈತ
- 11 ಯುಧಾದರವಾಗಿ
- 12 ಇಂದ್ರದೇವಗಾಥಾ
- 13 ಲ್ಲು ತಿಂಗಳಿಗೇವಂ
- 14 ಗದಾಗಬಿಡು
- 15 ದಿಯಾದಿನಿಯಾಭಿಸೇ
- 16 ಪಕ್ಷವುಳ್ಳವನವ

- 17 ಸುವರೂಪೋನಿಂಗಮಾ
- 18 ನಿತ್ಯನಕರವಿಳಮೆ
- 19 ಡೆಯರು | ಅಜಂಧ್ರಾಕ್ಷರ ತಾ
- 20 ರಂಬರಂಸಲ್ಯಂತಾಗಿನವ
- 21 ಸುವರೂ ಮಂಗಳಮಾ
- 22 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಆದೇ ಬಾಗಿಲ ಮುಂಭಾಗದ ಬುಗಡೆ ಕಂಛದ ಜಗತಿಯ ಮೇಲೆ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸಬ ಗಾಂ ಮತವವ (ಸಾವ [ತ'] ಗಾಂ ಮಿತೀವೇತ)
- 2 ಸದ ೪ ಮಂಗಲವರ (ಸುವ ೪ ಮಂಗಲವಾರ)
- 3 ಕಟರಣವಗಧರಲವ (ಕಟರಾಯವಗಿಂಧಲಲವ)
- 4 ಜಮುಕಾಟವವಗತ (ಜ್ಯಮುಕಾಟಟಿಲವವಗತ)
- 5 ರಮಾಕಟರಯಕಾಟಟಿಲವಮಲ (ರಾಮಕಟರಯಕಾಟಟಿಲವಮಲ)
- 6 ಗಮುಟರವಕಾಟಕರ (ಗೋಮುಟರವಕಾಟಕರ)

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ಪ್ರಾಕಾರದಲ್ಲಿ ಪತಿ ಮೆ ಮಂಟಪದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಂಛದ ಪತಿ ಮೆ ಮುಖ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಾದ್ವೈತಾ
- 2 ಮೊಳೆರಾಂಭವಂ | ಜೀಯತೃಲೋಕೈನಾಥ
- 3 ಸ್ವರೂಪನಂದಿನರೂಪನಂ || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಭೈರವ
- 4 ದಾ ರಾಶಿವಾಪನಕವರ್ಷ ಗೂಢಾನಸಲುವೋ
- 5 ಭಕ್ತ ತುಸಾವತ್ಸರದಕಾರ್ತಿಕವ ೧೩ ಗುರುವಾರದಲ್ಲು ಶ್ರೀಮ
- 6 ನೈವಾರಾಜಾಧಿರಾಜವವೇ. ಶ್ವರಕನ್ನಾ ಟಕರಾಜಾ
- 7 ಭವನಗಮತ್ಪ ಪರಮಯ್ಯಾ ದಪರಮಮಂಗಳೀಧಗತ
- 8 ಪದ್ಮರೂಪನಸಂಕ್ಷೇಪವಿಷ್ಣುಕೋಪಾಯ ವಿದ್ಯದ್ಗುಣ ರೂಪ
- 9 ಮಂಜು ಜನಮವವಿಭಂಜನಮುರೂರಧರಾಧಿನಾಥರಪ್ಪ
- 10 ದೊಡ್ಡಶ್ರೀಶೈಲರಾವತದಯ್ಯಯನವರು || ಮತ್ತಂ || ಪುತ್ರ ||
- 11 ಜನತಾಧಾರಮಧಾರಸತ್ಯಸವಯಂ | ಸತ್ಕೀರ್ತಿಕಾಂತಾಯೋ
- 12 ವಿನಯಂಧವ್ಯ ಸವಾಯಯಂಸಂಪದಯಂತೇಜಪುತಾಪೋದ
- 13 ಯಂಜನನಾಧಂವಂಶೀಶ್ವರಭೂವರಲಸತ್ಪ್ರಭಾತಜಂದ್ರೋದ
- 14 ಯಂ | ಘನಪುಂಗವ್ಯನಿತ್ಯತತ್ಪ್ರಿಯಾನ್ಯಾ ಪವೇದಸುಮ್ನು
- 15 ಸಂಪತ್ತಿಯಂ || ಕಂದ || ಶ್ರೀಮದ್ವೈಕೈಶವತಲಿಪೋವಮಾಕ್ಷರ
- 16 ರಾರವವೇವೋಮಂಟಪನವನಶ್ರೀಮುಖವವರೋಗಿನಲೋ

- 17 ಚನಾಮೋದವುಪುಟ್ಟು ಹರುಷಭಾಜನನುಸಾರ್ಧಂ || ವಚನ || .
 18 ಪಾರ್ಥಿವಕುಲಪವಿತ್ರನುಂಕ್ರಿದ್ಯ ರಾಜಪುಂಗವನುಂಟೆಳುಗು
 19 ಛದಜನಧರ್ಮ್ಯಕ್ಯುಚಿಟಂಧಗ್ರಾಮದಿಗ್ರಾಮಧೂಮಿಗಳ್ ||
 20 ಅರ್ಜನಹಳೆಯುಂ | ಹೊಸಹಳೆಯುಂ | ಜಿನನಾಥಪುರಂ |
 21 ವಸ್ತಿಯಗ್ರಾಮಮುಂ | ರಾಜನಹಳೆಯುಂ | ಉತ್ತನಹಳೆಯುಂ
 22 || ಜಿನ್ನನ್ನಹಳೆಯುಂ | ಕೊಪ್ಪಲುಗಳ್ ವರಸುಕನೆಟೆಟೆಳುಗುಗಳನ
 23 ವೇತಂ | ಸಪ್ತ ಸಮುದ್ರಮುಳನೆವರಸಪ್ತ ಪರಮಸ್ಥಾನಾಧಿಪತಿ
 24 ಯವ್ಯಗುಂವುಟೆಸ್ಯಾಮಿಯವರಪೂಜೋತ್ಸವಂಗಳಪ್ರಾಣ್ಯ
 25 ಸಮೃದ್ಧಿಸಂಪ್ರಾಪ್ತೃನಿಮಿತ್ತತ್ವವಾಗಿಯುಂ | ಅಬ್ಜಾಖ್ಯಮಿತ್ರರ
 26 ಸಾಕ್ಷಿಪೂರ್ವ್ಯಕಂಸವ್ಯವಾನ್ಯವಾಗಿದಯಪಾಲಿನಿಯುಂವತಂ |
 27 || ಕಂದ || ಚಿಗದೇವರಾಜಕಲ್ಯಾಣಿಯಭಾಗದೊಳಿಪ್ಪಅಂನ್ನಭ
 28 ತ್ರಾದಿಗಳಿಗೆನುಗುಣಿಯುಂಕುಲಂಗಳಿಗ್ರಾಮವಜಗದರೆಯನು
 29 ಕ್ರಿದ್ಯ ರಾಜಸಿಖರನಿತ್ತಂ || ಯಂತೀಟೆಳ್ಳು ಛದವ್ಯಕ್ತಪುತಂತರಿಸ
 30 ದಚಂದ್ರಸೂರ್ಯ್ಯರಂಗಳನ್ನೆವರಂಸಂತಸದಿಂದಂವಯುಧೂ
 31 ಕಾಂತರುರಕ್ಷಿಸಲಿಧರ್ಮ್ಯವೃದ್ಧಿಯುಬೆಳೆಯಂ || ಯಿಂ ಧರ್ಮ್ಯವಂ
 32 ಪತಿಪಾಲಿಸಿಧವರಧರ್ಮ್ಯಾರ್ಥಕಾಮಮೋಕ್ಷಂಗಳಂಪರಂಪರೆಯಿಂ
 33 ಪಡೆಯುವರ || ಪು || ಪ್ರಿಯದಿಂದೀಜನಧರ್ಮ್ಯವುಂನಡೆಯುವಗರ್ವ
 34 ಯುಂವುಪಾತ್ರೀಯುವುಕೆಯಿಂದಂಕಾಯದನೀಚಪಾಟಿಗಳುಂ
 35 ಕ್ಷೇತ್ರೋದ್ವಿಡ್ಯೋಳಿಬಾಣರಾಸಿದ್ಯೋಳಿಳ್ಳುಟೆಯುನೀಂದ್ರರಂಕುಟೆಯ
 36 ವೇದಾಧ್ಯರಂಕೊಂದುದಂದಯಸಂಸ್ಥಾಗುಂವಿಬೆಂದಂಕ್ರಿದ್ಯನು
 37 ಪಶ್ಯಲಕ್ಷಾರಂಗಳ್ ಮಿಸುತ || ಇತಿವಂಗಳಂ ಭವತಾ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಫು ದಕ್ಷಿಣ ಮುಖ.

- 1 ಶ್ರೀಗೌರಿವಾಸನಸಕರವು
 2 ಗಂಭೀರನಯಭಾವಸಂವತ್ಸದ ಅಪೂಹ
 3 ಉಂ ೧೩ ಸ್ಥಿರವಾರಬ್ರಂಹ್ಮಯೋಗದಲಂ
 4 ಶ್ರೀಮನ್ನಾಥಾರಾಜಾದಿರಾಜರಾಜಪ
 5 ರವೇಶ್ವರಮೈಸೂರಪಟ್ಟಣಾದಿದ್ಯರ
 6 ಪದ್ಮರೂಪನವ್ಯಕ್ತಸ್ಯಾ ಪನಾಬಾಯ್ಯರಾಧಾರವು
 7 ರಾಜಪೂಜೆಯುಂಕೆಯುಂನವರವೆಳುಗುಂ
 8 ಛದಸ್ಯಾನದವರಕ್ಷೇತ್ರಲಾಬವಿನಲಕಲಂ
 9 ಆಗಿವಲಾಗಿಲಾಚಾರಾಜಪೂಜೆಯುಂ
 10 ದ್ಯುನವರಯಿದ್ಯೇತ್ರವಲಕವಮದಿವತಾವರಂ
 11 ಮೊಸಳೆಗಳಕುಂಪದ್ವನವುಂಜಿನಂನುಂಟೆಳುಗುಂ
 12 ದವುಂಕಟ್ಟಿಯವರಂಕುಂಟೆಳುಗುಂಕುಂಟೆಳುಗುಂ
 13 ಯವರಮುಂತಾಕಲಕವಮದಿವತಾವರಂ
 14 ಅದವನವಲವನುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ
 15 ನಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ
 16 ದವುಂಕಟ್ಟಿಯವರಂಕುಂಟೆಳುಗುಂ
 17 ಪುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ

- 18 ವಿಜಯೇನಗುಂವುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ
 19 ಬೋಮಿನಟ್ಟು ಪೋಪವಳಿಯುಂಟೆಳುಗುಂ
 20 ಗೋಪಪ್ರದನಟ್ಟು ಬ್ರಹ್ಮರೂಪಿನಯ್ಯಯುವರಮುಂ
 21 ತ್ತದವುಂಕಟ್ಟಿಯವರಂಕುಂಟೆಳುಗುಂ
 22 ದುಂಕಟ್ಟಿಯವರಂಕುಂಟೆಳುಗುಂ
 23 ಟಾಂಕಟ್ಟಿಯವರಂಕುಂಟೆಳುಗುಂ
 24 ನವಪ್ರಸಾದವನುಂಟೆಳುಗುಂ
 25 ಮುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ
 26 ಮುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ
 27 ಟಾಂಕಟ್ಟಿಯವರಂಕುಂಟೆಳುಗುಂ
 28 ಮುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ
 29 ಮುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ
 30 ಮುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ
 31 ಮುಂಟೆಳುಗುಂನುಂಟೆಳುಗುಂ

- 30 ದೇವರಪೂಜಗದಮುದದಿಂಬಟ್ಟನಲೈಧೀರೋದಾತ್ತಂ || ಅಕ್ಕಂ || ಅದಿಯಾಗಿಪ್ಪು . . ತನಮಯಕ್ಕೆ ಮೂಲನಂ
ಘಂಕೋಣ್ಣಿ
- 31 ಕುಂದಾನ್ಯಯಂಬಾದುವೇಡವಂಖೆಯಪುದಲ್ಲಿದನೆಗಗಣದಪ್ಪು ಬೋಧವಿಭವದುಕ್ಕುಟಾಸನಮಲಧಾರಿ
- 32 ದೇವರಪ್ಪುರನಿವಸಂಘಾದಮೆಸದಿಪ್ಪುಕುಭಜಂಪ್ರಸಿದ್ಧನದೇ . . . ಡ್ಡಂಗೆಂಜತಮೂಪತಿ || ಗಂಗೆವಾಡಿಯಬಸ
ದಿಗಳ
- 33 ಸಿತೋಳವನಿತ್ಯಂತಾನಯೊಪೊಸಯಿಸಿದಂಗೆಂವಾಡಿಯಗೊ . . . ವರ್ಗಿಸುತ್ತಾ ಲಯಮನೆಯೊ ಮೂಡಿಸಿದಂಗೆಂವಾಡಿ.
- 36 ದತ್ತಿಗುಳರಬಂಕೋಂಪುವಿರಂಗೆಂನಿಮಿಚ್ಚಿಕೊಟ್ಟಂ . . . ರಾಜನಾಮುನ್ನಿನಂಗೆರರಾಯಂಗೆನೂಮ್ಮಡಿಧನ್ಯನ
ಲೈ ||

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ಅದೇ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಅಡ್ಡಲಾಗಿ ಬರೆದಿರುವುದು.

- 1 ಸ್ವಸ್ತಿ
2 ಶ್ರೀಮತು
3 ವಸ್ತುಮಾ
4 ರಿಮೂಸಳಯ
5 . . ವಿಜಟ್ಟಯ
6 ರುತಾಪಮಾಡಿಸಿ
7 ದಚವೀಸತಿತ್ರ್ಯಕರ
8 ಅಪ್ಪವಿಧಾಚ್ಚನೇ
9 ವರಪನಿಬಂಧಿಯಾ
10 ಗಿರವಾಣಿಕ್ಕನಕರ
11 . . ಕಸನಕರಂ
12 ಗಳುಳುಟ್ಟಪನಿವ
13 . . ಗೆದಾಗ ||
14 . . ಮನಾಣಿ
15 . . ಕೃಪಿ . . ನಿ
16 ಕರಂಗಳೂರ
17 . . ಗೆದಾ
18 ಗ . . ಮ ||

(ಅದರ ವಕ್ರದಲ್ಲಿ)

- 19 . . ವಜಟ್ಟ
20 ಬಾಚಿಸಟ್ಟಚ್ಚಿಬಾಚಿ
21 ಸಟ್ಟದ . . ಅಮ್ಮಳಯ
22 ಕೇರಿಸಟ್ಟಚ್ಚಿವಿಟ್ಟಗು
23 ವಿಸ್ತಿಸಟ್ಟಚ್ಚಿರಮ್ಪದಂ
24 . . ಕರಿಸಟ್ಟಚ್ಚಿವಿಟ್ಟಂ
25 ಬಾಚಿಸಟ್ಟಚ್ಚಿಮಾಚಿ
26 ಟ್ಟವಕ್ರವಟ್ಟದನ
27 ಬಾಚಿಸಟ್ಟಚ್ಚಿವಿಟ್ಟ
28 ವನಾಚಿಸಟ್ಟವಾಚಿ ಸಟ್ಟದಂ

- 29 ವಾಚಿಸಟ್ಟನಂಜಸಟ್ಟವು
30 ಸಣಿಸಟ್ಟಕೇತಿಸಟ್ಟದಂ
31 ಕೇತಿಸಟ್ಟರೇವಿಸಟ್ಟದ
32 ರಿಯಮಸಟ್ಟಕೊಮ್ಮಿ
33 ಸಟ್ಟಅವಿಸಟ್ಟ
34 ಚ್ಚಿಕ್ಕಕೇತಿಸಟ್ಟದಂ
35 ಪಟ್ಟಣಸಾಂವಿಹಂವಸ
36 ಟ್ಟಸೋಮಸಟ್ಟಕೇತಿ
37 ಸಟ್ಟದಂ ಸೂರೂಸ
38 ಸಟ್ಟಬಾಳವಟ್ಟ
39 . . . ಕಮಿಸಟ್ಟದಂ

(ಅದರ ವಕ್ರದಲ್ಲಿ)

- 40 . . ನ . . ದ . .
41 ಚ್ಚಿಕ್ಕ . . ದಗ್ಗಿಡಿತಿ
42 ಪಟ್ಟಣಸಾಂವಿಹಂ
43 ರಿಸಟ್ಟಕಾಂವುಪದಂ
44 ಬಿಟ್ಟಯನಾಯಕ
45 ವಾಚಿಸಟ್ಟವಾಚಿಸಟ್ಟ
46 ಚ್ಚಿಕ್ಕಪಟ್ಟಣಸಾಂವಿಹಂ
47 ಬಾಚಿಸಟ್ಟವಾಚಿ
48 ವಜಟ್ಟವಾಚಿಸಟ್ಟವಿ
49 ರವಾಚಿಸಟ್ಟದಂ
50 ಸಂಕಾಚಿಸಟ್ಟವಾಚಿಸಟ್ಟ
51 ಬಾಚಿಸಟ್ಟವಾಚಿ
52 ಸಟ್ಟಸಕ್ತಿಸಟ್ಟದಂ
53 ಸಾಚಿಸಟ್ಟಕಾಂವಾಚಿ
54 ಸಿಟ್ಟಿಸಟ್ಟವಾಚಿಸಟ್ಟದಿ
55 ಪ್ಪುಸಟ್ಟದಂ ಪ್ಪುರಿಸಟ್ಟ
56 ವಾಚಿಸಟ್ಟವಾಚಿಸಟ್ಟದಂ

- 56 ಪೂಜಿಸುವಂ ಕಾವಿಸಟ್ಟ
57 ಯುಪಾರಪನ್ನಟ್ಟ ಅದಿಸ
58 ಟ್ಟವಂ ಬಡೆಯಡ್ಡ ಸಟ್ಟದಕ್ಕ
59 ಸಟ್ಟವಂ ತಿಪ್ಪಸಟ್ಟಯ
60 ಬಸವಿಸಟ್ಟ ಚಿಕ್ಕ ತಿಪ್ಪನ
61 ಟ್ಟವಂ . . . ಯದದುಮನ
62 ಸಾಮಿಸಟ್ಟ ಬನುಚ್ಚ ಪದುಮವಂ
63 ದೇವಿಸಟ್ಟ ಕೂರಿಸಟ್ಟ ಕೇತಿಸಟ್ಟ ಬ
64 ಮ್ಹಿಸಟ್ಟವಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 65 . ಯುಟವರಾಡವುಸಟ್ಟ
66 ಯುರುಪಟ್ಟಣಸ್ವಾಮಿ
67 ಜಕ್ಕರನುರುಮೊಯ್ಯ
68 ಕನ್ನಟ್ಟ ಬೇವರಟ್ಟ ಪಟ್ಟಣ
69 ಸ್ವಾಮಿಮೂರಿಸಟ್ಟ ಚಾಕಿ
70 ಸಟ್ಟದಾಸಿಸಟ್ಟವಂ
71 ನೇಮಿಸಟ್ಟಯರುಂ
72 ನಾಜಿಸಟ್ಟ ದೇವಿಸಟ್ಟ ಚ
73 ಟ್ಟ ಸಟ್ಟ ಕೇತವೆಸಟ್ಟ ತಿವಂ
74 ಪಟ್ಟಣಸ್ವಾಮಿಬೊಟ್ಟಸಟ್ಟ
75 ಬೋಕಿಸಟ್ಟ ಪಟ್ಟಣದೊಟ್ಟ
76 ಟ್ಟ ಬಸವಿಸಟ್ಟ ಬಾಹುಬ
77 ಲಿಸಟ್ಟ ಜಕ್ಕ ಪೆತ್ತಿ ಯುಕ್ಕವಂ
78 ಅಂಗರಕ್ಕಾಳಿಸಟ್ಟ ಸೋಮಿಸಟ್ಟ
79 ಚಂದಿಸಟ್ಟ ದೇವಿಸಟ್ಟ ಚಿಕ್ಕ ಕಾಳಿಸಟ್ಟವಂ
80 ಸೋವಿಸಟ್ಟ ಬಂಗಿಸಟ್ಟ ಬಮ್ಮಿಸಟ್ಟವಂ
81 ದೊನ್ನಿ ಸಟ್ಟ ಪೂರಪನ್ನಟ್ಟ ಕುವವವಂ
82 ಮಾಪನ್ನಟ್ಟ ಪಟ್ಟಣಗಂಗಿಸಟ್ಟ ಕಾಳಿಸ
83 ಟ್ಟವರಿಸಟ್ಟವಂ ಮಂಗಿಸಟ್ಟವರ್ಧ
84 ಮಾಪನ್ನಟ್ಟ ಪೂರಪನ್ನಟ್ಟವಂ
85 ಕಾವಿಸಟ್ಟ ದೇವಿಸಟ್ಟ ಬಮ್ಮಿಸಟ್ಟವಂ
86 ಗುಮ್ಮಿ ಸಟ್ಟಮಾಕಿಸಟ್ಟ ಗೊಮ್ಮಿಟಿಸಟ್ಟ
87 ಮಾಪನ್ನಟ್ಟವಂ ಮನಣಿಸಟ್ಟಲಕು
88 ಮಿಸಟ್ಟವಂ ಬಪಣಗೇಯಮ್ಮವೆ
89 ಯುಕೇತಿಸಟ್ಟವಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 90 ದನಸಟ್ಟದುಮ ವೆಸೆ
91 ಟ್ಟ ದೇವಿಸಟ್ಟ ಬಾಮವವಂ
92 ಬಾಚಿಕವೆಯಬಮ್ಮಿಸಟ್ಟ

- 93 ಪೂರಪನ್ನಟ್ಟ ಚಕ್ಕ ಪೂರವ
94 ಸಟ್ಟ ಬೇಲಿಸಟ್ಟ ಸೋಮಿಸ
95 ಟ್ಟ ಗೊಮ್ಮಿಟಿಸಟ್ಟ ಕೇತಿಸ
96 ಟ್ಟವಂ ಸಪದೇವಸಟ್ಟವಂ
97 ಚಟ್ಟ ಸಟ್ಟರಾಮಿಸಟ್ಟ ಚಟ್ಟ
98 ಸಟ್ಟವಂ ಪದುಮಿಸಟ್ಟದೊ
99 ಲೆಸಟ್ಟ ಗೊಮ್ಮಿಟಿಸಟ್ಟ
100 ಲಕುಮಿಸಟ್ಟ ಪೂಜೆ
101 ಮ್ಹನಾಕಿಸಟ್ಟ ಮಹದೇ
102 ದನಿಸಟ್ಟವಂ ನಾಗನವಿ
103 ಲೆಯುಕೇತಿಸಟ್ಟಯಮ
104 ಗುಮ್ಮಿ ಸಟ್ಟ ಗುಮ್ಮಿವಂ
105 ಸಲಿಸಟ್ಟಮನಣಿ
106 ಸಟ್ಟಮಹಾದೇವಸಟ್ಟ
107 ವಂ ವಾಸುದೇವನಾ
108 ಯುಕ್ಕರಾವಾಚಂದ್ರವಂ
109 ಡಿತಚಿಕ್ಕ ವಾಸುದೇವವಂ
110 ಸೇವೆಡೇವತೆಬ್ಬ ಸಟ್ಟವಂ
111 ಜಯವಿಸಟ್ಟ ಬಮ್ಮಿ
112 ಸಟ್ಟವದುಮಿಸ
113 ಟ್ಟ ಚಿಕ್ಕ ಜಯವಿಸ
114 ಟ್ಟವಂ ಅಂಗಡಿವದು
115 ಪದೇವಸಟ್ಟ ಗೊಮ್ಮಿಟ
116 ಸಟ್ಟಮಹದೇವಿಸೋ
117 ಮಕ್ಕವಂ ಕೇತಿಸಟ್ಟ
118 ಯುಕೇತಿಸಟ್ಟವಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 119 . ಯು . . ಮಂಗಲಾ
120 ಡಿಪ್ಪವಡಿ . . ಹೋಗಿಗರಾ
121 ಲಾಣಾಳ ಕೊಡುವರುಂ
122 ವರ್ಧಮಾನಹಗ್ಗ ವೆನಾ
123 ಗವಣಿಗ್ಗ ಡಿತಬಾಡು
124 ಬಲಿಕವವಂ ಕೇರಾರ
125 ವೆಗ್ಗಡೆಕನ್ನ ವೆವೆಗ್ಗ ಡಿತ್ತಿಜ
126 ಕ್ಕಂಞ ಹೂದೂಕಾಲಯ
127 ಕೇತಿಸಟ್ಟ ಜಕ್ಕ ಸಟ್ಟವಂ
128 ಕಾಳಿಸಟ್ಟವಂ ದೇವಿಬಾಣ
129 ವೆವೆಗ್ಗ ಡಿತ್ತಿ ಬೋಕವೆವೆ
130 ಗ್ಗ ಡಿತ್ತಿವಂ

ಬ್ರಹ್ಮವೇವರ ಮುಂಟವದ್ದಿರುವ ಕಂಭ.

(ದಕ್ಷಿಣ ಮುಖ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಪನೋಘಲಾಂಘನಂ ಜೇ
- 2 ಯ್ಯಾತ್ಮ್ಯಲೋಕ್ಯನಾಥಸ್ಯಾಧಾಸನಂಜಿನಶಾಸನಂ ||
- 3 ಶ್ರೀಬುಕ್ತರಾಯಸ್ಯ ಬೃಹಣಿವಮಾತ್ರೀಶ್ರೀಬ್ರಿಚದಂಡೇಶ್ವ
- 4 ರನಾಮಧೇಯಃ | ನೀತಿಯಾದೀಯಾನಿಬಿಲಾಭಿನಂದ್ಯಾನಿ :
- 5 ಶೇಷಯಾವಾಸವಿಪಕ್ಷಲೋಕಂ || ದಾನಂಚೇತ್ಯಧಯಮಿಲಾ
- 6 ಬೃಹದವಿಂಗಾಪೇತಸಂತಾನೇಶೋವೈದಗಿಂಯದಿಘಾಬೃಹಸ್ಪತಿ
- 7 ಕಥಾಕುತ್ರಾಪಿಸಂಶೀಯತೇ | ಜ್ಞಾಂತಿಂಚೇದನಮಾಯಿನೀಂಪದ
- 8 ತಯಾಸ್ಪೃಶ್ಯೇತಸವ್ಯಂಸಪಾಸ್ತೂತ್ರಂಬ್ರಿಚವದಂಚನೇತುರವ
- 9 ನಾಶಕ್ಯಂಕವಿನಾಂಕಥಂ || ತಸ್ಮಾದಜಾಯಂತಜಗದ್ವಯಂತಃಪು
- 10 ತ್ರಾಸ್ತೂರ್ಯೋಘನಿಷಿತಚಾರುಕೀಲಾಃ | ಯೈಭ್ಯೋಽಪಿತೋ
- 11 ಜಾಯತಮಧ್ಯಲೋಕೋರತ್ನೈಸ್ಸಿಂಧಿವೈನೇಶಾವಾಪವ
- 12 ಗೃಹಃ || ಯೀರಗವದಂಚನಾಥಮಧುಕುಲಮಪ್ಯನು
- 13 ಜ್ಯೋತ್ಸಮಹಿಮಾಂಸದಾವಿ . ಚರ್ಯಾಸುತರಾಂಪ್ರಥಿ
- 14 ತಾ | ಪ್ರತಿಫಲಕಾಮಿನೀವೈಧುಸಯೋಧರಪಾರಂಚೋ
- 15 ವ.ಹಿತಗುಣೋಘವಪ್ರಗತಿವಂಚದಂಚಪತಿಃ || ದಾಕ್ಷ
- 16 ಣ್ಯವುಧವನಾಸ್ತದಃಸಚೇತಸ್ಯೈಕಾಸ್ರಯಸ್ತತ್ಯವಾ
- 17 ಗಾಧಾರಸ್ಯತತಂವದಾನ್ಯಸದವೀನಾಚಾರವಂಘಾಲ
- 18 ಕಃ ಫಮ್ನೋಽವಘ್ನೇತರೂಕ್ಷಾಶ್ಚುಲಗ್ರಹಸೂಪನ್ಯಸಂಕೇ
- 19 ತಘ್ನಃಕೀರ್ತಿಗಮಂಗವದಂಚೋಯಮತನೋ
- 20 ಜ್ಞೈನಾಗಮಾನುಮತಃ || ಜಾನಕೀತ್ಯಭವದಸ್ಯಗೇಹಿನೀ
- 21 ಚಾರುಕೀಲಗುಣಘನವೇಶೋದ್ವಲಾ | ಜಾ
- 22 ನಕೀವತನಃಪೃತ್ವಮಧ್ಯವನಾಥವಸ್ಯರವಮೇ
- 23 ಯತೇಜಸಃ || ಆಸ್ತಂತೋರಸ್ಯಮಿತಾರವಗೌರ್ವಪು
- 24 ತೋವಮೀಶ್ರತಪಮ್ನೋಮಾಗೌರ್ವ | ಜಾಯನಘೂತ್ಯತು
- 25 ಜಾದ್ವೀಜೇತಾಥವ್ಯಾಗ್ರೇದಿಬ್ಬೀಶ್ರವದಂಚನಾಥಃ || ಇ
- 26 ರಾಗವದಂಚಾಧಿಪತಿಸ್ತಸ್ಯಾವರಜಸ್ತಮಸ್ತ
- 27 ಗುಣರಾಶೀ | ಯಸ್ಯಯಶ್ಚಾಶ್ರಯಾವಿಲಾಂಬಿ
- 28 ವಾಪ್ಯವಾತಿಮುಖವದ್ವಾಃ || ವೃ || ಬ್ರಹ್ಮಗುಣಾಳಿ
- 29 ಖಿಪ್ರಮಾಜ್ವಲಯ ನಚೇದ್ವಿಪ್ರತ್ಯವಾನಿಘ್ನವೇದನ್ಯಾಂ
- 30 ಕಲ್ಪಯ.ಕಾಲವಾಚಗೀರಂರದ್ಯುರಿಪು
- 31 ಧ್ವೀಪುತಾ | ಪೇತಾಲವೃಜವರ್ಧೋದರತತಿಂ
- 32 ಪಾನಾಯನವ್ಯಾಜಾಯುಧಾ ಯೋಧತಕಾತ್ರ
- 33 ವ್ಯಂರಂಜದ್ವಾಪುಪ್ರಕೋದೋಘವತಃ | ಯಾತ್ರಾ
- 34 ಯಾಂವೃಜಿನೀಪತೀರಂಜದ್ವಾಪುಪ್ರಕೋದೋಘವತಃ

(ಪೂರ್ವ ಮುಖ.)

- 74 ಯತ್ತೀತ್ತಿ ಭೀಸುರಧುನಿ ಪರಿಲಂಘಿನಿ ಭಿಛಿತೇತಿ
 75 ರಾಯನಿಜಬಿಂಬಗತೇಕಳಂಕೇ | ಸ್ವಚ್ಛಾತ್ಮಕಸ್ತುಹಿನಿ
 76 ದಿಗ್ಧಿತಿರಂಗನಾನಾಮವ್ಯಾಜಮಾನನರ ಚಿಂಕಬಲೀ
 77 ಕರೋತಿ || ಯತ್ಪಾದಾಬ್ಜರಜಾಕಾಪ್ರಸವತೇ
 78 ಭಕ್ತಾನ್ತನಾನಾಭುವಯತ್ಪಾ ರ್ಯಾಕಟಾ
 79 ಹೃಕಾಂತಿಲಹರಿಪ್ರಜಾಲಯತ್ಪಾರಯಂ |
 80 ಮೋಹಾಹಂಕರಣಂಪ್ರೇಷೋತಿವಿಮಲಾಯವ್ಯಯ
 81 ಖರೀಮೌಖರೀವಂಧ್ಯಾಕಸ್ಯನಮಾನನೀಯಮ
 82 ಹಿಮಾಶ್ರೀಪಂಡಿತಾರ್ಯೋದಯತಿ || ಮಂದಾ
 83 ರವ್ರಮಮಂಜರಿಮಧುರೀಮಂಜುಸ್ಪರಣ್ಯ
 84 ಧುರೀಪ್ರಾಣಾಹಂಕೃತಿರೂಢಿಪಾಟವಪರೀಮ
 85 ಟೀಕೃತಾಟಭಟಿಃ | ನೃತ್ಯದ್ವೈದ್ರಕಪರ್ವಗರ್ವ
 86 ವಿಲುಪ್ತಸ್ವಲ್ಪೋಕಕಲ್ಪೋಲಿನಿಸಲಾಹಿಖಿಲುಪಃ
 87 ಡಿತಾರ್ಯಯಮಿನೋವ್ಯಾಖ್ಯಾನಕೋಗಾ
 88 ಪಳಃ || ಕಾರುಣ್ಯಪ್ರಧಮಾವತಾರಸ
 89 ರಣೀಶಾಂತೇನ್ನೀಶಾಂತಂಭಿರಂವೃದ್ಧ್ಯಸ್ಯತಃಪ
 90 ಲಂಕುಜನತಾನಾಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ |
 91 ಕಂಪದ್ವಾದ್ವಿರದೇಂದ್ರಪಂಚದನಾಕಾಮ್ಯಮೃ
 92 ತಾನಾಂಖನಿಷ್ಟೈರನಾಧ್ಯಾಂಬರಭಾಸ್ವರಾಶ್ರುತ
 93 ಮುನಿಜ್ಞಾನ್ಗತಿ ಸಮ್ರಾಟ್ಪಿತಃ || ಯಃ
 94 ಕ್ಷಾತ್ರಗಮಾನ್ಮೇವವಿಲೋಚನಮಂಧರಾಃ ಶಬ್ದಾಗ
 95 ಮಾಂಬುರುಪಕಾನನಲಾಲಸಾಯ್ಯಾಃ | ಋ
 96 ದ್ವಾಶಯಾಶ್ರುತಿನಂಪರಮಾಗಮೇನಸಂಪದ್ಧತೇ
 97 ಕುತಮುನಿಯ್ಯಾತಿಸಾವ್ಯಭಾಷಾಃ || ತತ್ಸಂನಿಧೌ
 98 ಬೆಳುಗುಳೇಜಗದಗ್ರ್ಯತೀತ್ಯೇಕ್ರೀಮಾನಸಾವಿ
 99 ರಂಗಪಾಶ್ವಯದಂಜನಾರ್ಥಃ ಶ್ರೀಹಂಪಟೇಶ್ವರ
 100 ನನಾತನಭೋಗವೇತೋಗ್ಗ್ರಾಮೋತ್ತಮಾಬೆಳುಗು
 101 ಳಾಖ್ಯಮದತ್ತಧೀರಃ || ಉಭಯೈವಪ್ರಸರೀಷ
 102 ಯತಿಕಾತ್ರಿಕಮಾನಂತಿಧೌಮುರಮಂಧ
 103 ನಸ್ಯಪುಷ್ಪಮುಪಜಗ್ಮುಷಿಕೇತರಾಹು | ಸಮಪ
 104 ವನಸ್ಯನಿಮ್ನೀಶನನೀನತಟಾಕಯುತಂಸಚಿವ
 105 ಕುಲಾಗ್ರಗೀರದಿತತೀರ್ಥವರಂಮಂದಿತಃ || ಯಿ
 106 ರಂಗಪದಂಧಾಧೀಶ್ವರಮೇಮುಲಯಕಲಮ
 107 ವರ್ಧನಶ್ಲೇಷಂ | ಆಚಂಪ್ರತಾರಕಮಿದಂಜಿ
 108 ಳುಗುಳತೀರ್ಥಂಪ್ರಕಾಶತಾಮತುಲಂ ||
 109 ದಾನವಾಬಸಯೋಮೃತ್ಯುಧ್ಯೋದಾನಾತಶ್ರೀಯೋನುಮಾಲಸಂ | ದಾನಾತಸ್ವಗ್ರಮ
 110 ವಾಘ್ನೋತಿಪಾಲನಾದಚ್ಛೇತಂಪದಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇಣವ
 111 ಸ್ವಂಧರಾಃ | ಪಟ್ಟಿಪ್ಪದ್ವರ್ಧನಪ್ರಾಣೇವಿಷ್ಣುಯೋಜಾಯತೇಶ್ರೀಮಿಃ ||
 112 ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಸಿದ್ಧರ ಬಸ್ತಿಯಲ್ಲಿ ಬಲಗಡೆ ಕಂಛ.

1 ಶ್ರೀಮತ್ಪರಮಗುಣೀರಸ್ವಾಧ್ಯಾಪಾಪೋಫಲಾಭನಂದೀಯಾತ್ಮೈಲೋ

२. क्षुणाक्षुण्डस्य लोस नो जिन लोस नो ॥ श्रीनाथीयೋ देवतः रंभवनमि

3 ವಿಜಯಲಾಸುವ್ರತಾನಂತರವನ್ನೇ ಕೃಷ್ಣದ್ರೋಣಾಚಾರಿಶುಭಧ್ವನಿಸಮಿತಿಸುಂದಿ:

4. ಶಿತ್ಯೋವಾಸುಪೂಜಾ: ಮಲ್ಲಿಗೆಯು ಸುಖಾರ್ಥೋಪಲಬ್ಧಿಮಾಪಕರೋನಾದನಃಪಾರ್ಥನೇಮಿ

• ಕೀರ್ತಿದೇವೀ ಅರವೇವಾಪುರದ ಪತುಣತುಂಗಿಗಳ ಅಮೃತಂಗಳಾಗಿ || ವಿರೋಧಿ ಕಿಷ್ಕುಂಧಿನತಾಯರಾ

ಅನುತಿಥಿಗಳಿಗೆ ಕೈಬಿಟ್ಟವನು. ತಾಯಿ ನಿರಸ್ತು. ಇವಳು ನಿಮಿಶಾತ್ಮಕವೇದಿಪಾಯದ ಸಾಕ್ಷಿಯು.

[illegible][illegible]

8 ಯೋಧಾರಯೋತಿವಿಭವಃ ಸಿದ್ಧಿಃ ಭವತಿ ಸತ್ಯಾಭಿಮಾನಿ | ಮೃತೇಯಮಾಂ
9 ಇಂದ್ರಾಣಿ ಪೂತೇಶವಾಮುಚ್ಯತೇ ಕವನೋಮೃದ್ಯುಸುಭವ್ಮುಖತಾಃ | ಮೃತೇಯಮಾಂ

10. ಶಾ. ಪ್ರಸಿದ್ಧವಚನ | ಪ್ರಭಾಸಕೃತಿವಿವೇಕಸಂಕ್ಷೇಪಃ || ಪೂರ್ವಜ್ಞಾನಿವಾದಿನೋವಧಿಪಃ

[illegible]

11. ಬೋಧಕರಾದವರು ಒಮ್ಮೊಮ್ಮೆ | ಸಂವತ್ಸರವು ಬಹು ದೂರದಿಂದ ಬಂದಾಗ |

೧೨ ನ | ಇತ್ಯಗ್ನುಂ ಮುನಿಧಿತ್ರಯೋತ್ತರನೇನಾಭಾಸ್ತವೀತಿ ಸ್ಮಾರ್ತಸೂತ್ರಕರ್ತೃಃ ||

[illegible]

೨೨ ಗೌಡಮುಸ್ತುಜನು ಸುಖವುಳ್ಳವನಾಗಿ ಬಿಟ್ಟು ಹೋದನು. | ಯೇವಂಚಕೇವಲವಿದವನು ಬಿಟ್ಟು ಹೋದನು.

15 ನಂಬಮಿತ್ಯಾಗೋವಧ್ಯಾನಸೇವಗುರುಗೋಪಕಥ್ಯಮಾಯಾ || ವಿಧ್ಯಾನುವಾರಪದನೇಸ್ವಯಮಗತಾಭಿ

16 ತೇನೇನುಧ್ಯಾತತೋಸ್ತುಮಮಧಿಃಪ್ರತಕೇವಲಭ್ಯಃ || ನವಭೈರವಃ ಪರಮೇಶ್ವರಃ ||
17 ಏವಮೇವಮಾತುಲಯಾತಮಃ || ಪೂರ್ವಾಣಿಯೇದರಸ್ತರಗಣ್ಯಪಿಧಾರಯತಿ ||

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10 ವನ್ಯಜೀವಿಯೋ(ವೀರಂಜಿ : ಕ್ರಿ.ಮು. ೧೦ ನೇ ಶತಮಾನದಿಂದ ೧೨ ನೇ ಶತಮಾನದ ವರೆಗೆ)

ಇ || ನಕ್ಷತ್ರಪಾಂಡುಜಯಪಾಲಕಂಸಾಚಾರ್ಯ ವಿದ್ಯಾಧರವಿಠಲ ||
 ಸಾಧನಂ || ಸಂಸಾರವಿಮುಕ್ತವಿಧೇವಸಂತು || ಅಲಾರಸಂಕ್ಷಾಂಭುತೋಭವಸ್ತು || ಲೋಕಾಂಭು

೨೩ ನರಕಧಾಪ್ಯೇವಂಜಿತವಿಜಯವೇವಸಂತೋ || ಲಿಂಗವಿಜಯೋತ್ಸವೇ ||

೩. ದ್ರೋಣಯುಷ್ಮತ್ಯಭಿರು: ತಥಾಯೋಗೋಪಾಯಕವಿವರಣಾ-ಃ | ಸರ್ವಜ್ಞ: ಸರ್ವ

೩ ತ್ವಹಮೈಗೋ || ಶ್ರೀವನಕುಂಭೋವಿನೇತೂಮಲಧರ್ಮಾಃ ||

೨ ಗುಪ್ತೋನುಹಿಫಃಫನಮಾಲವ್ಯವಾಪಿವಿವಿಲಿಃಪ್ರಾಪ್ತಃ |
 ದಾರೇಷು ಪುನಃಪದವಿನಿಜಗತಾಂಕುಂಢಕುಂದೇವೀದಂತೀಂದ್ರಃ || ಲಲೋನಿಧಿ

೨೩ ಮಂದಿ ನೈತ್ಯ ಪರ್ವತಾಕಾಸ್ಮಾಧಾರೇಷು ಪುನಃ ಸ್ಥಿರವಾಗುವುದು. | ರಜಸವಂಧನಮಿತಕಂವಿಹಾದ

[illegible]

೫ ಚಾರವಸ್ಥಾಚಿತುರಂಗುಲಂಕಃ || ಶ್ರೀಮದ್ಭಗವತ್ಪ್ರಜ್ಞಾಪ್ರಸಾದಃ || ತಸ್ಯ ಸ್ಮಾರಣೇನ

೨೩ ಕಾವ | ಯನ್ಮುಕ್ತಿಮಾರ್ಗಾಫಲೋನ್ನತೋಪದೇಶಃ | ಯತ್ನೋಕ್ತಿರತ್ಯಾ ನಿಭವತಿಲೋಕೇವಂ || ೨೪ ||

॥ बभूवुर्धु पृथिवीं त्रिपुण्ड्रं ॥ सप्तमं तपस्यं ॥ सप्तमं तपस्यं ॥ सप्तमं तपस्यं ॥ सप्तमं तपस्यं ॥

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33 ದುಕ್ಕೋಕ್ತಿ ತಮ ಭಾವವಿವರಣೆಗಾಗಿ ಬಳಸಲಾಗಿದೆ. ಸಂಸಾರವಾರಾಹಂಭೂತಮೇತತ್ತ್ವವ್ಯಕ್ತಿ ಸೂತ್ರ
34 ಹೋಗಿರುವುದು ಪ್ರೇಮತಾಲಂಬವದೇಹಯ: ೩೪. ಸಂಸಾರವಾಗಿಬಿಡುವುದು ಪ್ರಸನ್ನವಿಧವಾಗಿದೆ.

35. ತೂತವನು ಬಾಚಕಾರ || ಪ್ರಾಣಿಗಳ ಧಾರಿಯು ಗುರುಣಾಕಿ ಬದವನಾದಿ ಮುಕ್ತಾಸ್ತು ಪ್ರವಿಷ್ಟು ಪ್ರವಿಷ್ಟು

೫. ಸಂಸಾರೋಪಶಮಃ : ಶ್ರೀಭೂಷಣಪಾದಃತಿಚ್ಛಮುಖ್ಯಃಪ್ರಜ್ಞೋದಯಃತ್ವಜಃಪದಃ

37 ಯುಗೇವನದೇವತಾಭಿಃ || ಭಟ್ಟಾಕಳಂಕೋಕ್ತಸಾಗತಾದಿವ್ಯಾಕೃತ್ಯಂಕೈಸ್ತಕಳಂಕಭೂತಂ ಜ
 38 ಗತಸ್ತನಾಮೇವವಿಧಾತುಮುಚ್ಚೈಃ ಸಾತ್ಕರ್ಣಸಮಂತಾದಕಳಂಕಮೇವ || ಜೀಯಾಜ್ಞಗತ್ಯಾಂಜಿನಸೇನಸೂ
 39 ರಯ್ಯಸ್ಯೋಪದೇಶೋಜ್ವಲವಪ್ಯಣೇನ ವ್ಯಕ್ತಿಕ್ರತಂಸರ್ವಮಿದಮವಿನೇಯಾಃಪುಣ್ಯಂಪುರಾಣಂಪುರಾ
 40 ಪಾದಿವಂತಿ || ವಿನಯಾರ್ಥವಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ಯಂವಿಬುಧನುತಾಂತ್ರಂತ್ರದ ಣೇಂದ್ರಾ
 41 ಗ್ರಸ್ತತ್ರಂ || ವಿಹತಭುವನಭದ್ರಂವೀತಮೋಹೋಮನಿಧ್ಯಂವಿನಮತಗುಣಭದ್ರಂತೀರ್ಣ್ಯವಿ
 42 ರ್ಯಾಸಮುರೂ || ಸದ್ವ್ಯೂಹಸ್ಯರನಭಸ್ತುನುಜ್ಞಾಣಾಂಗಭಿನ್ನಾಂಗಭಾಮರಕುನಾಂಗನಿಮಿತ್ತಕೈ
 43 ಯುಗೇ || ಕಾಲತ್ರಯೇಬಿಸುಖದುಃಖಜಯಾಜಯಾದ್ಯಂತತಾಸ್ತಕ್ತವತ್ಪುನರವೈತಸಮ
 44 ಸ್ತಮೇವ || ಯಃಪುಷ್ಪದಂತೇನಚಫಲತಬಲ್ಯಾಪೈನಾಬಿಶ್ಯದ್ವಿತಯೇನರೇಷೇ ಫಲಪ್ರದಾ
 45 ನಾಯಜಗಜ್ಜನಾನಾಂಪುರಾಪ್ತೋಕ್ತುರಾಭ್ಯಾಮಿವಕಲ್ಪಭೂಜಃ || ಆಪದ್ವಲಿಸ್ಸಂಘಾತಮ
 46 ವ್ಯಿಧಂಸಕ್ರೀಕೋಪಕಮದಾನ್ವಯಮೂಲಸಂಘಂ || ಕಾಲಸ್ವಭಾವಾದಿಹಜಾಯಮಾನದ್ವೈತೇ
 47 ರಾಶ್ವೀಕರಣಾಂಚಕ್ರೇ || ಸತಾಂಬರಾದೊವಿಪಲಿತವೋಪೇಖೀವೀನೇಘೀವಿತನೋ
 48 ತುಬೋಧಂ ತತ್ತ್ವೇನನಂದಿತ್ತಿವೀತಸಿಂಹಸಂಘೇಷುಯಸ್ತಂವನುತೇಕಕೃತ್ಯಃ || ಸಂಘೇಷುತತ್ರ
 49 ಗಣಗಚ್ಛವಲಿತ್ರಯೇಲೋಕೀಕಸ್ಯಚ್ಛುಪಿಧಾಪುನಂದಿಸಂಘಃ || ದೇನೀಗಣೇಧೃತಗುಣೇ
 50 ನೈತತ್ಪುಷ್ಪಕಾಚ್ಛಗಚ್ಛೇಂಗುಳೇರ್ಧವಲಿಜ್ವಲಯತಿಪ್ರಭೂತಾ || ತತ್ರಾಸನ್ನಾಗದಪೋದಯ
 51 ರವಿಜನೇಘಪ್ರಭಾಬಾಲಚಂದ್ರಾದೇವ್ರೀಭಾನುಚಂದ್ರಪುಷ್ಪನಯಗುಣಧಮ್ಯಾಧಯಃಕೀರ್ತಿ
 52 ದೇವಾಃ ದೇಶ್ರೀಚಂದ್ರವಮ್ಮೇಕಂಧ್ಯಕುಲಗುಣತಪೋಭೂಷಣಸನ್ನಿರಯೇನ್ಯೇವಿದ್ಯಾರ್ಥಮೇ

(ಉತ್ತರ ಮುಖ)

53 ದ್ರವಮ್ನಾಪುರವಸಗುಣವನುಕೃತನಂದ್ಯಾಜ್ವಯಾಜ್ಞ || ವಿಹಿತದುರಿತಭಂಗಾಭಿನ್ನವಾ
 54 ದೀರ್ಘಗಾವಿತತವಿಧಮಂಗಾವಿದ್ಯವಿದ್ಯಾಬಿಭೃಂಗಾಃ || ವಿಜಿತಜಗದನಂಗಾವೇಶ
 55 ದೂರೋಜ್ವಲಾಂಗಾವಿರಚೇತನಾಂಗಾವಿರುತಾಸ್ತೇಸ್ತಸಂಗಾಃ || ಜೀಯಾಜ್ಞೇನೇವಿಚಂ
 56 ರ್ಯಾಕುನಲಯಲಯಕ್ತೂತ್ಕೂಟೇಕೋಟೀರ್ಧಗೋತ್ಯೋನೀತ್ಯೋಧೃಸ್ಥಂಪಿಬಾಧಾವಿಹನ
 57 ಕಾಲಸತ್ತ್ವಭಾಕ್ಯತ್ವತಾಪಃ || ಚಂದ್ರಾಸ್ತೇವಪದತ್ತಾಪ್ಯತವಚನಂಚಾನೀಯತೇ
 58 ಯಸ್ಯಾಂತಾಂತಿ ಧಮ್ಯಾಪ್ಯಾಜ್ಞಾನೇತುಸ್ಯವಂಛಮತದಂದ್ಯುಸ್ತೇನೇವಿವರಧಸ್ಯ || ಶ್ರೀ
 59 ಮಂಘನೇದೀವಿಬುಧೋಜಗತ್ಯಾಪುನುತ್ಕರ್ಮೇವಾತನುತಾತ್ಮನಾಮ ಸಮುಲ್ಲಸತ್ಸಂವರ
 60 ನಿಜ್ವಲೇಗನಯೇನಮಾನ್ಯಾಭಿನಂದಿತೇನಿ || ತಾಗೇತರೀಯೇಧೃತವಾದಿನೀಹೇಗುರು
 61 ಪ್ರವಾಹೇನ್ಮತವರೇಗೀತ್ರೆ ಆಧೋದಿತೋಫಲನ್ನಿಜವಾದಸವಾಪ್ರಮೇದಿರೋಕೋಫಯ
 62 ಚಂದ್ರದೇವಃ || ಜಯತಿವಿತತಮೋನಸ್ತ್ಯಕ್ತುರೋಮಾನುಷಂಗಃಪದಮುಖಲಕಲಾನಾಂ
 63 ಪಾತ್ರಮಂಘೇರಾಮಾಯಾಃ ಅನುಗತವದುಪಕ್ಷಣ ತ್ವಮಿತ್ರಾಸು
 64 ಕಾಲಸತ್ತ್ವತಮಧಯೇಚಂದ್ರಾಸ್ತತ್ತ್ವಭಾತ್ಯದೀನಃ || ತದೀಯೇತನುಜಾರು
 65 ತಮುನಿಗ್ಗಣಿವರೇಶಸ್ತಪೋಫನೀಯತಿತತಮಸ್ತುತವನೇಶತತೋಜನಿಜೇನೇದ್ರವನಾ
 66 ಸ್ತವಿದಯಗಸ್ತತ್ಸಯೇನಸಾಧ್ಯತಸಮಸ್ತವಸುಧಾರಿಃ || ಭವಮಿನಕೃತಾನು
 67 ಭ್ಯಾಕೃತ್ಯಂಕೇಜಘಾನುಃಸವಿತತನಮನೋಮುಸಂವರೇಕಾದವೇನಃ ಭುವಿದಂತತ
 68 ರೋಪ್ರಾಣೇತ್ಯಂತಾಪವಾರಿಭುತಮುನಿವರಸೂರಾಬುದ್ಧೀರೋಸ್ತನಾಃ || ಚಂ
 69 ದೋದ್ರಂವತಿತ್ರಂದಂಪರಮಸುಖದಂಪದವೀಜಂಮೂಗೋವಾಪಾಗಾರೋರುಕಾ
 70 ರತ್ರಿವಿಧಮಧಿಕ್ಯತಾಗೇವಂಗಾರವಂಚ ತುಲ್ಯಾಫಲೋಪೇಶ್ವತ್ರಯಮತುಲ
 71 ವಪುಃಪ್ರಮ್ಯಕಮಮ್ನಾಚ್ಛಿದಂಪೋಘೋಷೋಽಪ್ರೀತಿರೋಮೇಶ್ವರಮುನುಮುನುಃ
 72 ನಿಮ್ಯಾಧೋಚೈಕವಿ || ಪ್ರೀತ್ಯುಧಗೇಗೇಮವನಾಭುವಿತತಮೇಶ್ವರ
 73 ವ್ಯಾಧುತಿಭಾಕ್ಯಾಕಲಕಂವನವಮ್ಯಾ ಅನಾದಿನಿಧನಾದಿವರವನಗಮುಪ
 74 ದೋಧಿವಂಛನವಪ್ರತಮುನಿಗ್ಗಣೀದೇವಃ || ಮಗ್ಗೇದಗ್ಗೇನಿಗ್ಗೇ
 75 ತಪ್ರತಿಫುಲಬಿವಲ್ಪೀನವರವದಾಬ್ರವ್ಯೇಕಾಪ್ಯೇವೈವ್ಯವುನುಭುವಪದ್ವಃ

- 133 ಕ್ರಾಂತಿವಿಪ್ಲವಮುಕ್ತಾಯೋರ್ವಾದ್ಯೋದ್ಧಾರಣಾಸಮಾಧಾನವ್ಯಾಪ್ತಂ ಶಾಂತಾಸ್ತತ್ಕರ್ತೃತಃ
151 ಯಶಸನಾಂಗಮಾಚಾರ್ಯತವಾಚವಿಮೇಲಯತಾಃ ||

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ಅದರ ಕೆಳಗೆ.

- 1 ಶ್ರೀಮತ್ಪನ್ನಾಫಲವೇದೀಪದೀಪ್ತವಂಗಳವತ್ಯಾಪ್ತಮೇತತ್ಸದ್ವಿಧಾನೋ
2 ಪರಾಸಪ್ರತಯಚಿರಭವತಾತ್ಮಮಾಣಿಕ್ಯದೇವಃ ಬಾಚಾಯಿಧನ್ಯಃ
3 ತ್ರಿಗುಣಗವಪಶಸ್ತಸ್ಯ ಸೂನುಯೋಚ್ಚಶ್ರೀಮನ್ನಾದ್ಯುನ್ಮ
4 ನಾವ್ಯಾಜನಗುಣಮಣಿಭಾಷಾಂಧ್ರಕೀರ್ತೈರ್ಯೋಗ್ಯಕೀರ್ತ್ಯಃ || ಸವ್ಯವ್ಯವೋದಾಮಣಿ
5 ಯಸಿಸಿದಲಭಪ್ರಾಪ್ತಮುಚ್ಯಂತೇ ಶ್ರೀಶಕವಮಃ ೧೩೩೧ನೆಯವಿ
6 ರೋಧಿಸುವತ್ಸಂದ ಬೈಕ್ರಮ ೫ ಗು ಶ್ರೀಗುಣವುಟನಾಧನವಃಧ್ಯಾನ್ವದ
7 ಅಷ್ಟವಿಧಾಷ್ಟಾನಾಂನಿಂತಮಾಗಿಲಗುಳವಂಗಸಮುದ್ರಕಣಿ
8 ಯಕಳಗದಾನಾಲಯಾಧ್ಯು ೨ ಗವಶುಟಿಗುಳದಮಾಣಿಕ್ಯನ
9 ಖರವರಯಗಾಶವನಗುಣವುಟವವಮಾಣಿಕ್ಯದೇವನಮ
10 ಗ ಬೋಮುನ್ಮನೋಳಗಾದಗೊಳಸಮಕ್ಷರಲಿದೇವಗಿ ಪಾವಪೂಜಿ
11 ದುಮುಡಿಕ್ರಮವಾಗಿಕೊಂಡುಕೊಟ್ಟುಅಸಾಧಾರಣವಂತಕೀರ್ತಿಯ
12 ನೂಪುರ್ಯವನೂಬಾಜಿಪುಕೊಂಡನು || ಮಂಗಳವಮಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದರ ಕೆಳಗೆ.

- 1 ಶೀಲಬಾಹುಪರೋವಿಭುವಾಚಲದೇವೀಬೋಗ್ಗ ಕಾಂತ್ಯಯಲೋ
2 ಲಮ್ಯ ಗಾಕ್ಷೇಜಿಲ್ಲುಳವಗುಂವುಟನಾಧನವದ ಬಾಳಗೇಜಿಡ
3 ಜಿಕ್ಷನೂಮುನಿತ್ತನುರಾದವೀರಬಿಶಾಳನುರಾಳಕಾ ನುರಯು
4 ಮುಬಿಯುಮುಳ್ಳನಮೆಯೈಸಲಿಸಾ || ಅಂತುಧರಾಪೂರ್ವ
5 ಕವಾಮಿ ಕೊಟಗ್ರಾಮನಿದು || ಮೂವಯೋನೇನವಾ
6 ತಾಕುಟ್ಟುಹಳ್ಳದೇವರಹಳ್ಳವತವತೋಲೇನವಾಹ್ನಿಹಾಡೋನವಾ
(ಪೂರ್ವ ಮುಖದ ಕೆಳಗೆ)

- 7 ಬನಗಮಂಚೇನವಾಹ್ನಿಯುಟುಟ್ಟುಕೊಟಗ್ರಾಮಲಾಚಂದ್ರಾರ್ಕಸಾ
8 ಯಯಾಸಿವಲಗಮಂಗಳಮಮಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಆದೇ ಕಂಠದ ಪತಿ ಮ ಮುಖದ ಕೆಳಭಾಗದಲ್ಲಿ.

- ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾದ್ಯಾದಿವೋಃಘೋಷಾನಂದೀಯಾತ್ಮಲೋಕೈಕವಪ
2 ಸ್ಯಶಾಸನಂಜನಶಾಸನಂ || ಸ್ಯಸ್ತೀರ್ಣಕವರ್ಷ ೧೩೩೧ನೆಯಯುನೂವತ್ಸರವಪ್ಪ
3 ಶಂಬುಜುಧ ೧೦ಗು ಸ್ಯಸ್ತೀರ್ಣತ ಛಾಂ ಕೀರ್ತಿ ಪಂಡಿತದೇವಮುಳ ಅದರಕೀರ್ತಿಯಾಚಾರವ
4 ಪಂಡಿತದೇವುಗಳುಟಿಳುಗಳದನಾಹಾಪ್ರಮಾಳುಮಾಣಿಕ್ಯನಖರವತಲವಪಾದಿಸಾಸ್ಥಿಕವುಟ್ಟುಪ್ಪರು . . . ವರು

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ಆದೇ ಮುಖದಲ್ಲಿ ಎವಗಡೆ ಕಂಠ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಶ್ರೀ ಜಯಪ್ರಜ್ಞಮೃದಾಪ್ರಾಪ್ತವಿಶಾಸಿ ಶ್ರೀ
2 ತಕ್ಕುಣಿಸನಂ ಶಾಸನಂಜನಮುಪಾಸ್ತುಮುಕ್ತೆ

- 3 ಲಕ್ಷ್ಮೀಕರಾಸನಂ || ಅಪರಮಿತಸುಖವನಲ್ಪವಗಮಮದು
 4 ಪ್ರಬಲಬಲತ್ಯತಾತಂಕಂ ನಿಖಿಲಾವಲೋಕವಿಧವ
 5 ಪ್ರಸರತುಪ್ಪದಯೇವರಂಜ್ಯೋತಿಃ || ಉದ್ವಿಪ್ತವಿಲತತ್ಯಮು
 6 ದ್ಧೃತವಚನಾನಾನಯಾನತರ್ಯಪರಸಸ್ಯತ್ವಾಧನಧಾಭಿಲಿಪ್ತಜನಿಭೃತ್ಕಾರು
 7 ಣ್ಯುಕ್ತಾಪೋಕ್ಷಿತ್ಯತರೇಕೀಪ್ಯರುತಯಾನಮಾತ್ರಮುತ್ಪದ್ವೀಪನಯಂತವರಾ
 8 ನೇತೇತೀತ್ಯಕೃತೋವಂದೀಯಪ್ಪದಯೇವೈಭೋಭವಾಬಾಲ್ಯಸತಾಃ || ತತ್ಪಾಧನತ್ರಿ
 9 ಭುವನಪ್ರಭುರದ್ಧವೃದ್ಧಿಶ್ರೀವದ್ಧಮಾನಮುನಿರಂತಿಮತೀತ್ಯನಾಧಃ ಯದ್ವೇದದಿಪ್ತ
 10 ರುಪಸಂನಿಖಿತಾವಿಲಾನಾಂಪೂಷ್ಣೋತ್ತರಾಕ್ರೇತಭವಾನಿರ್ದಿಚಕಾರ || ತಸ್ಯಾಭವ
 11 ಜ್ವರಮಚಿಜ್ಜಗದೀಶ್ವರಸ್ಯಯೋಯವ್ಯವಾಪ್ತವದಸೇಶಯತಪ್ರಭೂತಃ
 12 ಕ್ರೋತಮೋಗಣವತಿಭೃಗಮಾನ್ಯುರಿದ್ಧಃ ಶ್ರೀದ್ವೈರನುಷ್ಠಿತನುಮ್ಯೋಗಿಭಿಸ್ಸ
 13 ಜೀಯತ || ತದನ್ಯಯೇಬದ್ಧಿಮತಿಪ್ರತೀತೇಸಮಗ್ರತೀರಾಮಲರತ್ನಜಾ
 14 ಲೇಲಭೂದ್ವತೀಮ್ರೋಭುವಿಭವಬಾಹುಪಯಃಪಯೋಧಾವಿವಪ್ನ್ಯಾಣಃ
 15 ದ್ರಃ || ಭವಜಾಹುರಗ್ರಮಸ್ತಮಗ್ರಬುದ್ಧಿಸಂಪದಾಬದ್ಧನಿಪ್ಪಣಸನಾಸುರ
 16 ಬ್ರೂವದನಃ ಪರಾರದ್ಧವೃತ್ತಸಿದ್ಧಿರತ್ರಬದ್ಧಕಮ್ಯುಕ್ತಭೃತಪೂಜ್ಯವೃದ್ಧಿವರ್ಧಿತವರ್ಧಿರಂಧ್ರಭವ
 17 ದ್ಧೃತ್ಯಕಃ || ಯೋಭವಬಾಹುಶ್ಚತಕೇವಲಾನಾಂಮುನೀಶ್ವರಾಂಗಮಿವಪ್ರಕೃತೋಬಿ
 18 ಪ್ಪಕೃತೋಭೂದ್ವಿದುಷಾಂವಿನಿತಾಸಪ್ಪಕೃತಾತ್ಮಪ್ರತಿಪಾದನೇ || ತದೀಯೋದ್ವ್ಯೋಜನಿಜಂ
 19 ದ್ರಗುಪ್ತಃ ಸಮಗ್ರತೀರಾನತವೇವದ್ಧವಿವೇರಯತ್ತೀವ್ರತಪಃಪ್ರಭಾವಪ್ರಭೂತಕೀರ್ತಿಭೃತ್
 20 ವನಾಂತರಾಣಿ || ತದೀಯವಂಶಾಕಂತಪ್ರಸಿದ್ಧವಭೂದೇಶೋದಯತಿರತ್ನಮಲಾ
 21 ಬಭೌಯದಂತಮ್ಯೋಗಿನಮ್ನುನೀಂದ್ರಸ್ಯಕಂಠಕಂಠೋದೋದಿಶಚಂಪದನಃ || ಅಭೂದಮಜಾ
 22 ಸ್ಯಾತಿಮುನಿಪದಿತ್ರೇವೇತದೀಯೇಸಕಲಾತ್ಮಕವೇದೀಸ್ಯತೀತ್ಯತಯೇನಜನಪ್ರ
 23 ಣೀತಾಸಾಸ್ತಾತ್ಯಕಚಾಂತಮುನಿಪುಂಗವೇ || ಸಮಗ್ರಸಂಕ್ಷೇಪಸಂಪದಾ
 24 ನೋಬಿಭಾರಯೋಗೀಶೀಲಗ್ಧವರ್ಷಾತದಾಪ್ರಪ್ತೈವಬುಧಾದ್ಯಮಾಪುರಾ
 25 ಚಾಯ್ಯುರೇಶೋತ್ತರಗ್ಧವೃತ್ತಾಚಂ || ತಸ್ಯಾಭೂದೋಗೀಕುಲಪ್ರದೀಪೋಬಲಾಕುಂಜಃ
 26 ಸತಪೋಮಹದ್ಧೃತೀಯದಂಗಳಸಂಸ್ಕರನಮಾತ್ರತೋಪಿವಾಯುರ್ದಿವಾಬೀನಮೃತೀಚಕಾ
 27 ರ || ಸಮಂತಭದ್ರೋದನಿಭವಮೂರ್ತಿಶ್ಚತುಃಪಾದೇತಾಜನಾಸನಸ್ಯಯದೀ
 28 ಯವಾಗ್ಯಪ್ರಾಕರೋದಮಂತರೂಣ್ಣೋಚೇಶವಪ್ರತಿವಾದ್ಯುಲಾ || ಶ್ರೀಪೂಜ್ಯವಾ
 29 ದೇಶದ್ಧತಧಮ್ಯುರಾಜ್ಯಸ್ತೋನರಾಧ್ಯದ್ಧವಾಪದಾಃ ಯದೀಯವೈದಮ್ಯುಗುಣಾನಿದಾ
 30 ನೀಂವದಂತಿರಾಸ್ತಾಶ್ಚೇತದದ್ಧೃತಾನಿ || ದ್ಧೃತವಿಧುಬುದ್ಧಿರಯಮತಯೋಗೀಭೂತತತ್ತ್ವಭೂ
 31 ವಮಮಬಿಜ್ಜದುಚ್ಚಕ್ತೈಃ ಜಿನವದ್ಧೃತವಯದನಾಗೋವಪ್ರತ್ಯದೇವೀರದ್ಧೃತಿದಿ
 32 ಸಾಧುವಣ್ಣೀಶಃ || ಶ್ರೀಪೂಜ್ಯವಾದಮುನಿರಪ್ರತಿಮಾಪ್ರಭೃತ್ಯುಕ್ತೋದಾದೀದೇವನದ
 33 ರನಪ್ರಭೂತಗಾತ್ರಃ ಯತ್ನಾಪ್ರಭೃತಜಲಸಂಸ್ಕರಣಪ್ರಭಾವಾತ್ಮಾಚಾರ್ಯಾಕೀಲತದಾ
 34 ಕನನೀಚಕರ || ತತಃಪಂಶಂಶ್ರದಿವಾಂಮುನೀನಾಮಗ್ರೇಸರೋಭೂದಕಳಂಕನೂರಿಃ
 35 ವಿದ್ವಾಂಧಕಾಂಶ್ಚಗಿತಾವಿಲಾತ್ಯಾಪ್ರಕಾಶಿತಾಯಸ್ತವತೋಮಯೋದಪ್ತಃ ||
 36 ತಸ್ಯ ಸ್ತತೇಸ್ಯಗ್ಧಭವಮವಪ್ನೋದವೇವತೀನತ್ಯುಮಿವಪ್ರಪ್ತವ್ಯಾತದನ್ಯಯೋ
 37 ದ್ಧೃತಮುನೀಶ್ವರಾಣಾಂಬಿಭೂವಲಿಪ್ತಾಭೂವಿಸ್ತುಭಿಭೇವಾಃ || ಸಯೋಗಿಸಂಭೃತರುಃ
 38 ಪ್ರಭೇದಾಽನಾದ್ಯಭೂದಾನವಿದ್ಧವೃತ್ತಾ ಬಿಭೂವಯಶ್ರೀಭಗವಾನಿಶೇವೇಶ್ವ
 39 ಮಮ್ಯುರಾಣಿದೇವಿಧಸ್ತವನಿ || ದೇವನಂದಿಸಂಪಾದನಾಭೇದವಮ್ನಿನಾಂವೇಶಭದ
 40 ವತ್ಯುನಾಂವೇಶಭದತೇಪ್ರದೋಭೂವಿದೇವೋಗೀಶಾಂ ವೃತ್ತತಸ್ತಮಸ್ತುರೋನಿದುಧ
 41 ಧಮ್ಯುನೇವಿನಾಂಮಧ್ಯತಃಪ್ರಸಿದ್ಧವಿವವಾದಿಸಂಭವತ್ಯಭೂತ || ನಂದಿಸಂಭವೇಶೇ

42 ಯುಗಣೀಗಚ್ಛೇದಪುನರ್ಕೇ ಇಂಗುಲೇರಬಲಿವೈವೇಷಾನ್ಮಂಗಲೀತಫೂತಲಃ ||

43 ತಪಸ್ಸವ್ಯಾಕರಣವಕ್ಷಾತ್ಯತವತಿವ್ಯಿಜಿತೇಂದ್ರಿಯಸ್ಸಿದ್ಧಂ ಶಾಸನವರ್ಧನಪ್ರತಿಬಂಧ

41. ಕೀರ್ತಿಕಲಾಪಕ: ವಿರು, ತರು, ತಕೀರ್ತಿ ಭಟ್ಟಾ ರಕಯ: ಶಿಸ್ತು ಮಜಾಯ: ತವ್ರಸ್ತು.

೬ ರದ್ಯಜನಾಮೃತಾಚುನಿನಾತಿತಾಖಿಲ್ಪಕ್ತಮಾಃ || ಕೃತ್ವಾವಿನೇಯಾನ್ಕೃತ್ವಾ

⁴⁶ ಶ್ರುತಿ ನಿಧಾನತಃಪುನಃಕಾಲಃ ಸ್ಯದೇವಭಾರಂಜಘ್ರವಿಪ್ರಸೂತಸ್ಸ |

47 ಮೂರ್ಧ್ನೀದೇವತಾವಾಸಫೇಜೇ || ಗತೇಗಗನವಾಸನಿಶ್ಚಿತವಮಾತ್ರಯುಸ್ಯೋಽಪ್ತ ||

(ಪೂರ್ವ ಮುಖ)

48 ತಾನ್ನತ್ವಗುಣಸಂಪತ್ತಿವ್ಯಾಸತಿಕೇವಲತತ್ತ್ವಃ ಲಿಮಾದವಾದವನ್ನೆಧಪೂನಮದು

೩ ಗ್ರಹಾಭೇದ ಲತ್ಯಂತಾವಕತಿ ಸ್ವತ್ವಾದಿ ರೂಪೋಲಬ್ಧಿ ಭುವಿ || ಶ್ರೀಚಾಮುಕೇತ್ರ

50 ಮುನಿರವತಿಮಂಟಪಸ್ತಸ್ತಾ ದಘನಿನ್ಮಿ ಜಯಃಪೀಠವಲೀಕೃತಾಃ ಯಸ್ಯೈ

51 ಭವತ್ ಪನಿಷ್ಠು ರತೋಮಹಾನಿಶ್ಚಿ ತ್ತೇಗುಣೇಜಗುರುತಾತ್ಮಕತಾರುಣೀ || ಯಸ್ತು

೪ ಪೂರ್ವಜ್ಞಭಿವ್ಯೇಂದ್ರಿತಾಽಮೃತೋವತ್ಯಯವಸಸಾಂತಯಃಭೇದತಲೇ ಯುಕ್ತಿಃ

ಏ ಸ್ವಾಧಿಕಾರಂ ಚ ಪ್ರತ್ಯಕ್ಷಾಭ್ಯಾಸಃ ಪುನಃ ವಿಧ್ಯಾಃ ಮುಧೇರ್ವೈರ್ಧಿ ಕೃತ್ಯಂ ವನಾಃ || ಯಸ್ಯ

54 ಶಿವನು ಪಾಪವೆನಿಸುವವನು ಸಾಸಂಗಿನಿಮಿಂದಿರಾದವನು ತನ್ನಾತ್ಮನು ಬೆಂಕಿಯವನು

ಪುನಃ ಪ್ರತಿಷ್ಠಾಪಿಸಿದ ಕಾರಣವೆಂದೇ ಈ ಪುಸ್ತಕವನ್ನು ಮತ್ತೊಮ್ಮೆ ಪ್ರಕಟಿಸಿದೆ.

ಶ್ರೀಯುಕ್ತೇಶ್ವರವಾಚನೇಶ್ವರಾನ್ವಿತತಾನತೇಷಾಂ ಬ್ರಹ್ಮವಿಶ್ವಾತ್ಮಕವಿಷಯಗಾ

67 ತಿರಾಂಗಿತ್ಯುತ್ಕೃಷ್ಟವ್ಯವಹಾರವೇ || ಮುನಿಮ್ಯುಕ್ತನೇವಾಪಿಠಯೋವಹಾರಠಯೋವಹಾರಃ ||

೩೩ ಭೀದಂಸಮಃಪಶ್ಯಂತಸ್ತು ವಿವಾದಯತೋವಿಧಾಪದಾಂವಿವಾದಯತೋವಿಧಾಪದಾಂ

ॐ नमो भगवते वासुदेवाय ॥

[illegible]

61 ಯಂಜನೈಃ ಭವಮಾಧುರೈಃ || ಪಿಪ್ಪಲಮುಖಮಿತಿವಿವಿಧಮಾಧುರೈಃ ||
 62 ಶಿವಮುಖಮಿತಿವಿವಿಧಮಾಧುರೈಃ || ಭವಲಸರೋವರನಗವತಿ ||

ಶಿವಶಾಸ್ತ್ರವು ಮಹಾಶಿವಯೋಗವು ಮಹಾಶಿವಯೋಗವು ಮಹಾಶಿವಯೋಗವು || ಯತ್ಪಾದ್ಯಯಮೇವ

೧೩. ಇದರಲ್ಲಿ ಒಂದು ಸ್ವರೂಪವು ಇರುವುದು.

೬೬ ಬೇವುಬೀಜ ಯತಿ ರಾಘವೇಂದ್ರ ಮಠ ಬೆಂಗಳೂರು

66 ವಿಜ್ಞಾನಕಾರಭಾವನೆಗೂ ಸ್ವಾರ್ಥಭಾವತಃಪೂರ್ವಕವಾಗಿ || ಕೃತ್ಯಾಪನುಗ್ರಹವು

೫೭. ಲಮೇಧಾಸ್ತಂಪಾದ್ಯಪ್ರಕಾಶೈನಮಪ್ಪತಾಪಿ ತೇಷಾಂಫಲಸ್ಯನಿಭವಾದ್

68 ದತ್ತ ಜೇತನವಾಪತ್ತಿವಿವರಣೆ || ತನ್ನ ನಾಡುಗಳನ್ನು ಸ್ವತಂತ್ರವಾಗಿ

೩ ಗೀತೋಪನಿಷತ್ಪಾಠಪದ್ಯಾಯನೈಫ ಶಾಸ್ತ್ರದ್ವೈತವ್ಯಾಖ್ಯಾನಃ

70 ಯುಕ್ತವಲ್ಲವೆಂದು ತಿಳಿದುಕೊಳ್ಳುವುದು. ಇದರಲ್ಲಿಯೂ ಅನೇಕರು

೧ ಕೀವಾಚಾನೇಕಾಂಠಾಃ ಸುಖಭೂತಯೋರಾಹುತಃ | ಯತ್ಯತ್ಯದಾ ಪಿ ಪನ

73 ಲೋಕ ದುಃಖವು ತಾ ಭೂಭೃತನೊಡನೆ ಹೊಂದಿದುದು.

[illegible]

71 ಸ್ತುತಿಪದ್ಯವನ್ನು ಹೇಳುತ್ತಾ...
72 ಕಾವ್ಯ...
73 ಕಾವ್ಯ...

76 ಸ ರಸುಪ್ಪ-ಇದುವೇಕೆ ಕವಿ-ವಾತ್ಸನಮ್ಯ-ವಾಪುಃ || ಸಂಪುಷ್ಕ-ಪುಷ್ಪ-ಪುಷ್ಪ

೧೧ ನಿಃಪ್ರಸಿದ್ಧಾ ಸತ್ಯಾಪಯಾಮಾಸತ್ಯುಕ್ತಾಗ್ರಾಯುಧಿ | ನೇ ಹಾಗ್ವೈವೋಕ್ತುಃ ||

18 ಯಥಾವತ್ ಪ್ರವೃತ್ತಿ ನಾಯಾಬಿಲಸಂವಿಧೇ || ಕೃಷ್ಣವಿಜಯವಿಜಯವಾ || ಸತಿ ಬುತೋತಿ ಸ್ವಾ ||

ಗ್ರಂಥಾನುಕ್ರಮ

117 ಪುರಾಣತಸ್ಸಮಸ್ತಮಂಜ್ಞತಮಯಾಸದ್ಭಟಃ ಕೃತವ್ರತತಪಶ್ಚ ಪುಣ್ಯಮು
 118 ಕ್ಷಯಾಕಿಂಮವಮಾತ್ರವತ್ತಿತ್ಯತಸ್ಯಕಲ್ಪಕಾಃಪ್ರೇಃ || ದೇವತೋವಿನಾತ್ರ
 119 ಕವ್ಯಮ್ನುಕಿಂವಗತ್ರಯೇತಸ್ಯರೂಗಿಗುಹಿತಸ್ಯವಾಚ್ಯತಾನಶಬ್ದತಃ ದೇಯವ
 120 ಯೋಗಿತೋವಪ್ರವೃತ್ತಸಂಜ್ಞನಕ್ರಮಸ್ಸಿಧುವಗ್ಗಸವ್ಯಕ್ತೈವದಿನಾಂವಿದಿವಾಂವರ || ವಿ
 121 ಜ್ಞಾಪ್ಯಕಾರ್ಯಾಂಮುನಿರಿದ್ಧಮತ್ಯುಂಮುಹುಮುಕ್ತಮವ್ಯಾಕರಯತೋಗಣೀಕಾತ
 122 ಸ್ವೀಕೃತ್ಯಸಲ್ಲಬಿವಮಾತ್ಯನೀನಂಸಮಾಹಿತೋಭಾವಯತಿಶೃಭಾವ್ಯಂ || ಉ
 123 ವ್ಯದ್ವಿಪತ್ತಿಮಿತವಿಂಘನಕ್ರಚಕ್ರಪೂತ್ಯುಂಗಮತ್ಯಮೃತಿಭಿಮತರಂಗಭಾಜಿ ತೀ
 124 ವಾಪವಂಜವವಯೋನಿಧಿಮಧ್ಯಭಾಗೇಕ್ಷಿಣ್ಯತ್ಯಪನ್ನೀಕಮಯಂಪತಿತಸ್ಸಜಂತು ||
 125 ಇದಂಬಲಿಯದಂಗಳಂಗಳನವಸಸಾಂಕೇವಲನವೇಯಮಸುಖಾಸ್ತದೇನಿ
 126 ಲದೇಪಭಾಜಾವುತಿ ಆತೋಸ್ತಮುನಯಃ ಪರಂವಿಗಮನಾಂಬಧಾರ
 127 ಯಾಯತತಇಪಸಂತತಕರಿವಕಾಯತಾಪಾಬಿಭಿಃ || ಆಯಂವಿಷಯ
 128 ಸಂಯೋವಿಷಮೇಷದೋದಾಸ್ತದಂಸ್ತೃಜ್ಞನಿಜಾಪೇನ.ಹೋಬಹುಭವೇಷು
 129 ಸಂಯೋವಕೃತಃ ಅತಃಖಲವಿವೇಕಿನಸ್ತದುವಹಾಯಸವ್ಯಂಸತಾವಿ
 130 ಶೂತಿವಮಕ್ಷಯಂವಿದಿಧಕಮ್ಯಾಹಾನೈಧಿಗತಂ || ಉದ್ವಿಪ್ತಮಾಃಖ

(ಪ್ರತಿಮ ಮುಖ)

131 ಕಿವಿಸಂಗತಿಮಂಗಳಯುಷ್ಪಿಂತೀವ್ರಾಜವಾಪವತಾತಪತಾಪಹವ್ಯಾಂ ಸ್ವಕ್ಷಂದನಾದಿವಿಷ
 132 ಯಾಮಿವತ್ಯಲಿಕಾಂಕೋವಾವಲಬ್ಯಭುವಿಸಂಚರತಿಪ್ರಬುಧಃ || ಸ್ವಪ್ನಸ್ತಿಗ್ರಾಮೇ
 133 ನಮಾಸ್ಯುಷ್ಪಿಪ್ತಃ ಕಿಂಗಾತ್ರಸ್ಯಾಭೋಭೂಮಿಸ್ವಪ್ನಾಚಕೇಸೋತ್ ಪಶ್ಚರಾದಿನಾಂಕ
 134 ತ್ವಕಾರ್ಯಾಂಕೇಮತ್ಯಸ್ಯಪ್ಪೀತವ್ಯತ್ಯತಾಧಾತುರಾಸಿತಾ || ಇದಂಬಲಬ್ಯಂಬವು
 135 ದುಃಖವಿಜದಿಯಂವಯುಗೀರ್ಭ್ಯನರಾಗದಿಹಾಸವೃಥಭಾವೋವಪೂರ್ವಾಕಾ
 136 ಲಾವೇಯಮಂಗಳಸ್ಯವಿವಲಾಹ || ಲಬ್ಯಮಯಾವಲಕ್ಷ್ಯವಜ್ಞಪ್ರಾಪ್ತಿ
 137 ತ್ವಜ್ಞಸ್ತದಗ್ಗತ್ರಮಪೂರ್ವಬುಧಿಃ ಸಮಾಧಯಃ ಶ್ರೀಜನಧರ್ಮಸೇವಾತ
 138 ತೋವಿನಾಮಾಚರಃ ಕೃತೀತಃ || ಇತ್ಯಂವಿಭಾವ್ಯಸಕಲಂಭವನಸ್ವರೂಪಯೋಗೀವಿನ
 139 ಕ್ವಂವಿತಿಪ್ರಮಂದಧಾನಃ ಅಧ್ಯಾಪವಿಲಿತದೃಗ್ಸಲಿತಾಂತರಂಗಃ ಪಕ್ಷಸ್ವರೂ
 140 ಪವಿತಿಸೋವಮತಸ್ಸವಾಧಾ || ಪೃಥಯಕಮಲಮಧ್ಯೈರ್ದೃಢಮಾ
 141 ಧಾಯರೂಪಸ್ತಸರವಮೃತಕಲ್ಪಮೂರ್ತಮುತ್ಯುಃ ಪ್ರಸೀಚ್ ಮುನಿ
 142 ಪವಪದಬಿನ್ನೇ ಸ್ತೋತ್ರೋಚ್ಚಸ್ತವೈವಲೃತಮುನಿರಯಮಾಗಂತ್ಯಂವಿಜಾಯ
 143 ಪ್ರಕಾಂತಃ || ಅಗಮದಮೃತಕಲ್ಪಂಕಲ್ಪಮದ್ವೀಕೃತೈನಾವಿಗಲಿತವಮಾಚರ
 144 ತ್ರಭೂಗಿಂಗಂಕೇಷು ವಿನಮದಮರಕಾಂತಾನಂದಬಾಷ್ಪಾಂಬುಧಾರಾಪತನಪೃತರ
 145 ಜೋತಧಾ ಕಮಸೋಪಾನರಮ್ನುಂ || ಯತೋಯತೇತಸ್ತನ್ನಗದಜನೀನೈವನಿಭೃ
 146 ತಾಂಮನೋಮೋಹದವ್ಯಾಂತಂಗತಬಲಮಧೂರೈವತಿತು ವೈರಿವೈರೈರ್ದೃಢೈಃ
 147 ಕೋನಯನಜಲಮುಷ್ಣಂವಿರೇತಯನ್ನಿಯೋಗಃ ಕಿಂಕಾರ್ಯಾದಿಪವನು
 148 ಹತಾಂಧುಸ್ಸಹರಃ || ಪಾದಾಯಸ್ತಮಹಾಮುನೇರನಕೈರ್ಭೂಷಾಭ
 149 ಷ್ಠಿರೋಭಿಭೃತಾವೃತ್ತಂಸನ್ನವಿದಾಂವರಸತ್ಯದಯಾಜಾಗ್ರಾಹಕಸ್ಯಾಮಲಾ ಸೋ
 150 ಯಾಕೈಮುನಿಭಾನುಮಾನೈಧಿವೇದಾಪಸ್ತವ್ಯಯಾತೋಮಹಾಚ್ಯುಯಂತದ್ವಿ
 151 ಧಿಮೇವಪತಪಸಾಹಮುಯತಪ್ತಮುಖಾ || ಯತ್ರಸ್ತದಮಾಂತಿಪರೋ
 152 ಕಮನಿರ್ದೈವೃತ್ತಾಸ್ಥಾನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಷಾಂ ಇಚ್ಛಾಭ
 153 ವೇದಿತಿತ್ಯತಾಕೃತಪುಣ್ಯಾಂಗಃ ಸ್ಥೇಯಾದಿಯಾಕೃತಮುನೇಸ್ಸುಚಿರಾ
 154 ನಿವದ್ಯಾ || ಇದುವರೇವಿಧಮಿತತಕಮಾಧಾವೀಂದ್ರಿತಿಮು

- 155 ಗಾಢಾಭೇ ಸಿತನವಮಿವಿಧುರನೋದಯಜ್ವಲವಿಶಾಖೇಪ್ರತಿಷ್ಠಿ
 156 ತೇಯಮಿವ || ವಿಲೀನಸಕಲಕ್ರಿಯಾವಿಗತರೋಧಮತ್ಯುಜ್ಜಿತಂವಿಲಂಘಿ
 157 ತತಮಸ್ತು ಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಶಯಂ ಅವಾಜ್ಞಾನಸಗೋಚರಂ
 158 ವಿಜಿತರೋಕಶಕ್ತ್ಯಗ್ರಾಮಮದೀಯಹೃದಯೇನಿಶಂವಸತುಧಾಮದಿವ್ಯಂಮತ
 159 ತ || ಪ್ರಬಂಧಧ್ವನಿಸಂಖಂಧಾತ್ಯದ್ರಾಗೋತ್ಪಾದನಕ್ಷಮಾ ಮಂಗರಾಜಕವೇ
 160 ವ್ಯಾಣೀವಾಣೀವೀಣಾಯತೇತರಾಂ ||

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ಕಂಚಿ ಗುಬ್ಬಿ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ.

- 1 ಶ್ರೀನಿಲವ್ಯಸಂವತ್ಸರದೊಳುವಿಭ
- 2 ವದಲರ್ದಯಜುಖ ೩ ಮಿಯೊಳುತಾಂಶ್ರೀ
- 3 ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ
- 4 ಅನಾದಿಯಗ್ರಾಮಂ || ಆಗ್ರಾಮದಲಃಶ್ರೀಮತ್ಪುಂಡಿ
- 5 ತದೇವರಶಿಷ್ಯರುಕಾಪ್ಯಪಗೋತ್ರದವ್ಯಜಕುಲಂವೃಂದರು
- 6 ಸೇನಬೋವಸಾಯಂನನವರುಅವರಮದ
- 7 ವಳಗೆಮಹದದಿಗಳಬ್ರಯಪುತ್ರಹಿಂದಂ
- 8 ಣನೂಶ್ರೀಗುಂಮುಟನಾಥಸ್ವಾಮಿಗಳದಿಬೃಶ್ರೀ
- 9 ಪದವನೊದರುಂನವಾಗಿಪರಮಜಿನೇಶ್ವರಧಕ್ಕರುವರ
- 10 ಗುಣಿಗಳಮುಕ್ತಿ ಪದವಂವದದರೂ || ಶ್ರೀ

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ಅಖಂಡ ಬಾಗಿಲಿಂದ ಬಳಕ್ಕೆ ಜೋಗುವಾಗ ಎನೆಯ ಬಾಗಿಲ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ ಇನೆಯ ಕಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|--------------------------|--------------------------|
| 1 ಸಕೆ ೧೫೫ ಅಕ್ಷಿಜ | 4 . . . ಶ್ರೀಸಕ |
| 2 ವದಿ ೩ . ಬೀರಾಮನಾಥ | 5 . ವಾನಾಶೋನ |
| 3 ಪುತ್ರ . . . ಪುತ್ರಮಬಿನಾ | 6 . . ಗಯಾ ಸಧಳಶ್ರೀ |

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|------------------------|--------------------|
| 1 ಸಕೆ ೧೫೫ ಅಕ್ಷಿಜವದ ೩ | 2 ಪಗತುಣಮಾಜಾತ್ರಾಸಧಳ |
| ೩ ಬೀರಾಮನಾಥಪುತ್ರಬೀರನಾಥಾ | |

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|--------------------------|---------------|
| 1 ಸಕೆ ೧೫೫ ಅಕ್ಷಿಜ | 4 ಜಾತ್ರಾಸಧ |
| 2 ವದ ೩ ಬೀರಾದಿನಾಥಪುತ್ರ | 5 ೪ |
| 3 ರವನಾಭಾಂಶ್ರಾಜಾಗಾ . . | |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೆಯ ಶಾಸನ.

(ನಾಗರಾಷ್ಟ್ರ)

- 1 ಸಕೆ ೧೬೩೩ ಶಾಸನವು ೧೦೦ ಕುಕ್ರವಾರ್ಧವೆಡೆಕೆತ್ತಿ ಗುಹಿತ ||
- 2 ಉಭಯವಳಿಜಾತೀಹೀನಾಸಾಹಸುತದಾಸಸುತಬಾಗೇಬಾ
- 3 ಸೋನಾಬಾ ಈರಾಜಾಈಗೋಮಾಈರಾಧಾಈಮುಂನಾಈಸಹಿತಜಾತಾ
- 4 ಸಭಳಕರೀಕಾರಜಕರ

ಅಖಂಡ ಬಾಗಿಲ ಬಲಗಡೆ ಪದಸಾಲೆಯ ಮೇಲೆ.

- | | |
|------------------|----------------|
| 1 ವಯನಾಮಸಂವ | 3 ಅಷ್ಟಮಿಯುಗುರು |
| 2 ಚರದಕಾತ್ತಿ ಕನಕದ | 4 ವಾರ |

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಭುಜಬಲಿ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಕ್ರೀಮೂಲಸಂಘೇಡೇತಿ
- 2 ಯಗಣಪುಸ್ತಕಗ
- 3 ಚೈತ್ರೀಗ್ಧವಿಮು
- 4 ಕ್ಷಸ್ವರಾಸ್ತದೇವರಗುಡ್ಡ ಭರತೇಶ್ವರದಂಡನಾಯಕಮಾಡಿಸಿದ ||

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಭರತೇಶ್ವರ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- | | |
|----------------------------|------------------|
| 1 ಸ್ವಸ್ತಿ ಕ್ರೀಮೂಲಸಂಘೇಡೇತಿಯ | 4 ಗುಡ್ಡ ಭರತೇಶ್ವರ |
| 2 ಗಣಪುಸ್ತಕಗಚೈತ್ರೀಗ್ಧ | 5 ರಂಡನಾಯಕಮಾಡಿಸಿದ |
| 3 ವಿಮುಕ್ತ ಸ್ವರಾಸ್ತದೇವರ | |

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಗುಂಡಿನಲ್ಲಿ.

- | | |
|-------------------------------------------|-------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಕ್ರೀಮುನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿಧಾನಂ | 10 ಜ್ವರಯುಮಿಗಂಗವಾಡಿನಾಡೋಳ್ಳಿಗಲ್ಲಿಗೆ |
| 2 ಸನೇಯಂಕಕಾಪುರಣಾರಂಗನೀಪಶೀವ. ನೃಣಿಯಾ | 11 ಜ್ವನೋರ್ವಕಂ \|\| ಕ \|\| ಪ್ರಕಟಮೂಲವಿಭುವ |
| 3 ನೇಂಡನಾಧಾನುಜುಂದಾನುಜುನುಜನನಿಸಿದಭ | 12 ಜ್ವತ್ತು ಕನ್ನ ವಸದಿಗಳನೊಸೆದೇನೋರ್ವದಾ |
| 4 ರತಮಯ್ಯರಂಡನಾಯಕನೀಭರತಬಾಹು | 13 ರ ಪ್ರಕರಮನಿನ್ನೂ ಪನಲೋಕಕರ್ಯ ತಿಮಾ |
| 5 ಬಲಿಕೇವಳಿಗಳ ಪ್ರತಿಮೆಗಳಮನೀಬಸದಿಗ | 14 ದಿವಸನೇಯಭರತಚಮೂಪಂ \|\| |
| 6 ಉಮಾತೀರ್ಥದ್ವಾರಪಕ್ಷರೋಛಾತ್ ಗಂವೂಡಿಸಿದನೀರಂಗವ | 15 ಭರತಚಮೂಪತಮುಸ್ಥಿ ರಣಾಸ್ತ ಲವದಿ |
| 7 ಪಪ್ಪಳಿಗೆಯುಮನೀವೆಹಾಸೋದಾನಪಟ್ಟಿಯು | 16 ಬೂಜಿರಾಜಾಗನೇತವ್ಯರತನಮುಮುಖಿ |
| 8 ಮಂರಚಿಸಿದಂಶ್ರೀಗೋಮ್ವ ಬದೇವರಸುತ್ಥ ಲಾರಂಗ | 17 ಸೂರ |
| 9 ಮಹಪ್ಪಳಿಗೆಯಂಬಿಗಿಯಿಸಿದನಸ್ತಮು | 18 ಮುಖರೂಪದನಿದಂ \|\| |

- 1 ಶ್ರೀಮತುಪರಮಂಘೋರಸ್ವಾಮಿ
 2 ಧಾರ್ಮಿಕಭಾವಂಶನಂಜಯಾತ್ಮ್ಯೋಗೀ
 3 ಕೃನಾತಸ್ತುಸಂಸಂಜಿನಾಸಂಸಂ ||
 4 ಸ್ವಸ್ತಿ ಸಮಧಿಕತಮಂಚಮಹಾಸಖ್ಯಮಾಹವಂಚಲಾಚಾರ್ಯಾದಿ
 5 ಪ್ರಶಸ್ತಯಮಿರಾಜಿತಚಂಪಾ ಲಂಕಿತರಂವಿನಂಜಯಾಧಿವ
 6 ಬೋಧಿತರಂಸಕಳವಿಮಳಕೇವಲಕ್ಷಣನಾನ್ವಿತತ್ರಯರಂ
 7 ಅನನ್ಯಜ್ಞಾನದರ್ಶನವೀರ್ಯುಗಸುಖಾತ್ಮಕರಂವಿತಾತ್ಮಸದ್ಭವೈ
 8 ದಾರಕರಂವಿಕತ್ಯಭಾವನಾಭಾವಿತಾತ್ಮರಂವುಪನಯ
 9 ಸಮತ್ಯಕ್ತವಿರಂತ್ರಿದಂಡಕುಶಲಂತ್ಯಲಕ್ಷಣಾಕೃತರಂ
 10 ಚತುರ್ದಶವಿಂಶತಕರಂಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 11 ದೂರದೈವರಂವನಂತ್ಯತರಂವಂಚದಪ್ರಮದವಿನಾಸ
 12 ಕತ್ಯುಗಲಂವಂಚಾರವೀರ್ಯುಗಚಾರಪ್ರವೀಣರಂವಂಪದರಂ
 13 ಶನದಭಿರಾಭಿರಂವಂವಿಷಯತ್ಯಸಾರಂವಂಪ್ರಸನ್ನಯನಿರ
 14 ತರಂವಂಪ್ರಸನ್ನಯನಿರತ್ಯಲಕ್ಷಣವಿರಂವಂಪ್ರಸನ್ನಯನಿರ
 15 ಪನರಂವಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 16 ದ್ವೈರಮ್ಬರಂವಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 17 ರಚಾರಿತ್ರಯಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 18 ಸುಧಾಕರಂವಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 19 ಪನರಂವಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 20 ಯಾಪರಂವಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 21 ವಿವಿಕ್ತತಂವಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 22 ಸುರಂವಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 23 ವನರಂವಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 24 ಪ್ರಸಿದ್ಧತಂವಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 25 ನಂದಿಭಿಷ್ಯಾಚಾರ್ಯರಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 26 ರ . ಭಿಷ್ಯಾಚಾರ್ಯರಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 27 ಚಂದ್ರಮಂಧಾರಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 28 ಚಂದ್ರಮಂಧಾರಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 29 ಅನಂಜಯರಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 30 ಕಂವಿಷಯರಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 31 ಯಪ್ರಶಸ್ತಯಮಿರಾಜಿತಚಂಪಾ ಲಂಕಿತರಂವಿನಂಜಯಾಧಿವ
 32 ಲ್ಲನಯ . ಬ್ರಿಶ್ವೀಗಂವಿಷಯತ್ಯಚತುರ್ವಿಧಧ್ವನಿಗಂಗಿಕಂ
 (ಮುಂದೆ ೫ ಪದ್ಯಗಳು ಸೇವೆ ಮಾಡಲಾಗಿದೆ)

- 1 ಣ್ಣರಾಜೋದನಿ || ಕಳ್ಳವನ್ನಪ್ಪಣ್ಣತಾಂಭಿವೇಣಬಳಂಪಾತಾಳನುಲ್ಲಾ ನುಹಂ
- 2 ಜೇತುಂವದ್ವಿಜದೇವಮುದ್ಯತಭುಜಾಪ್ಪಣ್ಣ. ಸ್ವೇಶೀರಾಸ್ತ್ರಯಾ ಪತ್ಯುಶ್ರೀ
- 3 ಜಗದೇಕವೀರನೃಪತೇಜ್ವಿಪ್ರದ್ವಿಪಸೃಷ್ಟಿಗೋಧಾವದ್ವ ನ್ನಿನಿಯುತ
- 4 ಭಗ್ನ ಮಹಿಮಾನೀಕಂಮೃಗಾನೀಕವತ || ಅಸ್ತಿ ನ್ನಿನಿದಸ್ತವಪ್ರದಳತ
- 5 ದ್ವಿಷ್ಟುಂಭಿಕ್ಕುಂಭಿಗೋದೇವೀವೀರೋತ್ತರನಪುರೋನಿಧಾರಿನಿಧುವ್ಯಾಳಾಂಕುರೇಚತ್ವ
- 6 ಯ ಸ್ಯುತ್ಯೋನಾಪುನಗೋಚರಪ್ಪ್ರತಿಪ್ತಪೋಮದ್ವಾಣಕೃಷ್ಣೋರಗಗ್ರಾಸಸ್ಯೇ
- 7 ತಿನೋಜಂಖರಾಜಸಮರೇಯಾಚಾಭಿತಃ ಸ್ಯಾಮಿನಾ || ಪಾತಾಕ್ಷಾರ
- 8 ಪಯೋಧಿರಸ್ತು ಪರಿಧಿಃ ಸ್ತುತಿಕ್ರೋಷಿತ್ಪುರಿಲಂಕಾಸ್ತು ಪ್ರತನಾಯ
- 9 ಕೋಸ್ತು ಚಸುರಾಚಾತಿಸ್ತ ಧಾಪಿಕ್ಷಮೇ ಶಂಜೇತುಂಜಗದೇಕವೀರನೃಪತೇ
- 10 ತ್ವತ್ತೇಜಸೇತಿಕ್ಷಣಂನಿ ವ್ಯುತ್ಪ್ರಥಾರಣಸಿಂಗಪಾತ್ವಿವರಣೇಯೇನೋಜ್ವಿಪ್ರತಂಗ
- 11 ಜ್ವಿಪ್ರತಂ || ವಿರಸ್ಯಾಸ್ತುರಣೇಮುಖೂರಮವಯಂಕಣಗ್ರಹೋತ್ಪ್ರಣಯಾ
- 12 ತದ್ವಾಸ್ತುಂಪ್ರತಿಲಬ್ಧನಿವ್ಯಾತಿರಸಾಸ್ತುತ್ವಾಜ್ಞಧಾರಾಂಭಸಾ ಕಳ್ಳವನ್ನಂರಣ
- 13 ರಂಗಸಿಂಗವಿಜಯಿಜೇವೇತಿನಾಕಾಂನಾ ಗೀವ್ಯಾಣೇಕೈತರಾಜಗದ್ವಕರ
- 14 ನೇಯಾಸ್ಯ ವಿತೀರ್ಣಾಣೀದಃ || ಅಕ್ರಪ್ಯಂಭುಜವಿಕ್ರಮಾದಭಿಲವನ
- 15 ಗಂಗಾಧಿರಾಜ್ಯಶ್ರಿಯೇನಾಧಾಚಲವಂಕಗಂಗಸ್ಯ ಪತಿವ್ಯುತ್ಪ್ರಥಾ ಕೃ
- 16 ಲಾಂಛಿಕೃತಃ ಕೃತ್ವಾವೀರಕಪಾಳರತ್ನ ಚವಕೇವೀರದ್ವಿವ್ಯೋಣಿತಂ
- 17 ಪಾತುಂಕೌತುಕಿಸ್ತ ಕೋಣವಗಸಾಪ್ನಿಣ್ಣಾ ಕೃಲಾಂಛಿಕೃತಾಃ ||

282 (110)

ಅದೇ ಕಂಛದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಶ್ರೀಗೋಮೃಟಜನಸಾಗ್ರದಚಾಗದಳಾಬಕ್ತ ಯಕ್ಷನಂ | 2 ಹೇಗಡೆಕಣ್ಣಂ ||
- 3 ಮಾಡಿನಂ | ಧಿಗಂಭೀರಗುಣಾತ್ಯಂಭೋಗಪ್ರರಂಧರಸೆವು |

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ಬದಗಲ್ಲು ಬಸ್ತುಗೆ ಪ್ಪಣ್ಣ ಮದ್ವಲ್ಲಿ ಬಂದೆಯ ಮೇಲೆ.

(ಸಾಗುಡ್ವರ)

- 1 ಚೇತಾಮನಸಲು

2 ರಮಣಕರಕಾಕದ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಸಾಗುಡ್ವರ)

- 1 ಸಕೆ ೧೬ತಿಂ
- 2 ವಜಸಾವದವೀ
- 3 ೧೩ ಬುಗಡಾಸಾ
- 4 ಧಮಾಸಾಕೂ
- 5 ಟ್ಟಸಾಸೋಮಾ

6 ನೀಕಸಾಚೆ

7 ಸಮಸ್ತಾ ರ ||

(ಕನ್ನಡದಲ್ಲಿ)

8 ಮಾಣಿಕಸಾ

285

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಸಾಗುಡ್ವರ)

- 1 ಸಾ
- 2 ಪ್ರ
- 3 ಕೆ ೧೬ತಿಂ

4 . . . ಕವೀ ೧೩

5 ಮುಖೀರಾಜಾ

6 ತಾಸ್ಯಾಳ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಕಾಷ್ಠ ಸಂಘೇ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಕಕಂ(೬೬)ವಾರ್ಧಿವನಾಮಸಂವತ್ಸರೇವೃಶಾಭಮಾಸೇಶುಕ್ಲ ಪಕ್ಷೇಚತ್ರರ್ದಶೇದಿವಸೇ
- 2 ಶ್ರೀಕಾಷ್ಠ ಸಂಘೇವರ್ಣಿರವಾಳಜಾತೀಯಗೋನಾಸಾಗೋತ್ರೇಸಮೇಖಾಪುಕಾರ್ಯಾಜಾಯನಾತ್ರಜಯೇಪು
- 3 ತ್ರೈವ್ಯಪ್ರಸಮಪುತ್ರಸಂನೇಜಸಾರ್ಯಾಯಮೂತಯೋಪುತ್ರಾದಯರು . ಮಧ್ಯಸೀಮಾಸಂಘವೀತ್ಯಾ .
ಸಂಘವೀತ್ಯಾ
- 4 ಜಾನಕೀತಗ್ರಾಮೇಸಂಪ್ರಣಮತಿದ್ವಿತೀಯಪುತ್ರಸಂಘವೀದವಜೇಯರ್ಯಾತಾನಾಕುತಯೋಪುತ್ರೈವ್ಯ
- 5 ವಿಶ್ವವಾರ್ಯಾಕಮುಖಾಜಾಪುತ್ರಪಿಣೀಜಾಪದಾಜೇಸಂಘವೀದ್ವಿತೀಯಪುತ್ರಗೇನಾಜೇತಿಸಂಪ್ರಣಮತಿ
- 6 ಹೀರಾಸಾಧರಮಾಸಾವನಾಡಗದೇ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- | | |
|--------------------------|-------------------|
| 1 ಸಂಕೃತಿಚಿತ್ರಸುಧೀಂ | 3 ತ್ಯಾಚಿಭೂಳಗೊನವಾ |
| 2 ಅಲ್ಪಾ \|\| ಜಗಸವಾಪ್ತವ್ಯಸಾ | 4 ಸಮಸನಿಧರ್ಮಾವದ್ಯಳ |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- | | |
|----------------------|-------|
| 1 ಸಕ ೧೫೬ ಚಿತ್ರ ವದ ೧೦ | 3 ತವಾ |
| 2 ಪ ಜೀನಾಸಾಸುತಜಿ | |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- | | |
|--------------------------|------|
| 1 ಚಿತ್ರವದ ೬ ಪಾ ಸಕ ೧೫೬ | 3 ಸಧ |
| 2 ಸಾ ಅಲೇನಾಜಾತಾ | |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀಕಾಷ್ಠ ಸಂಘ
- 2 ಮೂಡವಗಡೀ
- 3 ೧೫೩೩ ಮನಮಧನಾಮಸಂವದಸರೇ
- 4 ಕಾರ್ತಿಕವದೀ ೧೫ ಹೀರಾಸಾಘಮಾ ಈಘ

- 5 ಪುತ್ರಧರಮಾಸಾಕಾರಾಕಾಪುತ್ರಸಾನಸಾ
- 6 ಮಹೀರಾಸಾವಪ್ಪಗಡೀಸಾತಪದಮಾಕಾ
- 7 ಭೀಜಾತ್ರಾಸಘಮಾತಾಕಾಜೀಜಾತ್ರಾ

292

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೫೩೩ ಮನಮಧನಾಮ
- 2 ಸಂವತ್ಸರೇಕಾರತೀಕವದೀಮಾ
- 3 ದಿವ ೧ ತಳೇಬೀಮೂರಮಾಕಾಬಾವಾ

- 4 ಮೂರಮಾಬೀವಾ ಮಾಬೀವಾಬೀಮಾಹೀ
- 5 ಭಾನಯಬೀವಾನದೀಕಾಜಾಮಾಬೀದ
- 6 ಕರಸಾತಾಕಾರೀಮೂಕರಕಾಜಾತ್ರಾ

293

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೫೩೩ ಚೈವದೀ ೩
- 2 ದಘಾಲುಸಾಮಾನೀಕಸಾ

- 3 ಜಾತ್ರಾಸಘ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

೧೫೩೩ ಸಂವತ್ಸರಸಾಘ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

ಸಕೇ ೧೫೩೩ ಚೈವದೀ ೫ ಜಾತ್ರಾ ಕಾಠೀ ಸಘ.

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಉಪುಜೀಗನೇವನದೀ
- 2 ಸಾಮಾಜೀಸರತ

- 3 ದೋಗೋಕಾ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೬೪೦ ಫಾಲ
2 ಗುನಸುದೀ ೧ ಗುದೇ
3 ಮಾಸಾಮಾನೀಕ

- 4 ಸಾಗವೀಲ .
(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
5 ದೇವಸಾರಜಾ

298

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೬೪೦ ವೈಸಾಪಸುದೀ ೩ ಶ್ರೀ
2 ಕಾವ್ಯಾಸಂಘೀಪೀತಲಾಗೋತ್ರೀಲಪ

- 3 ಸಾಪ್ತ || ಬೀಲಾಸಾಹೀರಾಸಾರಾಮಸಾ
4 ಜಾತ್ರಾಸಫಲ

299

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಬ್ರಹ್ಮರಂಗನಾಗರ

- 2 ಪಂ || ಜನವಂತ

300

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಕ || ಗೋವಿಂದಾ

- 2 ಮಾಧಗಂಗಾ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೩೦೯ ವರ್ಷೇ
2 ವೈಶಾಖ ಸುದಿ ೩ ಚಂದ್ರೇಶ್ವರೀಕಾ

- 3 ವ್ಯಾಸಂಘೀಪಂದಿತಾ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕ ೧೬೬೯ ಸಾವರ್ಧರೇ ಫಾಲ್ಗುನವದಿ ೩
2 ತದಾ ಸ . . .
3 ಪುತ್ರಪ್ರೇಷಕ . . .
4 ದುಃಖಸಾ

- 5 ಅವಾ ಅ
6 ರಘು ಛಾ
7 ಶ್ರೇಷ್ಠಕ . . .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

¹ ಅಂಭ್ರವೇಕಾಪ

| ² ನ್ಯಾಜೀಕಾತಪ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

¹ ಮಾಘಸುರಿ ೬

² ಬೆಡೆಳ . ತ್ರಾಘ

| ³ ಡ . . ಜಾತ್ರಾಸಫಳ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

¹ ಸಂವತ್ ೧೫೬೬ ಪಾರ್ಥಿವನಾಮ ಸಂವ

² ತ್ವರೇ ಮಾಘ ಋಷಿ ಪಾಡಿವಮಾಟಾ . . .

| ³ ಪುತ್ರಧಾರ . . . ಜಾತ್ರಾಸಫಳ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

¹ ಸಕೇ ೧೫೬೬ ಪಾರ್ಥಿವನಾಮ ಸಂವತ್ಸರೇ

² ಮೇಗನೇಮನಾತಸೇಮಾಯಿವೇವಾಳ

| ³ ಭೀಮಧೂಜೇಟ ಸುಧ ೩

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

¹ ೧೩೫ ಜೀವಾಸಂಗವೀ

² ೧೩೫ ಅನುಸಂಗವೀ

| ³ ಚಾಣೋಗಾಸಾ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

¹ ಬ್ರ || ಕಾಪ

² ಸಾಜೀಬ್ರ || ರ

| ³ ತ್ವಸಾಗರ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಜರ)

1 ಗಂಧಭಟವರ . ಗೋವಿಂದ

2 ಜೀವಾಪೇಟೆಸವಡಿಸ್ಥಳ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ೧೫೬೦ ಕ್ರಿಮತು

2 ಪರ್ತಿವಸಂಸ್ಥೆ ರದ ವ್ಯಸಖ

3 ಸ್ವದಪಂಚಮಿಕಮಲವರದ

4 ಕಮಮೈವೈನಿಮಸುರಪನಗವನ

5 ವಲಭನಮಗೋತ್ರ

6 ಮಗಜಿನಪಸುರವಾಗವರಂಜಿಖಂಡಸಿಟಿ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಹಾಲೆಹನಮಸಣಿಯು

2 ಕಟ್ಟಿಬಿಡುವರ ಗಂಡ

3 ವೊಡೆಯರಜಂ

4 ಪತಿಯಗಂಡಬಿಡಿ

5 ಯಸಟ್ಟಿಯಮದಕೊಡ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಕ್ರಿಮತುಕಾಳಿವಾಹನಕವರಂಜ ೧೬೦೦ ಸಿದ್ಧಾ ತಿ ಸಂ

2 ವತ್ಸರದವನಾಭಿಬಹುಳಂಯುಟ್ಟುಮುನಿಗುಂದದನೀ

3 ಮೆಯದೇಕಕುಲಕರಣಿಯರಮಕಳುವಾಂಕಡೊನ್ನ ಮೈಯ್ಯ

4 ನಲನುಜವೆಕವೈಯ್ಯನಪುತ್ರಸಿದ್ಧವೈಯ್ಯನಲನುಜನಾ

5 ಗವೈಯ್ಯನಪುತ್ರನಿಂದುರಾಜವನದಾಂಬಿಕೆ

6 ಯರುಬಂದುವರುಂನವಾದರುಭದ್ರಂಭೂಯಾ

7 ತತ್ತೀ . ಕೃತಸಾಗರವನ್ನಿಗಳಸಮಿತ

8 ಯದೇತಿಥಿಯಲ್ಲಿನೂದಿಗೂರಜಿಪಗಪ್ಪನಾಗಪ್ಪನ

9 ಪುತ್ರರಾನಪ್ಪಸಟ್ಟಿಪುಣ್ಯಸ್ತೀನಾಗವೈನ

10 ಮೈಡುನುಪ್ಪಪ್ಪನುದರಂನವಾದರು ||

ಚೊವ್ವಿನೆಂತೀರ್ಥಕರರ ಬನ್ನಿಯಲ್ಲಿ.

(ನಾಗರಾಜರ)

1 ವೊಂನಮನೀದ್ದೇಭ್ಯೋಗೋ

2 ಮುಟ್ಟುನಾಂವಿಲದೇಸ್ವರ

3 ಮುಟ್ಟುನಾಂವಿಲದೇಸ್ವರ

4 ಸತೀರ್ಥಕರಂಕೀದರತೀರ

5 ಚೂರುಕೀದರತೀರದಿಡೀದರ

6 ಮುಂಡುಪ್ಪುನಾಂವಿಲದೇಸ್ವರ

7 ಸಕೇ ೧೫೬೦ ಸವಧಾರಣಾ

8 ಮುಂಡುಪ್ಪುನಾಂವಿಲದೇಸ್ವರ

9 ಸುಕುರವಾರದೇವಾಂಕೀದರತೀರ

10 ಈ . . ಗೆರವಾಳೆಯವರೇಗೋತ್ರ

11 ಜೀನಾಸಾಧಿವಾಸಾಕಾಪು

12 ಶ್ರವಣದವನಾಂವಿಲದೇಸ್ವರ

13 ಪರಾವಾಸಾಕಾಪುತ್ರಾಕಾ

14 ಸಾವನಾಸಾಕಾಮುಖ್ಯಾ

15 ಸಾವನಾಸಾಕಾಮುಖ್ಯಾ

16 ಪದ . ಭೋದತ

17 . ರಸದಾಪ

314

ಹೊರಕೋಟೆಯ ಬಾಗಿಲಿಗೆ ಬಿಳುಂಡೆ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

- 1 ಚಿವವು ನೃಪನಕಂಠಿಯಧ್ವ
- 2 ನಿಶಿದಿವುಗೆದುಜ್ಜನಂಗೆ
- 3 ಭಯಮುಂಸುಜನಂಗೆನುರಾ

- 4 ಗಮುಮುದಳಸುಗುಂಘನನಾ
- 5 ಬದಿನೆನ್ನುಹಂಸಂಗೆನವಿಂಗೆಂ

315

ಅದರ ಮೇಲಾಗದಲ್ಲಿ.

- 1 ಕೊಳವಾಕೆ
- 2 ಮೂಣಿಕ್ಕುಡೆ
- 3 ವನಗುಡ್ಡ ಚಿನವ

- 4 ಮೂಜೋಗಿಹಂಕರಿ
- 5 ಜಗದಾಳಮೂರಮೂ
- 6 ರಾಜಿನಾಥನಮೋಸ್ತು

316

ಅದೇ ಬಾಗಿಲಿಗೆ ವಾಯವ್ಯದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಶ್ರೀಮತರೂಪಾಂಬದಿಗಳನ್ನಟ್ಟಿದಸೂಳಂದಮುಟ್ಟದರಮೆಯಜಾಯಿಲವವಿಗಿನ

317

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

ಪರನಾರಿಪುತ್ರನನ್ನರತೊಟ್ಟುಕೆಳಗೆಕುಪ್ಪಿಹುಸ. ಗುಡಸಪ್ಪತೊರಟ್ಟಿರಬೇವಬಾವನಬಣ್ಣಗುಣ್ಣಚಕ್ರಚಿಹ್ನಗಂ

318 (120)

ದೊಡ್ಡ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟಿಲುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

- 1 ಅರಕೆಜಿಯವೀರವೀರವ
- 2 ಬ್ಲವರಾಯನಮಹಂಕೆದಸಂ
- 3 ವಿರನಾಯಕಂಚಿಟ್ಟುಗೊಳ

- 4 ಫಿ . ಯಜ್ಞ ಬೆಳಬಿಡಿಗ
- 5 ಬಿಟಕೆ ||

319

ಅದೇ ಮೆಟ್ಟಿಲುಗಳ ಕಡೆಯ ತೋರಣ ಕಂಠಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾಗ್ಗನಿರಲಿಪ್ಪಮಿಸುಕ್ತವಾರ
- 2 ದಂಪುಕೊಮರಚಣಾಅಕನತಮ್ಮಮರಲಳಲಪ್ಪದಿನಾಯ
- 3 ಕಾಣ್ಣಿರುಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆಚ್ಚೆ ||

320

ಅದೇ ತೋರಣ ಕಂಠಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯಮೇಲೆ ಮುಕ್ಕೊಡೆಯ ಕೆಳಗೆ.

- 1 - 2ಬ

- 2 ಗದ್ದೆಗೆ

- 3 ಕುಟಂ

321 (121)

ಅದೇ ಬೆಟ್ಟದ ಋಷಿಗಳಿರುವ ಬ್ರಹ್ಮದೇವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

1 ಸಿದ್ಧರ್ಥಿ | ಕರ್ತೃಕಸುಧ್ಯ-ರಲು |

4 ಲೋಕಿಗೋದನಾತಂವು

೨ ತ್ರಿಬ್ರಹ್ಮಾದೇವತಮೂರ್ತಿ

⁵ ರಂಗ್ಯಯನಸೇವೆ ||

ಕ ಟಪವನುಹಿರಿಸಾ

322

ಅದೇ ಸ್ವಲ್ಪದಷ್ಟಿ.

ವಿಜಯಧನಳ.

323

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪಶ್ಚಿಮ ಬಂಡೆಯ ಮೇಲೆ.

ಪರಮಧವಳ.

324

ಅದೇ ಸ್ವರೂಪ.

(ನಾಗರಾಜರ.)

1 ಸಕೇರಿಗ್ಗಿವನಾಸ್ಕಾಪಾಂಡವ

3. ସତ୍ୟ

೨ ಗೋಕೆಸ್ಯಾಪಸ್ಯಾಜೀನ್ಯೋಸಫಳ

325

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯಮೇಲೆ,

¹ ವ್ಯಾಖ್ಯಾನೀತಬದ್ಧನವಂಶಜರ

१. बृहत्पर्व

॥ ५॥

‘. ಹಿಬ

326 (122)

ದೊಡ್ಡ ಚಿಟ್ಟದ ಹಿಂದೆ ಜಿಗಣ್ಣಕಟ್ಟೆ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

¹ ಸೃಷ್ಟಿ ಪ್ರಸಿದ್ಧ ಸೃಷ್ಟಾನ್ವಿತ ಚಕ್ರವರ್ತಿಗಳೆಂದರೆ ಮೃಗವರ್ಷ, ಚರ್ಮಿಗಳಿಗೆ ಕೊಡಕುಂಧಾಸ್ತ್ರಯಗಳನು.

* ಮಾತೃಕಾಂಡರೂಪದ ಕ್ರಿಯೆ-ಸ್ವಯಂಕೀರ್ತಿ ಸಿದ್ಧಾಂತಕ್ಕೆ ಪ್ರತಿ ಗಗನಗೋಚರವಾದ ವಿವೇಚನೆ

³ ಮಗನಾಗದೆ ವಿದ್ಯಾಭಿವಾಳವುದ್ರಮುಖ: ಕಿಷ್ಕಿಂಧಾಕುಟ ಸಿಂಹಾಟವನಿಹಿ ಸಿದ್ಧವರಣಿಷ್ಣುರು

1 ಭಾನುಕೀತಿ ಗೆಸಿದಾ ನ ವೇವರುಪ್ಪಾಚಂದ್ರವೆವರುಪ್ಪಾ. ರುಕ್ಕವೇವರುನೇಮಿಚಂದ್ರ, ಪಂಡಿತವೇವರುಬಾಳಚಂದ್ರ

⁸ ದಪ್ಪವರಸ್ತಿ, ರಿದಿ. ಉನಾಗದೇವತೆಗೆ ಚೆಗೇತೆ ಎಂಬ ಗದ್ದೆ ಅಪ್ಪರಹಾಳೆ ಸಬ್ಬಾ ಕಡುಭಸವಾಡವಾಗಿವೆ. ಕೆ. ಗ.

⁶ ರಾ.ಗಾ.ಪ್ರ.ಪಂ.ನಿಂದ ಸಿದ್ಧಪಡಿಸಿದ ಸಂಯೋಜಿತ ಕಾರ್ಯಕ್ರಮದ ಪ್ರಕಾರ, ೧೯೭೭-೭೮ನೇ ಸಾಲಿನಲ್ಲಿ ೧೦೦ ಕೋಟಿ ರೂ.ಗಳ ಮೊತ್ತವನ್ನು ಸರ್ಕಾರದಿಂದ ಸಂಗ್ರಹಿಸುವುದು.

१. **ॐ नमो भगवते वासुदेवाय ॥**

327 (124)

ಶ್ರೀವತ್ಸರವಂಗವಿಘ್ನ ರಸ್ಯಾದ್ಯಾವಾಪೋಫಲಾಙ್ಗನಮವೀಯತ್ರೈಃ ಕ್ಷಮಾಧನ್ಯಾಶನವೇನ
 ೨ ರಾಸನಮ || ಭವಮ್ಭಿ ಯಜ್ಞೇನೋದ್ರಾಣಾಂ ರಾಸಸಾದ್ಯಾಫಲಾನೇಕುತಿತ್ಥಧ್ಯಾಂತಸ
 ೩ ಹ್ಯತದ್ರಭೇದಫನಭಾವೇ || ಸ್ಪಸ್ತಿ ಶ್ರೀವತ್ಸಗೇಪಾನ್ವಿತ್ಯನೇಯಮಾದ್ಯಾನೇನೋದ್ರಾ ಮತೇಯಾ
 ೪ ವಿಸ್ತಾರಾಂತೇಕೃತೋದ್ವಿಗತೇಮಮಳಯಶ್ಚಂಪ್ರಸಂಭವಿಧಾಮಂವಸ್ತು ಬ್ರಾಹ್ಮಣೇಶ್ವರ
 ೫ ಸ್ಥಾನಕಮತಿಶಯಸತ್ವವಳಂಬಂಗಭೀರವಪ್ರಸ್ತುತ್ಯನಿತ್ಯಮಂಭೋನಿಧಿನಿಧನುಸಗಂಹೋದ್ಯುಗೋದ್ವಿಗೇವಂಶಂ || ಅದ
 ೬ ಷೋಳುಕಾ
 ೭ ಸ್ತುಭದೋದವಗ್ಗೃಗುಮಾವೇದೇಭವದ್ಯಮಸತ್ಯದಗುಪ್ತಗುಮುತ್ಯೈಯುಜ್ಜಳಕಳಾಸಾಪತ್ತಿಯಂಪರಿಜಾ
 ೮ ತದುವಾರತ್ಯವಪೆಂದನೊಬ್ಬಗನನಿತಾಂತಾತ್ಮತಾನಶ್ಚಪ್ರಪ್ತದನದ್ಯೇಜತೇರವ್ಯವಿನಯಾವಿತ್ಯಾಪನೀಪೇಶಕಂ || ಕಂ ||
 ೯ ವಿನಯಾಬುಧರಂರಂಜನಫನೇತೇಂದ್ರೇವಿಲಮನುಜುನನೇಗಲ್ಪಂವಿನಯಾವಿತ್ಯನೈವಾಳಕನನುಗ
 ೧೦ ತನಾಮಾತ್ಮನಮಳಕೀತ್ರಿಗಸಮತ್ಯಂ || ಅವಿನಯಾವಿತ್ಯವಪಧುಭಾಷೇಶ್ವರ ಮಂತ್ರವೇದತಾಸಂಭವದ್ವಾಪಗಾಂ
 ೧೧ ಭವನಮವಿಳಕಳಾವಿಳಿತೇಕೇಯುಬಿವೇಯಂಬುಳವಸಂ || ಅದಂತೇಕತನೋಭವಮಾದಂಬಿಗಮುರಾ
 ೧೨ ಭವತಿಗಂಮುನೊತಾದಂಜಯಂತನಂತವಿವಾಹವಿದೂರಾಂತರಂಗನೇಜಿಯಂನೃಪಂ || ಆತಂಬಾಳುಕೈಭೂಪಾಳನು
 ೧೩ ಲದಧು
 ೧೪ ಜಾದಂಜಮೃದ್ವಂದಭೂಪಬ್ರಾತಪ್ರೋತ್ತಂಗಭೂಭೃದ್ವಿವಳನಳುಕಂವಂದಿಸಸ್ಯಾಫಮೇಘಂಶ್ವೇತಾಂಭೋಜಾತದೇವದ್ವಿ
 ೧೫ ರವನುರವಭೀಂ
 ೧೬ ರುಕುಂಬಾವಮಾತಖ್ಯಾತಪ್ರೋದ್ಯದ್ಯಶ್ರೀಭವತಥುವನಂಧೀರನೇಕಾಂಗವೀರಂ || ಎಜಿಯನೇಳಗಿನಿನೇಗಲ್ಪದ್ವೀಪಿ
 ೧೭ ಯಾಗಸ್ತ
 ೧೮ ಪಾಳತಿಳಕನಂಗನೇಚಿವಿಂರಗೇಜಿವೆಚ್ಚುಶೀಲಗುಗುನಿವೇಚಿವೇಚಲೇವಿಯಂತುನೋಂತರಂಜೋರೇ || ಎನೇಗಲ್ಪವಂಜು
 ೧೯ ಗ್ಗಂತನೋಧ
 ೨೦ ವನ್ನೇಗಲ್ಪರಶ್ವಬಿಲ್ಲಾಳಂವಿಷ್ಟು ನೈವಾಳಕನುದಯಾದಿತ್ಯನುಂಬವಸಂದಮವಿಳವನುಧಾಪಳೋ || ಅವರೋಳೈಭೈ
 ೨೧ ಮನಾಗಿಯೂ
 ೨೨ ಭುವನದೊಳುಪೂರ್ವಾಪರಾಂಭೋಧಿಯಯ್ದು ವಿನಾಕೂಡೆನಿಂಚ್ಚು ಪೊಂದನಿಜಾಪಾವಾಪಿತ್ರಮಶ್ರೀಡೆಯುಂಜು ವದಿದು
 ೨೩ ತ್ತಮನಾದ
 ೨೪ ನುತ್ತಮಗುಂಬಾತ್ಮೈಕಧಾಮುಧರಾಧವಜೂಡಾಮಣಿಯುವಾಲ್ವದಿನಪ್ರೀತಿವಿಷ್ಟು ಭೂಪಾಳಕಂ || ಎಳೆಗವಕೋಯ
 ೨೫ ತೂತ್ತತ್ತಳ
 ೨೬ ವನಪುರಮಂತೆರಾದುದುಪುರಮವೈವಿಷ್ಟುಳವವಿಷ್ಟುತೇಜೋದ್ಯುಳನವೇದವಪುಖಿವನ್ನಿವುಧಗ್ಗಂಗಳ || ಇನಿತಂದುಗ್ಗ
 ೨೭ ಮವೈರಿದುಗ್ಗ
 ೨೮ ಜಯಮಂಕೂಂಪಂನಿಜಾತ್ಮೇಪದಿಂದಿನಿಖಿಷ್ಟಿಪರನಾಜೆಯೇತವಿದಂತಂನಸ್ತು ಸಂಭೂತದಿಂದಿನಿಖಿಗ್ಗಾಸತಗ್ಗೀತ್ತಮು
 ೨೯ ದ್ವಪದಮಂಕಾಂ

- 20 ಇಂದಿಂದೆಂತಾನನಿಂತೆಲಕ್ಕ ದೆವೆಳ್ಳೊಡ್ಬಿಭವನಂವಿಭ್ರಾಂತನವುಂಬಂ || ಕಂ || ಲಕ್ಷ್ಮೀದೇವಿಗಾಧಿಪಲಕ್ಷ್ಮಂಗಸ
ದಿದ್ಧಿವಿಪ್ಪುಗಂತಂತವಲಂಪ್ಪುಡೆ
- 21 ಪಿಲಸನ್ಮೃಗಲಕ್ಷ್ಮಾನನನಿಪ್ಪುಗಗ್ರಸತಿಯನನಗಲ್ದ || ಅವರ್ಗಮನೋಜನಂತಸುದತೀಜನಚಿತ್ತಮನಿಳ್ಳೊಳ್ಳೆ ಸಾಲ್ಪ
ಮಯವೋಭೆ
- 22 ಯಿಂದನುಮೆಂಬಿಭಿಧಾನನನಾನದಂಗನಾನಿವತಮನೆಚ್ಚು ಮುಯ್ಯನೇನವಾನದಬೀರರನೆಚ್ಚು ಯುದ್ಧದೊಳುತವಿಸುಪ್ಪೆನಾ
ದನಾತ್ಮಭ
- 23 ವನಪ್ರತಿಯನಂಸಂಪಭೂಭುಪಂ || ಪದವತೇಂಬದುಕಂಡಂಗಮೃತಜಳಧಿತಂಗೆಬ್ಬಿದಿಂಗದವಾತಂನುಡಿವಾತಂಗೆನ
ನೆಂಬೈವೃಳಯಸವೆದುಮೊ
- 24 ಳುವೇರಮಂವಿಾಬ್ರಿಖದ್ವಾರಕಳಲಂನಂಕಾಳನುನಂಮುಳಿದುಕುಳಕನಂನಂಯುಗೊಂತಾಗ್ನಿಯುನಂಸಿಡಿಲಂನಂಸಿಂಹದಂ
ನಂ ಪುರಪರನುರಿಗಂನಾನಿನಿನಾಂಸಿಂ
- 25 ಹಂ || ತದಧಾರ್ಗಂಗೆಲಕ್ಷ್ಮೀ || ಮೃದುವದೆಯೇಚಲದೇವೀಸುದತಿಯನುನಂಹನ್ಯಪತಿಗನುಪಮಸಾಖ್ಯವೃದಪಟ್ಟವುಹಾ
ದೇವೀಪದವಿಗಸಲೆಮೋಳ್ಳೆಯಾ
- 26 ಗಿಧರೆಯೊಳ್ಳೆಗಲ್ದ || ವೃ || ಲಲನಾರೀಲಿಗಮುನ್ನವೆಂತುಕುಸುಮಾಸ್ತ್ರಂಪುಟ್ಟದೊಂವಿಪ್ಪುಗಂಲಲಿತಶ್ರೀವಧುವಿಂಗೆವಂತೆ
ನರಸಿಂಹಪ್ಪೋಣಿಸಂಗೆವೇಚಲದೇವೀವ
- 27 ದುಗಂಪರಾತ್ಮಕಚಂತಪುಣ್ಯಧಿಕಂಪುಟ್ಟದೊಂಬಲವದ್ವೈರಿಕುಳಾಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಮಾಳಕಂ || ದಿಪ್ತಭೂ
ಮಾಳಭೂಮಾಳವೃವನಳಿನಾನೀಕರಾಕಾರ
- 28 ಕಾಂಕೂಪುರಾಜನೈಕಮಂಭಪ್ರಕರನಿರಸನೋದೊಡ್ಡತವಾತಪ್ರಪಾತಂ ಕಪ್ತಧಾತ್ರೀರಾದ್ರಿವಹ್ರಂ ರಿಪ್ತನೃಪತಿತಮಸ್ಕೊನು
ವಿಧ್ಯಂನನಾಕೃಂಕಪ್ಪುಧ್ವಿನಿವಾಳಕಾಳಾನಳ
- 29 ನುಬಿಯಿಸದವೀರಬಲ್ಲಾಳದೇವಂ || ಗತೀಳಂಭಾಳನಾಳಂಬಿತಬಹಳಭೂಮೋದ್ವಹ್ರಂನಂಗೊಜ್ಜರಂಸಂಧ್ಯತರೂಳಂಗೆಳನು
ಚ್ಚೈಕರಧೃತವಿಳಸಪ್ಪಜವಪ್ಪವಂಪೋಡ್ವೈತ
- 30 ಚೇಳಂಚೊಳನಾದೆಂಕದನವದನದೊಳಂಭೀರಿಯಾ ಪೊಯ್ಯವೀರಾಹಿತಭೂಭುಜಾಳಕಾಳಾನಳನತುಳಬಳಂವೀರಬಲ್ಲಾಳ
ದೇವಂ || ಭರದಿಂದಂತನ್ನದೊಳ್ಳೆಗ್ಬಿಧಿದನೊಡೆಯಂಸಂಕಾಯ್ದುಕಾ
- 31 ದೊಣಂಪೂಣಿ ರೆಬಲ್ಲಾಳಚ್ಚೀರಂ ನೆನದೊಬಳನಿಯುಂ ಮುತ್ಸನಿನಾಗಜೀರಿದ್ರೂತ್ವರದಂತಾಘಾತಸಂಚೊಡ್ಡಿತ ಶಿಖರ
ದೊಳಂಚೊಣಿಯೊಳ್ಳೆದಂಬಾನುರಕಾಂತಾವೇಳೊಳ
- 32 ವೃಜವನಕಪುಷ್ಪಾಂನಿಸ್ತತಂರಾಂಪ್ಪೂಭೂಪಂ || ಚಿರಕಾಲಂರಿಪ್ತಗಲ್ಗಸಂಧ್ಯಮನಿಸಿವೃಂಚ್ಚಂಗಿಯಂಮುತ್ತಿದುರ್ಧರತೇ
ಜೋನಿಧಿಧೂಳಿಗೋಟಿಯನೆಕೊಂಡಾಕಾಮವೇವಾನೀ
- 33 ಕೃಪನಂಸಂಪೊಡೆಯಚ್ಚೀರಂನನಾಭಂಜಾರಮಂ ಸ್ತ್ರೀಯಂರಂತರಗವಾತ್ಮಮವಂ ಸಮಂತಮಿಡಿದಂಬಲ್ಲಾಳಭೂಮಾಳ
ಕಂ || ಸ್ಪಷ್ಟಸಮದಿಶತಂಜಮಯಾಳಬ್ಬಿಮುಹೂಮಂಜಳ
- 34 ಕೃಪದಾಸ್ತ್ರರವತೀಪುರವರಾಧೀಶ್ವರಂ || ತುಳುವಬೃಜವಧಿವಮಾನಳಂದಾಯದದಾಮಾನಳಂ ಪಾಂಧ್ಯಕುಳಕಮಳವದಂಪ
ಗಂಜಭೀರಂಪಮಂಧಳಕಟೀಂಬಿಕಾರಣೋಳಕಟಕನೂಜಿಗಾ
- 35 ಪ || ಸಂಗ್ರಹಭೀಮ || ಕರಿಕಾಲಕಾಮ || ಸಕಳವಂದಿಬ್ಬಂಪರಂತಪ್ತಕಾ ಸಮಗ್ರವಿತರಣವಿನೋದ || ವಾಸಂತಿಕಾರದೇವೀ
ಬಲ್ಪವಪ್ರಸಾದ || ದೂದವಕುಳಾಂಬರಪೃಮಣಿ || ಮಂ
- 36 ಪಳಕಮಕುಟೊಡ್ಡಾದುರಕದನಪ್ರಚಂತಮಲವೊಳ್ಳಂಪಂನಿವಾರಿಸಿದ್ಧಿಗಿರದುಗ್ಗಮಾಜ್ಜ || ನಾವಪದಿಪ್ರಸ್ತಸಹಂತ್ರೀ
ಮತ್ತಿಪ್ಪವವಪ್ಪಜತಳಕಾಮಕೊಂಗಂ
- 37 ನಂಗಲಿನೊಳಂಬವಾಬಿನವಸಾನಾಂಗೆಲೊಂಡ ಭುಜುಳವೀರಗಂಗೆಪ್ರಕಾಪವೊಯ್ಯವೀರಬಲ್ಲಾಳದವದ್ಧಕಪೀಮಂ
ತಲರಂಮದ್ವೈನಗ್ರವೆದ್ವೈಪ್ರತಿಪಾಳ
- 38 ಸದಾಪ್ರಕಾಶಮುಖಂಕಧಾದಿನೋದದಂವಾಪ್ಪಂಗೆಯ್ಯುತ್ತಿರತಪ್ಪವದೊಡ್ಡದವೆವಿ || ತನಗಾಂಧ್ಯಂಪರಂವಿಕ್ರದುಘ
ಜನಾಭಂವೀರಬಲ್ಲಾಳವೇವಾನಿವಾ
- 39 ಳಂವ್ಯಾಪ್ತಿ || ವಿಭೂಜಿತವಿಳಚತೋತ್ಕೃತಂ ರಂಭಾವೇವಂಜನಕಂ || ದ್ವೈಪ್ಪಟಂಕಾಮಣಿ ಜನನಿಜಗತ್ಕೃತಯುಕ್ತ
ವೈಮುಂವಂದಿಸಂಕ್ರೀಡಂವ್ರವಾಂಪ್ರಭೂಗೊ

- 40 ವುಮೇಕಾಳೇಯವುಂತ್ರಿವಗ್ಗಂ || ಪತಿಭಕ್ತಂವರಮಂತ್ರಾಕ್ಷಯತನಿಂಪ್ರಂಗಂತು ಭಾಸ್ವತ್ಪ್ರಕೃತವಂತ್ರಿಧ್ವರನಾ
ವಸಂತವಿಳವಧ್ಯಲ್ಲಾಳವೇವಾನೀಪತಿಗೀವಿವ್ರ
- 41 ತತೇಂದ್ರಮೌಳಿವಿಬುಧೇರಮಂತ್ರಿಯಾವಸಮುಂತ್ಯ ತತೇಜೋನಿಳಯಂವಿರೋಧಿಸತೇಪೋಸ್ತತ್ತ್ವೇಭವಾಚಾನನಂ || ವರತ
ಕ್ರಾಂತುಬುಜಾಭಾಸ ರಂಧರತರಾಸ್ತೋಭೋಧಿಚಂದ್ರಾಸಮುದ್ಭು
- 42 ರಸಾಹತ್ಯಲತಾಲವಾಲನೇಶನಾನಾಕಳಾಕೋದಿಂ ಸ್ಥಿರಮಂತ್ರಂವಿಜಯೋದಿತನೇವಿಸ್ತು ತ್ಯನುಪ್ಪಪ್ಪಕಂ ಧರೆಯೊ
ಳೈವಪಚಂದ್ರಮೌಳಿಸಚಿವಂಸಾಬನ್ಯಜನ್ಯಾಲಯಂ ||
- 43 ತದದ್ಧಾ-ನಲಕ್ಷ್ಮಿ || ಘನಬಾಹಾಯಪಳೋವಿಷ್ಣುಘಾಸಿತಮುಖವ್ಯಾಕೋರವಂಕೇವಮಂದನೈವ್ಯಗ್ನಿನವಿಳಾನಾಭಿವಿತ
ತಾಮ-ತ್ವೇಕೇಲಾವಲ್ಯವಂವನವಾಸ್ಪೇಭೃತೇಂದ್ರಮೌ
- 44 ಇವಧುವಿಲ್ಲೇಳಚೀಯಕ್ತುಂಜುಜ್ಜನಸಂಸ್ತುತ್ಯೇಕಳಂಕರೋರನುಪಗಂಗಾರೇವಿತಾನಲ್ಲೇ || ಸ್ವಸ್ತುನವತವಿನಮದಮ
ರಮೌಳಿವನುಮಿಳಿತಚಳನನಳಿಯಂಗಳಭಗವದ
- 45 ಹೃತ್ಯರಮೇಧ್ಯರಸ್ತುತಗಂಭೋದಕ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗಯುಂ ಚತುರ್ವಿಧಾನೂನಧಾನಸಮುತ್ಪತ್ತಿಯುಮಪ್ಪ
ಶ್ರೀಮತುಹುರಿಯಪೇಗ್ಗಣಿತಿಯಾಚಲವೇದಿಯುಮದಮ
- 46 ತಂದೊಡ || ವರಕೀರ್ತಿಗೃಧವತಾರಾಧ್ಯರಮೌಳಿಮಾಸವಿನಾಡವಿನೂತಂ ಮರಮರಾವಕನಮಳಂ ಧರಣೀಯೋಗೀವಿಯ
ನಾಯಕಂವಿಭುವನೇ || ಅತನಸತಿಸಿತಾಂಬುಜಾಚೀತಾಂಬುಜ
- 47 ರತ್ನಯೋದವಿಮವಮೃತಿಗ್ರೇತಧರಾತಳಗವಿಳವಿನೀತಗೇಚದಮೈಗಖಲೆಯದೊ ರಯಂಬಿ || ತತ್ಪತ್ರ || ಜನಪತಿವದನ
ರಸೀರುಪವಿನಮದ್ಧುಂಗಳಮಸ್ತುಲನಾನಾಗಂ ವಿನಯನಿಧಿಂ
- 48 ಭೃಥಾತ್ರಿಯಳನುಮನಿಬಿವ್ರವೇವಚಗ್ಗಂ ಜನಗ್ಗಂ || ತತ್ಪ್ರಮೋದಂ || ಗತಮಂವನಮಳಚಿತಾಂವಿತಗನುತ್ಪತ್ತಿ
ತಾವಿವಾತ್ಥಿಗೃಧಕಂ ಪಿತಿಯೊಳ್ಳುವಯನಾಯಕನತಿಧೀರಂಕಲ್ಪ
- 49 ವೃಕ್ಷಮಂಗಲವಂದಾ || ರತ್ನಮೋದಂ || ಸರಿಸುಪವನವನಿಕುಲಚೇತನಾಕ್ಷಿ ಮದೋತ್ತಮೋಕಿಳಿಸ್ತನಮರವೃದ್ಧಿವತಿ
ಗಮನತನೂದಲಧರಯೊಳ್ಳುಳ್ಳವೊಳಿನಾಗರವದಳ || ತತ್ಪ
ಜೋದಂ || ಧರಯೊಳರೋಧಿವಮನವಾದಿಯರಸವಮ್ನಾಧಿವೇವ ಗುಣಾಕರನಾಭೂತನ ಚಿತ್ತವಸ್ಥೆಭೂತವಿಭಾಗ್ಯ
- 50 ಗಂಗಾನಿರಾಕುತಾರಾಚಳಕಾರವಧಾಂಭೋದಸ್ತುರ
ಗಂಗಳನಿರಾಕುತಾರಾಚಳಕಾರವಧಾಂಭೋದಸ್ತುರ
- 51 ತ್ವಿತ್ತಿಘಾಸುರಯಮ್ನಜಲವೇದಿ ವಿದ್ಯಭವಪ್ರಭುತ್ವತಿಯಂತೊದಳ || ತತ್ಪ್ರಮೋದಂ || ಮರವಿವೃಕ್ಷನಕಲ್ಪಭೂತ
ನಮಳಾಂಭೋರಾಸಗಂಧೇರನಮ್ನ ರವಪ್ರಕೃತಿನಾಯಕಪುಕತೇವ್ರಧ್ಯಾಂತ
- 52 ಸಂಭಾತನಂಪರಣಾಕ್ಷಕಾರವದಧ್ಯುಮಧ್ಯವಿಳಸತ್ತೀತ್ಯಗನಾವಲ್ಲಭಂಧರಯೊಳ್ಳುವೊಳಿನಾಯಕಂ ನಗ್ಗಂನುತ್ಪತ್ತಿ
ಯ್ಯೇಕಿಯ್ಯೇಕಕಂ || ಕಂ || ಗಿರಿಸುತಗೇವಮ್ನಕನ್ನೆಗಧರಣೀಸುತ
- 53 ಗತ್ತಿಮುಟ್ಟಿಗನುಪಮಗುಣವೊಳ್ಳೊರೆಯವರಂತೀಕಳೋವ್ಯರವೊಳಿಬಾಚವ್ಯೇಳವನಸತಿನಿಗ್ಗಂ || ತತ್ಪತ್ರ || ಪ
ರಸ್ಯನಾನ್ಯವಿವಾಗನೂಜ್ಜತಯಾಸ್ತುಗಂಜನೇಂದ್ರಾ
- 54 ಬ್ರಹ್ಮರೇವೋಧ್ಯಂಗಳನುರಾರತುಂಗಳನೇವಂ ತಾನೊಪ್ಪವೀರದ್ಧುಗೇತರವೋದಿಯ ದ್ವಂದ್ವನಾಯಕನಿಬಿವೃಕ್ಷ
ಸಂದಾಯಕಂಧರಯೊಳವಮ್ನಯನಾಯಕನಿವಿಳವಿನಾಸಂಭಾತು
- 55 ಯಕಂ || ತತ್ಪ್ರನಿತ || ಚತುತ್ವೇಗಮಂಜೀಟ್ಟವಿಧುಗನಿವೃಷಾಂತಸ್ಥಾನವೇಗೇವಮವೇವಟ್ಟಕವೈಗವನನಾಸ್ತೀಯ
ಗಾವಯ್ಯನಿವೃಕ್ಷತಚಿತ್ತೋವ್ಯವಾನ್ಯೆಯುಧ್ವವಿವ
- 56 ಲ್ಯೋದವೈವೃಕ್ಷತಾಂತತಾರತುಮಾರುಲಮ್ನೋದವೃತಾರಾಚಳವಿವಾತ್ಥಿಧ್ಯಾಂತ್ರಿಯೊ || ಖಮೈಯನಾಯಕನಮದಾ ||
ಮಾನವದನಾಕಾಂಮಾಂಜೀರಾಧ್ಯವಿವೇಕೀತ್ಯಾತ್ಯಧಾರಂ ಧೀರಾಧರ
- 57 ದೊಳ್ಳುಗ್ಗಂರೂಗೀಕ್ರಮಕಳಮಂತ್ರವಿವಾಚಾರಂ || ರತ್ನಮೋದಂ || ಮಾರೀರೋದವಂಕಳಾನವ ಫನೋದೋದನಾ
ಭೂ-ಭಾಸುರವಿಯಾಧರಕೋಕಿಳಿಸ್ತನನುಗಂಧವ್ಯಾಸುತಚಿತ್ತನುಗಂ
- 58 ರಿಧ್ಯಂಗಳವನೀಕೇಕಳಪಂಜೀವನವಯಕಾಯುಕಂಧವಯಮ್ನಜಲವೇವಿಕುತುಸತಮಂನಾವಮ್ನಾಶಾಪೇವ ||
ತವನುತಿ || ಇಂದುಮಯಿವ್ಯಗವಿರೋದವಮಾವಗಿರಿದ್ಧ್ಯುಮ್ನಾಶಾಪೇವ || ತವನುತಿ || ಮಾರವವಾಗು
- 59 ಇದಯಾಧ್ಯಂಗಳಿವುಂವತಿತೀಕೇಕಳವಿವೇಕವದವೈವನೂತಮವಯೋವ್ಯಾರವೊ || ತವನುತಿ || ಮಾರವವಾಗು
ಮಮಾಚಾರಗಿರಿಸ್ತುತಕಮವಿಧ್ಯಾಂಮಮವೇವೇರನು

- 60 ರಸುರಸಂಭೂತರದನೀರದಭೂತಸುರ ಯುಗೋಭಿರಾಮಾಕಾಮಂ || ಸಿರಿಗಂವಿಷ್ಟು ಗವೆನ್ನು ಮುನ್ನು ವಸಮಾಸ್ತ್ರಂ ಪುಟ್ಟಿದೂಂ
ಕಂಭುಗಂಗಿರಿಸಂಜಾತಗವೆತುಪದ್ಧದನನಾದೂಂ ಪುತ್ರನನ್ನಿ ಗೇಳಿಧರಣೀವಿ
- 61 ಕೃತಚಂದ್ರಮೌಳಿವಿಭುಗಂಶ್ರೀಯೋಚಿಯಕ್ಕಂ ಗುವುದ್ದು ರತೇಜಾ ಗುಣೇನೋಮನುದ್ಧವಿಸಿದಂನಿಸ್ಸೀಮಪುಣ್ಯೋದಯಂ || ವ
ರಲಕ್ಷ್ಮೀಪ್ರಿಯವಲ್ಲಭಂವಿಜಯಕಾಂತಾಕಣ್ಣು ಪೂರಂವಿಭಾಸುರ
- 62 ವಾಣೀಹೃದಯಾಧಿಪತಂಹುಸತಾರಾಶ್ರೀರವಾರಾಸಿ ಪಾಂಡುರಕಿತ್ತಿ ರಸನದಗ್ರದುರ್ವರತುರಂಗಾರೂಢರವೆತ್ತನುದ್ಧರ
ಕಾನಾಂಕಮನೀಯಕಾಮನೆಸದಶ್ರೀಸೋಮನೀಧಾತ್ರಿಯೊಳ ||
- 63 ಪರಮಾರಾಧ್ಯನನಸ್ತನಾಬ್ಧಿನಿಳಯಂ ಶ್ರೀಮಜ್ಜನಾಧಿಪ್ಯರಂಗುರುಸ್ಯದ್ಧಾನ್ವಿಕಚಕ್ರವರ್ತಿ ಸಯಕೀರ್ತಿ ಖ್ಯಾತಯೋಗೀ
ಶ್ವರಂಧರಣೀವಿಪ್ರತಚಂದ್ರಮೌಳಿಸಚವಂಹುತ್ವಾಂತನಂದದಡಾದೊರೆ
- 64 ಯಿಯಾಚಲದೇವಿಗಿದು ವಿಹೋದ್ಯುಕ್ತಿ ತ್ರಿಗಧಾತ್ರಿಯೊಳ || ಭರದಿಂಪಳುಗೊಳತೀರ್ಥದೊಳ ನಪತಿ ಶ್ರೀಪಾರ್ವತೀ
ಪೋದ್ಭವುದಿರಮಂಮಾಡಿಸಿದಳವಿಸೂತನಯಕಿತ್ತಿ ಖ್ಯಾತಯೋಗೀ
- 65 ಸ್ತಭಾಸುರಶಿಷ್ಯೋತ್ತಮ ಬಾಳಚಂದ್ರಮುನಿಪಾದಾಂಭೋಜಿನೀಭಕ್ತ ಸುಸ್ಥಿರಯಮ್ನಿಚಲದೇವೀ ತ್ರಿವಿರದಾಣಾಚಕ್ರ
ಸದ್ಭಕ್ತಿಯಿಂ || ತದ್ಗುರುಕುಳಶ್ರೀಮೂಲಸಂಭವೇನಿಯಗಣ
- 66 ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯದೊಳ || ಕಂ || ವಿಧಿತಗುಣಚಂದ್ರಸಿದ್ಧಾಂತದೇವಸುತನಾತ್ಮವೇದಿಪರಮತಘೂಘ್ನಿ
ದುರನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತದೇವನಿನಂದಮುನೀಂದ್ರನವಗತತಂದ್ರಂ ||
- 67 ವರಸ್ಯದ್ಧಾನ್ವಪಯೋಧಿಪದ್ಧಗನರತಾರಾಧಾಧಿಪತಾರಹಾರರಂಭಾಪ್ರವತಕೀರ್ತಿ ಧೌತನಿಖಿಳೋವ್ವೀಮಂಪಳಂದರ್ಥರ
ಸ್ತುರಬಾಣಾವಳಿಮೇಳಿಜಾಳವವನಂಭವ್ಯಾಂಬುಜವ್ರಾತಘಾಸುರ
- 68 ನಿಶ್ರೀನಯಕೀರ್ತಿ ರದೇವಮುನಿಪಂ ವಿಖ್ಯಾತಿಯಂತಾಳಿದೂಂ || ತಚ್ಚಿದ್ಧರ || ವರಸ್ಯದ್ಧಾನ್ವಿಕಘಾತಕೀರ್ತಿಮುನಿಪಶ್ರೀ
ಮತ್ಪ್ರಭಾಚಂದ್ರದೇವರೇಷಸ್ಮತವಾಘನಂದಮುನಿರಾಜಪ್ರದ್ಯುಮನಿಂವು
- 69 ತೀರ್ಥರಮ್ಯಗನುತನೇಮಿಜಂವ್ರಮುನಿನಾಭಾಖ್ಯಾತರಾದನ್ನಿ ರಸ್ತರವೀಶ್ರೀನಯಕೀರ್ತಿ ರದೇವಮುನಿಪಾದಾಂಭೋಜಿರು
ಹಾರಾಧಕ || ಸ್ತುರಮಾತಂಗಮೃಗೇಂದ್ರನದ್ವನಯಕೀರ್ತಿ ಖ್ಯಾತಯೋಗೀ
- 70 ಗೀಂದ್ರಭಾಸುರಪಾದಾಂಬುರುಡಾನವಮಸ್ತುಧುಕುಂಚಂಚಿತ್ತ ಪೋಲಕ್ಷ್ಮಿಗಿಡ್ಡರನಾಂನರಪಾಳವೌಳಿಮಣಿರಂಜಾಳಾ
ಚ್ಚಿಗತಾಂಭ್ರದ್ಯಯಂಸು ರನಾಧ್ಯಾತ್ಮಿಕಬಾಳಚಂದ್ರಮುನಿಪಾಚಾರತ್ಯ
- 71 ಚಕ್ರೇಂದ್ರಂ || ಗೌರತಪಂಗಳೇನಿಗೃತಾನರದಳ್ಳದ ಚಂದ್ರಮೌಳಿಯೊಳನಾರಿಯಗಿಂನ್ನದೇನೂಬಗುವೆಲ್ಲಲವ್ಯಭವ
ಯೊನ್ನರಸ್ತರಂ ಸಾರತಪಂಗಳಂಪದಿದುತಾನರದಂ ಗಜಚಂದ್ರಮೌಳಿಗಂಭೀರ
- 72 ಯುನಿದ್ವಪನ್ನ ನೆನಿಪಾಚಲೋದ್ಭೋಗಿಂಗನೋಸ್ತದಾರ || ಶಕವರ್ಷದಸಾಯಿದದನೂಜನಾಲ್ತೆ ನೆಯ ಪ್ಲವಸಂಪದ್ವದಪಾ
ಪ್ಪುಖಪುಳತದಿಸುಕ್ರವಾರವತತ್ವರಾಯಣಸಂ
- 73 ಕಾನ್ತಿಯಾದು || ವೃ || ಶೀಲಧರವ್ರಮೌಳಿವಿಭುನಾಚಲದವಿ ನಿಜೋದ್ಭವಾಂತಯಾಲೋಳ ಮೃಗಾಕ್ಷಿಮಾಡಿಸದಿಬಳಿ
ಳತೀರ್ಥದಪಾರ್ಶ್ವದೇವಲಾಂಕಗವಿದೇವಿಪ್ರಿಯನವಶ್ಯಯನಿ
- 74 ತ್ತನದಾರುನಿರಲಲ್ಪಾಳನಪಾಳನೈಯನವಪ್ಪಿಯುಮುಳ್ಳನವೆಂದೊ ಸಲ್ಪಿನಂ || ತದವನಿಪನಿತ್ತದತ್ತಿಯನದನಾಚಲಬಾ
ಳಚಂದ್ರಮುನಿರಾಜಶ್ರೀಪದಯುಗವಯ್ಯಾ
- 75 ಜಿನಿಚತುರುದ್ರವರನಿಬಿರಕೀರ್ತಿ ರದೇವದಶಿತ್ಯ || ಅನ್ತುಧಾರಾಧ್ಯಾಕಂಮಾಚಲಗಿಟ್ಟತನ್ನಾ ಮುನೀವು | ಮೂಡ
ಕಂಬರದಪಳ್ಳ | ಮಧೀತಂಕಮಿಟ್ಟಣಿ | ಅಭೀತಂಕುಂ
- 76 ದುವವ್ವಂ | ಅಭೀತಂಕಅಲದವರ | ಅಭೀತಂಕಮೇಳಿಯುಪ್ಪನೂಪ್ಪ ಅಭೀತಂಕಲಂಕದವಾಳುಪ್ಪ | ಅಭೀತಂಕನಂಗರ
ಕಟ್ಟಿಕ್ಕಿ ಹೊದವವ್ವಂ | ಅಭೀತಮವಕಂಟಿಯುಪ್ಪಂ | ಅಭೀತಮವಮ
- 77 ರನಿಧಿಯಗುಡು | ಅಭೀತಮವಪಟ್ಟಣಿ | ಅಭೀತಮಮುನಿಯವಯ್ಯಕಟ್ಟಿ | ಅಭೀತಮವಲ್ಲದವಕಳಿಳ | ಅಭೀತ
ಮವಕಟ್ಟಿ | ಅಭೀತಮಮುನಿದಾರಿಯುಪ್ಪ | ಅಭೀತಮಗರೋನಮ
- 78 ದಾಂ | ಅಭೀತಮವದೇವಗಜಪಟ್ಟಿಯಾಯ್ಪ | ಅಭೀತಮವನೇನಮುಗುಡು | ಅಭೀತಮಗಲಾಲವಗುಡು | ಅಭೀ
ಮೂಡರೂಪ್ಪ | ಅಭೀತಮನಟ್ಟಗುಡು | ಅಭೀತಮಾಚಲಯ್ಯಯನು
- 79 ಡ್ಡ | ಅಭೀತಮಗಲಾಲವರ | ಅಭೀತಮಗಲಾಲಯವ್ಯಮುನೀವಕಳಿಡತ್ತು || ಸ್ಥಳವು || ಶ್ರೀಶರಣವಳಿ
ಯುಗತತ್ವಮೂಲಗವಳಿಯುವವಿಂಕೊಂಡುಬಿಕ್ಕನೇಳ್ಳ

- 80 ಬೆಲೆಯಚಾಮುಗಟ್ಟಮಂಜಿಟ್ಟರದವಿಸೀಮೆ ಮೂಡನಾಗರ | ತೊಕನಾಗರ | ಪಡುವಪ್ಪುಗಳಟ್ಟ | ಬಹಗನಟ್ಟಕಹ ||
ಯಜಕ್ಕಿ ಯಜಿ ಯಜೆಬೆಯತೋಟ | ಕೇತಂಗಜಿ | ಗಂಗನಮುರ್ದದಕೀಲಿಯ
81 ತೋಟ | ಬಸರಿಯಮುಂಬಲಾಗಡಿಅಪ್ಪತ್ತು || ನಾನಾದೇನಿಯುನಾಡುನಗರಮುಂದೇವರಪ್ಪು ವಿಧಾಚ್ಚನೇಗಿ
ಯದನಸದಜೇಬಿಂಗಿಬಳ್ಳ ೧ ಅಡಕೆಯಜೇಬಿಂಗಿಹಾಗ ೧ ಮೆಳಸನಹೇಬಿಂಗಿಗಾ
82 ಗ ೧ ಅರಿಸನದಜೇಬಿಂಗಿಹಾಗ ೧ ಹತ್ತಿಯಮಳವೆಗಿಹಾಗ ೧ ಸಿರೆಯಮಳವೆಗಿಹಾಗ ೧ ಎಲೆಯಜೇಬಿಂಗಿ
ನೂಟಿ || ದಾನವಾಪಾಲನಾಪಾತ್ರದಾನಾತ್ಯೇಯೋನುವಾಲನಾ ದಾನಾತ್ಯೇ
83 ಗ್ಗಮಾವಾಪೋತಿಪಾಲನಾದಚ್ಚುತದದ || ಬಹಳವ್ಯಸನಧಾದತ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭೀಯಸ್ಸಯಸ್ಸಯರಾಭು
ಸ್ತಸ್ತಸ್ತಸ್ತದಾಫಲ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋತರೇತಿವನು
84 ಸ್ಥರಾಂ ಪಪ್ಪಿವ್ಯವ್ಯವಸಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಜಾಯತೇಕ್ರಿಮಿ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

328 (125)

ಅದೇ ಬಸ್ತಿಯ ಮಹಾವ್ಯಾರದ ಇದಿಗಿ ದಕ್ಷಿಣ ಗೋಡೆಯಲ್ಲಿ.

- 1 ಜ್ವಯಾಪ್ಪಯಳುವತ್ತರೇದ್ವಿತಯಯುಕ್ತವೈರಾಬಕೇ | 2 ತಾಪನಿಧಿದೇವಾಟ್ಟಿಲಯಮಾಪಹಂತಾಸನೋ
3 ಮಹೇತನಯವಾರಕೇಯುತಖಲಕ್ಷ್ಯವಕ್ಷೇತರೇ | ೪ | 4 ಚತುರ್ದಶದಿನೇಕಧಂಭತನಿನಾಯ್ಕಗಳತಿಃ ||

329 (126)

ಅದೇಗೋಡೆಯ ಪೂರ್ವಕಡೆ ಮೂಲೆಯಲ್ಲಿ.

- 1 ತಾರಣಸಂವತ್ಸರದಭಾರ್ಯಪದಬಹುಳದಾಮಿಯೊ | 2 ಸೋಮವಾರದಲಹರಹರಾಯನುಸ್ಥಾನಾದನು

330 (127)

ಅದರ ಕೆಳಗೆ.

- 1 ಜ್ವಯಾಪ್ಪಕವತ್ತರೇದ್ವಿತಯಯುಕ್ತವೈರಾಬಕೇಮಹೇತನ
2 ವಾರಕೇಯು (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ).

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ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಪಾರ್ವನಾಥ ದೇವರ ಬಿಂಬಮೇಲೆ.

- 1 ಶ್ರೀಮೂಲಸಂಘವೇತಿಗಣಪುಸ್ತಕಗಟ್ಟ ಕೊಡಕುಂದಾನ್ವಯಕಸಿದ್ಧಾನ್ವಯ
2 ಕೃವತ್ತಿಗನಯಕೇತಿಗಮುನಿವ್ಯರೋಧಾತಿ || ರಚ್ಚಿಪ್ಪಗೊತ್ತವ ಬಾಳಿಹಾಧಮನಿವ
3 ಶ್ರೀಪಾದವದ್ವಿಪ್ರಯಾಪ್ತೋವ್ಯವ್ಯವಸತಾರ್ಪನಾಶಿವವಸಸ್ತಾಪ್ತಾಂಗಬಕ್ಷಿಣಿ
4 ಯಂಚಲಾಂಬಾರಪಾತ್ರಪಾರಪರಪಾಸೋಪ್ಯಧ್ಯೋನುಮಂಜಿಪ್ರಂಜಿಧೂತ
5 ಜಗತ್ತಯಾಜಿಸ್ತಾಪ್ತಾಪ್ಯಮುರಾಕಾರಯತಿ ||

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ಸಿದ್ಧಾಂತ ಬಸ್ತಿಯಲ್ಲಿ ಆಮೃತವೆಲೆಮ ಬಿಂಬದ ಮೇಲೆ.

(ಸಾಗಾಕ್ಷರ)

ತಾತೀರಾವನುರೀವರಾ . ಪಮಳಿತೇನ ||

- 3 ಯಾತ್ಯೇಲೋಕ್ಯೇವಂಭಸ್ಯಕಾಸನಮುಪಕರಣಸಮಂ ||
- 4 ಸಮಾಕುಮುವಚಂದ್ರಾಯಮಿಚ್ಛಾವಿವಮೂ
- 5 ತ್ವಯೇ ಯಸ್ಯವಾಕಚಂದ್ರಿಕಾಭವ್ಯಕುಮುವಾಸಂ
- 6 ವಸಂದಿನೇ || ನಮೋನಮ್ಯಜನಾನುಮಧ್ಯಂದಿನೇಮಾಘನಂದಿನೇ |
- 7 ಜಗತ್ಪ್ರಸಿದ್ಧಸಿದ್ಧಾಂತವೇದಿನೇಚಿತ್ರಕೋದಿನೇ || ಸ್ತುತಿಶ್ರೀ
- 8 ಜನ್ಮಗೃಹೇನಿಭೃತಸುಮಮಾಪ್ಯಾಸನೋದ್ವಾ ಮಾತೇಜನಿಸ್ತಾರಾನ್ ||
- 9 ಕೃತೋವ್ವೀತಳಮಮಳಯಾಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಮಂ ವಸ್ತುಬ್ರಾ
- 10 ತೋದ್ಭವ] ಸ್ತಾನಕಮತಿರಯಸತ್ತ್ವಾವಳಂಬಗಭೀರಂಪ್ರ
- 11 ಸ್ತುತ್ಯಾನಿಶ್ಯಮಾಭೇದಿನಿಭಮೇಗುಂಮೂಯ್ನ
- 12 ಲೋವ್ವೀರಮಾಶಂ || ಸ್ತುತಿಶ್ರೀಜಯಾಭ್ಯುದಯಸಕವರ್ಷಂ ಲಂಕಾ
- 13 ನಮ ಚಿತ್ರಾಸನಸವಸ್ತರ ಬ್ರಾವಾಸುಂ ೧೦ ಬ್ರ | ಪಂಚಸ್ತುತಿ ಸಮಸ್ತ
- 14 ಪ್ರಶ್ನ ಸುತಂಶ್ರೀಮನ್ಯಹಾಮಾಡಲಾಚಾರ್ಯುರಂ ಆಚಾರ್ಯುರವ
- 15 ದ್ಯುರಂಶ್ರೀಮೂಖಫಲಜಂಗಲಿಶ್ವರವೇದಿಯಗಣಾಗ್ನಿ
- 16 ರಂರಾಜಗುರಂಗಳುಪ್ಪ ಜಮೀಶ್ವರ ಸ್ತುತಿದೇವತೆವ್ಯರಾ
- 17 ಬಾಳಚಸ್ತದೇವರು ಶ್ರೀಮನ್ಯಹಾಮಾಡಲಾಚಾರ್ಯುರಂ ಆಚಾರ್ಯುರ
- 18 ವ್ಯುರಂಜೇಯ್ಯಳರಾಯರಾಜಗುರಂಗಳುಪ್ಪಶ್ರೀಮಾ
- 19 ಘನಾದಿಶ್ವರಾನ್ತಚಕ್ರವರ್ತಿಗಳ ಪ್ರಿಯಗುಪ್ತಗಳುಪ್ಪಶ್ರೀವಿಳುಗು
- 20 ಲತೀರ್ಥವಬಲಾತ್ಕಾರಗಣಾಗ್ನಿರಂಶ್ರೀಪ್ರಾಣಪ್ರಾಣರಂಪಪ್ಪ
- 21 ಸಮಸ್ತಮಾನೇಕೈನಗರಂ (ಗರಂ) ಗಳುಸಮಂತಿನಾಲಯದ ಆದಿದೇವರ
- 22 ಆಮ್ರಿತಪದ್ಮಿನೀಚಯನವ್ಯಯನಲನೇಗೋಗಾದವನವಳಗಜೆ
- 23 ಯಾಕಳಿಧಾರವ್ಯದತ್ತಿಮೋದೇರಿಯತೋಟಮಂ | ಆಮ್ರಿತವಿದುಗದ್ದ
- 24 ಅಜಿತಭೂಮಿಯಸೇವೆಗೆಬಾಳಚಸ್ತದೇವತೆಯ್ಯುಲನಮ
- 25 ಸ್ತವಮಾನೇಕೈನಗರಂಗಳು ಬಿಡಿಸಿಕೊಡವಯಾಸನವಕ್ರವದವೆಂದೆ |
- 26 ರಾಜೇಯನವ್ಯಯನಲನೇಗೋಗಾದವನವಳಗಜೆ
- 27 ಗಣಾಗ್ನಿರಂಶ್ರೀಮೂಖಫಲಜಂಗಲಿಶ್ವರವೇದಿಯಗಣಾಗ್ನಿ
- 28 ರಂರಾಜಗುರಂಗಳುಪ್ಪ ಜಮೀಶ್ವರ ಸ್ತುತಿದೇವತೆವ್ಯರಾ
- 29 ಸ್ತೀಮ | ಆಕೇಶವಟ್ಟದವನವಳಗೋದಿಯಲಯಟ್ಟಗೋದಿನಲಿವದಮುಕ್ತೋ
- 30 ದೇವಸುಪನಿಟ್ಟ ಅಭೀರಂಶ್ರೀಮಂಪಟ್ಟರಾಶ್ವಲಯಾಜಮೇಗು | ಅಭೀಮೂವ
- 31 ಯದೇವಲೋಕಪ್ರಿಯತೇಕಲೋಕೋದಿಯಗೋದಿನಲಿವದಮುಕ್ತೋ ದೇವಸುಪ
- 32 ನೇಶ್ವಲೋಕಪ್ರಿಯರೋದಿನಲಿವ | ಆಕೇಶವಟ್ಟದವನವಳಗೋದಿಯಲಯಟ್ಟಗೋದಿನಲಿವದ
- 33 ಮುಕ್ತೋ ದೇವಸುಪನಿಟ್ಟ ಅಂತಿಕೇಶವಟ್ಟದವನವಳಗೋದಿಯಲಯಟ್ಟಗೋದಿನಲಿವದ

335 (130)

ಆಮೇ ಸ್ತುತದ್ವಿ ಉತ್ತರಕವೆ.

- 1 ಶ್ರೀಮತ್ಪ್ರವ. ಗವಿಸ್ತುಲಸ್ಯವ್ಯಾಪಾರೋಳಂದ್ರಾಸಮಂ ಜೇವಂತೈಲೋಕ್ಯ
- 2 ನಾಭಸ್ಯಕಾಸನವ್ಯಾಪಾರೋಳಂದ್ರಾಸಮಂ || ಸ್ತುತಿಶ್ರೀಜಯಾಭ್ಯುದಯಸಕವರ್ಷಂ ಲಂಕಾ
- 3 ಸಮಾಕುಮುವಚಂದ್ರಾಯಮಿಚ್ಛಾವಿವಮೂ
- 4 ಘನಾದಿಶ್ವರಾನ್ತಚಕ್ರವರ್ತಿಗಳ ಪ್ರಿಯಗುಪ್ತಗಳುಪ್ಪಶ್ರೀವಿಳುಗು
- 5 ಪ್ರಶ್ನ ಸುತಂಶ್ರೀಮನ್ಯಹಾಮಾಡಲಾಚಾರ್ಯುರಂ ಆಚಾರ್ಯುರವ

[illegible]

- 46 ನಾಗೇನಪಾರ್ವದೇವಾಗ್ರೇಸ್ತತ್ಯರಂಗಾತ್ಮಕುಟ್ಟಮೇ || ಶ್ರೀಮನ್ನಯಕೀತ್ತಿಸಿದ್ಧಾಪಕೃಪತಿಗಾಗ್ಗದಮೋಕ್ಷವಿ
47 ನೇಮಾತ್ಮಕವಾಗಮುಡಿಮಮುಮುನಿಷ್ಠಿಯುಮುಶ್ರೀಮತು ಮದಪಾರ್ವದೇವರಬಸದಿಯಮುಮದಲಕಲುಕ
48 ಟ್ಟುಮುನೃತ್ಯರಂಗಮುಮಮವೂಡಿಸಿದತವನಸ್ತರ || ಶ್ರೀನಗರಜಿನಾಲಯಮುಶ್ರೀನಿಗಯಿಮನವ.ಳಗು
49 ಲಗಲೂಮುನಿಸಿದಾಶ್ರೀನಾಗದೇವಸಜಿಮುಶ್ರೀನಯಕೀತ್ತಿಗಪ್ರತಿಜ್ಞದಮುಗಭಕ್ತಂ || ಕಜ್ಜಿನಾಲಯಪ್ರತಿಪಾಳ
50 ಕರಪ್ಪನಗರಂಗಳ || ಧರೆಯೊಳಬಂದಳಮೂಳಭವುನಿಳಸದ್ಯೋಗೀದ್ವನಸ್ತತ್ಯರಂಗಾತ್ಮಕೀತ್ತಿಸಿದ್ಧಾಪಕೃಪತಿಗಾಗ್ಗದಮೋಕ್ಷವಿ
51 ಪರಾಕ್ರಮನಿಷ್ಠಿತರನೇಕಾಬ್ಧಿಧೀಪೇಶಾಪರಾಂಪನನಾನಾಪ್ಪನವಾರಣಾಳಕ. || ಪರ್ವತನಾಪುತ್ರತತ್ಯತ್ರಯಾ
52 ಭರಣಿಪ್ಪಿಗಾಗ್ಗಳತಿತ್ಥಕವಾನಿಸುಗಂಗಳ ಮಗಿದುನ್ಮಾಲ್ವಿದ || ಸಕವರ್ಷ ೧೦೦೦ನೆಯ ರಾಜ್ಯಸಂವತ್ಸ
53 ರವತ್ಯೇಷಂ ಸು ೧ ಪ್ರವಾರವಂಮನಗರಜಿನಾಲಯಕ್ಕೆ ಎಕವಲಗಡೆಮುಮದಲೆರಿಯತೋಟಮುಂ
54 ದೂಮಿಸುಲಗಗದ್ದೆಯುಂಉಪ.ಕರವನೆಯಮುಮದಂಕೇಬೆಯೇಳೆಗಳಿಗಲೆದ್ದಲೆಕೊಳಗ ೧೦ ನಗರ
55 ಜಿನಾಲಯದಬಲಗಣ ಕೇತಿಸಿಟ್ಟಿಯಕೇರಿ ಅತೀಕಣ ಎನುಮನಲತಗಡಿಸದಮ.ಕ್ತಿಗಾ
56 ಣ ಎತಮುಮನಗರಗಲಯ್ದು ಉದಿಂಗೆ ಮುಳಿದಿದ.ಪಗಮುಮು

336 (131)

ಆದೇ ಬಿಸ್ತಿಯ ಬಳಬಾಗಿಲಿನ ಬುಡುಕಕಡೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮದುರಕನವಂ ೧
2 ಹೇನೆಯಪ್ರವಾಹನಂ
3 ವತ್ಸರವಮಾಗ್ಗನಿರ ಸುಂ
4 ಪ್ರದಂಶುಶ್ರೀಜಿಳಗುಳೇ
5 ತ್ಥಕದಸಮಸ್ತನಬರಂಗಗಳನು
6 ರಜಿನಾಲಯದಪೂಜಾಕಾಂಗಳಂ
7 ಬಹುಬಟ್ಟುಖರಸಿದಸನವಕ್ರವು
8 ವೇತಂವತೆ | ನಬರಜಿನಾಲಯದ
9 ಅನಿವೇರದೇವಾನವಗದ್ದೆದ್ದಲು
10 ಎಲ್ಲೆಳ.ಳವನುಜಿಳಕಾಲವಲದೇವ
11 ಆಪ್ಪವಿಧಾತ್ಮಕನೇತಮ್ಪಕದಿಸಿತ
12 ಶ್ರೀಕಾದ್ಯುಗವನುನಕರಂಗಳನು
13 ದಗುನಿಸಿಕೊಟ್ಟಪಡಿಯನುಕಂವ
14 ರಸಸಮವಪ್ರ ಆದೇವಾನವಗದ್ದೆದ್ದಲನು
15 ಅಧಿಕೃಮುದುರೂತಗುತಗುಮದವೇವಾ
16 ದಿಯಾಗಮುಕ್ತಳುಮುಕ್ತಳುಮದ್ದವತವ.ವಂ
17 ದಿವಕಂವಾದಮೂಡಿಸಮುದುರೂತ
18 ಗಳಂನುಪೂಜಾಬಟ್ಟುಖರಸಿದಸನವಂ
19 ಪುನರ್ದತ್ತಅವಲಪ್ಪುಶ್ರೀಗೋವತ್ಸಲನುಳ
20 ಶ್ರೀಜಿಳ.ಗ.ಳತಿತ್ಥಕವನಕಂವನುಮದ

- 11 ಅನಿವೇರದೇವಾನವಗದ್ದೆದ್ದಲನು
12 ದ.ಸೋವಗುಳಪ್ರವಾಹನವಾಗಿ
13 ಕೊಟ್ಟಗವುಗುಳಯಿ ದುಮುಮೂಂ
14 ಗದಾಬು ೧ || ಸವ್ಯಧಾಂಸವತ್ಸ
15 ರವ ದ್ವಿತಿವ್ಯಾಪ್ರವದನ || ಪ್ರ || ಶ್ರೀಜಿಳ.ಳ
16 ತ್ಥಕದವೇವಾಳಪ್ರವದನಮುಮನೇತಮ್ಪಕದಂ
17 ಗಳ.ತಮ್ಪಕದವೇವಾಟ್ಟುಖರಸಿದಸನವಕ್ರ
18 ಮದನೆಯತೆ | ನಗರಜಿನಾಲಯದಶ್ರೀಲ
19 ರವರಜಿನೋಗದ್ವಾರವೇವನಗ್ರೀಕಾದ್ಯುಗಕ್ಕೆಪ್ರಾ
20 ಧವಂ
21 ಪೂರ್ವಕವನುಡಿಅಪದ್ರಕ್ತಕಾಂವರವಂ
22 ಕಾಗಿರಮಂಗಳ ದಟ್ಟುಗದಸಮಸ್ತನುಬರಗಲಸ್ಯದೇ
23 ಜಿಂದೇ
24 ವಿಜಿಂದಮುಮದವನವಗದ್ದೆದ್ದಲನು
25 ದ್ವಾರಾಪ್ರವದನೋದಮ ರವ-ಅನಿವೇರ
26 ಗಲವಾರವಾ ಕೊಟ್ಟಲನಯಿ ವರ್ಷೋದಿ
27 ಪ.ದ್ವಾರಾಪ್ರವದನವೇವಾತವಂ ಮುಮುನು
28 ಪದವೇವಾಟ್ಟುಖರಸಿದಸನವಂ
29 ಪುನರ್ದತ್ತಅವಲಪ್ಪುಶ್ರೀಗೋವತ್ಸಲನುಳ
30 ಪುನರ್ದತ್ತಅವಲಪ್ಪುಶ್ರೀಗೋವತ್ಸಲನುಳ

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ಮಂಗಳಯಿ ಬಿಸ್ತಿಯಲ್ಲಿ ದಂತವಿಳಾಕರ ಬಿಂಬ ಮಂಚ.

- 1 ಶ್ರೀಮದ್ವಿಜಯಾಚಾರ್ಯಗಾಗ್ಗದೇವಾನವ
2 ಪೂಜಾರವಗಲಿಳವೇವದವನುಪೂಜಾಪೂಜಾಪೂಜಾ

ಆದೇ ಬಸ್ತಿಯಲ್ಲಿ ವರ್ಧಮಾನಸ್ವಾಮಿಯವರ ಬಿಂಬದ ಮೇಲೆ.

1 ಶ್ರೀಮತಿತವೇವರುಗುಡಿಬಸ.

ಮಿ || ಶ್ರೀ

2 ತಾಯಿಮಾಡಿದವರ್ಧಮಾನಸ್ವಾಮಿ

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ಆದೇ ಬಸ್ತಿಯು ಮ ನೆಯ ಬಾಗಿಲವಾದ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇವಿಯಗಣಪುಸ್ತಕಗಟ್ಟೆ ಕೊಂಡಕುಂದಾನ್ವಯಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತಿ ಪಂಡಿತಾಚಾರ್ಯರ

ಪ್ರಸನ್ನಪ್ರಾಪ್ತಿಜೊಡಾವು

2 ನೆರೆಯಪಾತ್ರಜೊಡಾವುಣಿಬೆಳಗುಳದಮಂಗಾಯಿಮಾಡಿದಪ್ರಭುವನಜೊಡಾವುಣಿಯೆಂಬ ಜೈತ್ಯಾಳಿಯಕ್ಕೆ ಮಂಗಳ
ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

340 (133)

ಆದೇ ಬಸ್ತಿಯ ದ್ವಾರದ ಬಲಗಡೆ.

1 ಶ್ರೀಮತುಪಂಡಿತವೇವರುಗ

2 ಳ ಗುಡ್ಡ ಗಳು ದೆಬೆಳಗುಳದನಾವಚಿಂ

3 ನ್ನು ಗೊಂಡನಮಗನಗಗೊಂಡಮು.

4 ತ್ತವದೊಂನೇನವಳ್ಳಯ ಕುಲಗೊ

5 ಂಡನೊಳಗಾದಗೊಡಗು ಮಂಗಾ

6 ಯಿಮಾಡಿದಬಸ್ತುಗೊಟ್ಟಿ ದೊ

7 ಡನಕಟ್ಟೆಗದ್ದೆ ಬದ್ದ ಲಯಾಧಮ್ಮ

8 ಕ್ಕೆ ಆಳುಬದವರುವಾರಣಾ

9 ಯಜ್ಞಸಹರ ಕುಲಿಯಕೊಂ

10 ದವಾಪಕ್ಕೆ ಹೊಗುವರು ಮಂಗಳ

11 ಳವಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

341 (132)

ಆದೇ ಬಸ್ತಿಯ ದ್ವಾರದ ಎಡಗಡೆ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇವಿಯಗಣ

2 ಪುಸ್ತಕಗಟ್ಟೆ ಕೊಂಡಕುಂದಾನ್ವಯ

3 ವಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತಿ ಪಂ

4 ದಿತಾಚಾರ್ಯರ ಕೀರ್ತ್ಯುನವಳ್ಳಯಾನ್ವಯ

5 ನೇಕಗುಣಗಣಾಭರಣ ಭೂಷಿತ

6 ರಾಯಪಾತ್ರಜೊಡಾವುಣಿ ಬೆಳಗು

7 ಳದಮಂಗಾಯಿಮಾಡಿದ ಪ್ರಭು

8 ವನಜೊಡಾವುಣಿಯೆಂಬಜೈತ್ಯಾಳ

9 ಯಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

342 (134)

ಆದೇ ಬಸ್ತಿಯ ಪಕ್ಷಿಣ ಗೋಡೆಯಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾವೋಛಲಾಂಭನಂ ಜೇಯತ್ ಪ್ರಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜನನಂ || ತಾರಾಸ್ವರಾ

2 ಲಕಾಫೇಸುರಕೃತಸುಮನೋವೃಷ್ಟಿಶ್ವವನ್ನರಯಲಿಸ್ತೋಮನಾಕಾಮಂತಿಸ್ಯ ಹವಧರದಟಲೀಡಾಂಭನೋಮಸ್ತಮಗ್ಧಿಗೋ
ಯಶ್ರೀಗುಂಮುಖ್ಯ

3 ಲ್ಲಭುವನಸರನೀರಂಜನೀರಂಜನೋಛವ್ಯ . . ಖಾನುಬ್ಬಳಗುಳನಗರಸಾಧನಜೇಜೇಯತೀರದಂ || ನಂದನಂದತ್ಸ
ರದ ಶ್ವವ್ಯುಳು ಲಿಲಾಗರನೊಪ್ಪಯ

4 ಹಿಂದುಪಯ್ಯಗಳಿವ್ಯುಳಗುಂಮುಖ್ಯಹವಧರಗುಂಮುಖ್ಯನಾಥಸಂಧಿದ್ವಲ್ಲಿ ಬಂದುಬಿತ್ತ ಬಿಟ್ಟದ್ದಿಚಕವುನುಯ್ಯಕಟಿಸಿಜಿ
ನೋ

5 ದ್ವಾರಿವರಗವಾಗಿಬಸ್ತಿ ಪೂಜಾಮಂಗಾಯಿಬಸ್ತಿ ಪೂಜಾಮಂಗಾಯಿಬಸ್ತಿ ಜೇಗೋದ್ವಾರವೇಂದುತಂಡಕ್ಕೆ ಅಪಾರವಾನ

ಆವರ ಕೆಳಗೆ.

ವಿಕಾರಿಸಂವತ್ಸರವ ಲ್ಲವನು ೧ ಗೆವನೊಬ್ಬ ಯುಕ್ತೇನುತಿವ್ಯಗಳುಸಮಸ್ತ ದುಃಖೋಪ್ಪಿದುಕೊಟುಗ ೩

ಭಂಡಾರ ಬಿಟ್ಟದೊಳಗೆ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ೧ ನೆಯ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ || ಪಾವಂಧಸಾಗರಮಹಾಬಲ
- 2 ಮಮುಖಾಗ್ನಿ ಶ್ರೀರಂಗದಾಹರಣಾಂಬುಜಮೂಲದಾಸ ಶ್ರೀವಿಷ್ಣು
- 3 ಲೋಕಮಣಿಮಂಟಪಮಗ್ಗುರಾಯನ ರಾಮಾನುಜೋಪಿದಯತೇಯತಿ
- 4 ರಾಜರಾಜ || ಶವಕರ್ಷ ೧೦೯ನೆಯ ಕೀಲಕಸಂವತ್ಸರದಭಾವುರ
- 5 ರಬುಗಾಬ್ಬ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂವೇಶ್ವರಂ ಆರಾಧಯಿಭಾವಭೂ
- 6 ಭಗತಪ್ರಪಾದುರಗಂಭಶ್ರೀವೀರಮುಕ್ತರಾಯನುಬ್ರಿಧಿರಾ
- 7 ಜ್ಞವರಗಮವಕಾಲದಲ್ಲಿ ಜೈನರಿಗೂ ಭಕ್ತರಿಗೂಸಾಮಾಜಿಕವಲ್ಲಿತ
- 8 ನೆಮಗೋವಿಮೊಸಬಟ್ಟಿಗವೆನುಗುಂತೆ ಕಲ್ಲೆತವಬಟ್ಟಿಗುಣೇಳಗಾವನ
- 9 ಮಸ್ತಪಾಕಭವ್ಯಜನಂಗಳು ಆಬುಕ್ತರಾಯಂಗಳಿಭಕ್ತರುಮಗುವವಣ್ಣಾಯ
- 10 ಎಳಸನುಬಿನವಂಮಗವರಾಗಿ ಕೋವಿಲಿರಾಮಲೆಮವನಳಕೋವಿಲಿತಿರನಾ
- 11 ರಾಯಣಪುರ ಮುಖ್ಯವಾಸಕಳಂಬಾಯ್ಕರೂ ಸಕಳಸಮೂಹಗಳ ಸಕಳಸಾ
- 12 ಪ್ತಿಕಳಸದೊಟ್ಟಿಳುಸುತಿರುವನಿಲಿರುವಿಲಿತಂತ್ನೀರವರುಬಾಬ್ಬತ್ತಿಂಟಜನಂ
- 13 ಳುಕಾವಂತಣೀವಕ್ತ ೪. ೪ತಿಳುಬ ಜಾಂಬುನಕುಲಘೋಗವವನಿನಿಂಟುನಾ
- 14 ವಶೀವೈಷ್ಣವಕೈಯ್ಯಲಮಾರಾಯನುವೈಷ್ಣವವರ್ತನಕ್ಕೆಲಂಜೈನವರ್ತನಕ್ಕೆಲಂ
- 15 ಭೇದವಿವಿಧವಂಧರಾಂಜನುವೈಷ್ಣವಕೈಯ್ಯಲಂಜೈನವಕೈವಿರಮಕೊಟ್ಟಿಯಿಂಜೈ
- 16 ನವರ್ತನಕ್ಕೆ ಪೂರ್ವದಿಕ್ಕಿನವರುಮುಪಾಂತಮಹಾರಾಜ್ಯಂಗಳೊಳಗಲಸ
- 17 ಲುಲುದು ಜೈನವರ್ತನಕ್ಕೆ ಭಕ್ತರವಸೆಯಂವನುನಿವೃದ್ಧಿವನವರೂವೈಷ್ಣವ -
- 18 ಮನಿವೃದ್ಧಿಯಾಗಿಮಲಿಸುವಯ್ಯಮಯ್ಯಾರವೆಯಲಯಲಿಲ್ಲ ರಾಜ್ಯದೊಳಗಿಲ್ಲ
- 19 ವಮಬಸ್ತಗಳಗಶ್ರೀವೈಷ್ಣವರುಬಾನವನಟ್ಟಿಪಾಲಿಸುವರುತಂವಾಕ್ಯ ಸ್ತೂಯಿ
- 20 ಯಗಿವೈಷ್ಣವಮಯಲು ಜೈನವರ್ತನವರ್ಷನಿಕೊಂಡುಬಿಟ್ಟು ವೈಷ್ಣವರೂಜೈ
- 21 ನರೂಪಾಂವಶ್ವೇಶವಾಗಿಕಾಂಬುಗು ಶ್ರೀತಿರುಮಲೆಯತಾತವ್ಯಂಗಳಿ
- 22 ಸಮಸ್ತ ರಾಜ್ಯವಭವ್ಯನಂಗಳನುಮತದಿಂದ ಬೆಳಗುಳರತಿಶ್ರೇಷ್ಠದಶೈವೈಷ್ಣವ
- 23 ಅಂಗರಕ್ಷೆಗೋನಕ ಸಮಸ್ತ ರಾಜ್ಯದೊಳಗಿಲ್ಲತವಜೈನಾಂಜಿಲಗಿಟ್ಟಿ
- 24 ಮಗಿಮುನುನಗವರ್ತ ೧ ಪೂಕೊಟ್ಟಿಆಮೆವೈಶವಯ್ಯಂಗೆ ಶೇವರ
- 25 ಅಂಗರಕ್ಷೆಯೈಷ್ಣವಾಳನೂಸಾತವಿಟ್ಟಿಮಿಕ್ಕ ಮೊನ್ನೆಗೆ ಬೆಗ್ಗುಣ
- 26 ನಾಲಮಂಗಳಗೋರಯನಿಕೂರಯವರೂವಯಲುಮಂವೈಷ್ಣವ
- 27 ರುಘೇನಂ ತಪ್ಪಿಲಿದವರ್ತವರ್ತಕ್ಕೆ ಕೊಟ್ಟಿ ಶೇಷ್ಠೀಯನೂಪುಂಗುವನೂಪಾ
- 28 ಜ್ಞಾನಿಕೋಮಿಯವನುನಿವಕಟ್ಟಿಲಯನು ಜವನೊಬ್ಬನುಮಿಜಿವವನುಮಾ
- 29 ಜವ್ವೊಲಿವಿವಿಭವಮಂಜಯಕ್ಕೆ ದೊಗುಲ ವಸ್ತುವವಗಲಿಗಾವಿಣಿವವಗಲಿಯ
- 30 ಭವ್ಯ ಸವಕ್ತುವರಾವಣಿಯತುಡುಯುಜಿವಯಮೂ ಬಾಪ್ಪಣನನೂಕೊ
- 31 ವಮುದವಿವಿವೇಶವು || ೬೨೬ || ಸ್ವಪ್ರಪಂಜವತ್ತಂಪಾದೋಪರತಿವನಂ
- 32 ಧರಾ ಮಟ್ಟವರ್ತನವಾಳಮಿವಿವಿವನವಾಯತೇಶ್ವಿನಿ ||

[illegible]

- 0 ಜನಸತ್ಯಾಭ್ಯಾಸವಾಗಸಂಭವದಿಂನನ್ನೊಡಮಾತಾಂಭವನುತಂ ನಿಜ್ಜಲಮಿಸ್ತೆಪ್ಪುಗುಳವಂ ಕ್ರಿಪಾಭವಂವಾಧಿಪಂ || ೯ |
 ನಿಪ್ಪಟಮಜ್ಜಿನ್ವವನಾರುರನುಪ್ಪಟಗ್ನಯ್ಯ
- 1 ನಮದಾಜನೇಂದ್ರಾಲಮಮಾಭಿವ್ಯಸತವಾದಿದಂ ಕರಮೊಪ್ಪಿರಶುಭಂಮನಸ್ಸುಬಂಕಾಪ್ತವರೂ || ಮತ್ತವನ್ನಿಯ | ವೃ || ೯ |
 ಲಿತನಮುಂವಿಟಿತ್ತಮು
- 2 ಮನುಭವನಾದಿಯೊಳಿವ್ಯವನುಪ್ಪಿರ್ಯೊಳಕಲಿವಿನೇಬನಾತನವಿನಾಲಯಮುಂನೇಜಿವಿನ್ವವನಾರುರಂಕರಿಸದೆ ದಾನದೊಳ್ಳರ
 ಮಸಾಬ್ಬರವನುರತಿಯೊಳ್ಳುಟಿಂವಿ
- 3 ನಿಶ್ಚಲಮನಿಗದ್ವರಶುಭನವನತ್ತಿನದಂವತಾದ್ರಿತಂಮೂ || ಪ್ರದುದಿನಂಶುಭನನಾಪತಿಕ್ಕೊಳವಾ ಮಹಾತಿರ್ಥದೊಳಧಾತ್ರಿ
 ಯುಂವಾದ್ವಿಯುಮುಳನ್ನಂ
- 4 ಚತುರ್ವಿಂಶತಿಜನಮುನಿಸ್ತುಭಕ್ಕೆ ನಿಶ್ಚಿತ್ತವಾಗಕ್ಷಯದಾನಂಶುಭವಂಶಿಂ ಬಹುಕನಕಮನಾಕ್ಷೇತ್ರಬಗ್ಗಿತ್ತ ಸದ್ವೃತ್ತಿಯನಿ
 ನ್ನಿಲೋಕಮುಂಪೂಗೇಳಿ
- 5 ಹಿನದಾಪ್ಪುಭ್ಯಾಪುಣ್ಯಕಧಾಮಂ || - ಕಲ್ಲೊಗೇಜಿಯದಿತಿರ್ಥಮಂಮುನ್ನಂ ಗಂಧಿಂನಿವ್ವಿತ್ತಂಶೋಕಪ್ರಸ್ತುತಮಾಯ್ತು
 ಕಾಲವದಂನಾಮನವೇದಂಬಳಿ ಕಾ
- 6 ಕಲ್ಲುಗಿರವಾಗೆಮಾಡಿನದನಿಭಾಸ್ತುಜ್ಜಿನಾಗಾರಮಂಶ್ರೀಕಾಂತಂ ತಳದಿನದೊಳ್ಳಸಂಶ್ರೀಶುಭವಂವಾಧಿಪಂ || ೯ | ಪಂಜಮ
 ದಾಪಸತಿಗಂಭಂಚನು
- 7 ಕಲ್ಯಾಣವಾಂಚೆಯೊಡುಳುಕಮೂಪಂಚತುರಂಮಾಡಿನದಂಕಾಂಚನನಗಧೈಯ್ಯನನವಕಲ್ಲಂಜಿವಿರ್ಯ || ೯ || ಮುಳಚಮೂ
 ಪನಗುಣಗಮುಳ
- 8 ನಿತುವನಾರನಜೆಯೊಳಗಲೆ ಜಿವರ ಬಳವೊಳಗದುಧಿಯುಜಮುಳ ನಿತುವನಾರೂಪನಸಲನೇಜಿವನ್ನಂ || ಸಂತಿಪ
 ದುಣಂಕಕಳಭವನುತಂ
- 9 ಜಿವಭಾಷಿತಾತ್ಮಗಿನಿಸ್ತಂಜಯುಬ್ಬಿ ಮುಳಪ್ಪತನಾಪತಿಕ್ಕೇರವಕ್ಕನ್ನ ಪಂಸುಭಾಂಶುಯಂಜಗನ್ನು ತಮೊಳವಂಜಿಗ್ಗಲಿತಿರ್ಥ
 ದೊಳಚತುರ್ವಿಂಶತಿತಿರ್ಥ
- 10 ಕೃನ್ನಿವಯಮುಂನೇಜಿವನಿಗದಿನದನಿವ್ವಿದಂ || ೯ || ಗೊಮ್ಮಟಪ್ರವರ್ಣಾಪನಿಮುಗೊಮ್ಮಟವನಯ್ಯನನವಸ್ತವೇಕಂಸಹಿತಂ
 ಸಮ್ಪದಿಂಮು
- 11 ಳಚಮೂಪಂವನಿಗದಿನಂ ಬಿನೋತ್ತಮನಳಯನಿನಿದಂ || ವೃ || ಪರಸೂತ್ರಂವೃತ್ತಗೀತಂಪ್ರವಿಶ್ಯವಿಳಸಪ್ಪಜ್ಜವೇಶ್ವರೈಳುಗಿರ
 ಜೈನಾವನಯುಗ್ಯಂ ವಿವಿಧನು
- 12 ವಿಧಪತ್ಯೋಚ್ಚವದ್ವಪರಜಾಪೇಕ್ಷ ರೂಪದಸ್ತವಮ್ಯುಂಜಿವನತುಳಚತುರ್ವಿಂಶತಿತಿರ್ಥದೊಳಗೇಂ ಪಂಪೂಂವೃತ್ತಿಪಂಜ
 ಪ್ರತಿಮಾನಂ
- 13 ಪುರಿಯೊರದಂಶುಭನಂ || ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘಿವರೇನಿಯಗೊವಪ್ಪುಕಗಚ್ಚರ ಕೊಂಪಕುಂವಾನ್ವಯಭೂಷಣವಪ್ಪಶ್ರೀ
 ಗುಣಾಂವೃಷದಾ ನ್ತದೇವರೈಪ್ಪವಪ್ಪಶ್ರೀನಯಕಿತ್ತಿಂನಿದಾನ್ತದೇವರೈಪ್ಪವರಂದೊಡ || ವೃ || ಭಯಮೊಡವ್ಯಯದೊರನಂ
 ಮವನಳೊರಧಾನ್ತತಿವಾಂ
- 14 ಶುಂವನಯ್ಯಿಜ್ಜೇವಯುತ ಪ್ರಮಣಪರಿನಿನ್ನಿರ್ತಾರ್ಥಸನ್ನೋದನಂ ನಯನಾನಂವನಂವೃತ್ತಾನ್ತತನುಪಂ ಸಿದ್ಧಾನ್ತಜಕ್ರೇ
 ನಂನಯಕಿತ್ತಿಪ್ರತಿರಾಜ
- 15 ನಾನೇರೊಳಂಪೂಣೇತ್ಯ ರಂಭಂಗುಂ || ಕೃತದಿಗ್ವೃತ್ತವಿಧಂಬರುತ್ತೆ ನರಸಿಂಹಜ್ಜೋರಿಪಂಕಜಂ ಸನ್ಮತಿಯೊಗೊಮ್ಮಟವಾ
 ಶ್ಯುನಾಧಜಿನರಂವತ್ತಿಚತುರ್ವಿಂಶ
- 16 ತಿಪ್ರತಿವೊಗೇವನಿನ್ನಿವಕ್ಕೆ ಕವಿನತಂ ಪ್ರೋತ್ಸಾಹದಿಂಬಿಟ್ಟನಪ್ರತಿಮಾಂ ಸವಣನೊರನಭಯಂಕಲ್ಪಿಸ್ತರಂಸಲ್ಪಿನ || ಅದ
 ಕೊನಯಕಿತ್ತಿಂನಿ
- 17 ದಾನ್ತಜಕ್ರಪತ್ಯಿಂಗಳಂ ಮಹಾಮಂಜೂಬಾಯ್ಯುಂವನಾಬಾಯ್ಯುಮ್ಪಾಡಿ || ವೃ || ತವರೊಚ್ಚತನಾರಸಿಂಹವೃಪನಿತಾಂಜಿ
 ತ್ತುಂವಂಪದ್ವಾಣ್ಯವನಿಜ್ಜಿನಗ್ಗಚಕ್ಕೆ
- 18 ವನದಿನನೇಜಂವುಳಂವಾಧಿಪಂ ಭುವನವಸ್ತುತನೊಪ್ಪುತಿರ್ವಸವಣೇಜಿಂಜುರನಂಭೋಧಿಯುಂ ವಿವಿಯುಂ ಚಂಪುನು
 ಮುಪ್ಪಿರಾವಳಯಮುಂನಿಬ್ಬನ್ನ

ಅದೇ ಕಡ್ಡಿನ ಎದೆಪಾರ್ಶ್ವದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀದಮಃಭ್ಯು
- 2 ದದಗ್ಧ ಸಕವರಃಪಂ
- 3 ೧-೦೦೦ಯು ಬಮಃಭಾನ್ಯು
- 4 ವತ್ಸರವ ಚೈತ್ರಸು ೧ ಸು | ಭಾನ್ಯಾ
- 5 ರಿಯದ್ಭಾನಬಸಿದುಪ್ರೀದೇ
- 6 ವದವ್ಭಾನರಗಿವಿತ್ಯುನಿವೇಕ
- 7 ಕ್ಷೇ ಅಕ್ಷಯಭಾರವಾಗುಪ್ರೀವಃ
- 8 ನುವ ವಾಮಂಚಳಾಚಾರಿ
- 9 ಯುವವದಚಪ್ರದೇವಸಿದ್ಯು
- 10 ರಾಮಸಿಚಾಪ್ರದೇವರಾಗ ೧
- 11 ಪ ಬೇಕಾ ಹಾಬದವನ ೧ ಶ್ರೀದತು
- 12 ಚಾಪ್ರದಭದೇವರಾಗದ್ಯುನವದ
- 13 ಮುಂವಿದೇವರಾಗದ್ಯುನ ೧ ಸು | ಶ್ರೀದನು
- 14 ಹಾಮಂವರಾಗದ್ಯುನ ನೇಮಿ ಚ
- 15 ಸ್ವ ಸೇವತಮ್ ಸಾತಮ್ ಸಮನಗ
- 16 ವದಮ್ ಸಮನಗದ್ಯುನ ೧ ಪ ೧
- 17 ಮುನಿಚಂದ್ರನೇವರಾಗದ್ಯುನ
- 18 ಯಾಗ ೧ ಪ ೧ | ಜಿಗಮ್ ಸು
- 19 ಯುರತಮ್ ಪಾನದೇವ ೧ ಪ ೧ ||
- 20 ವಸ್ತುತವನೇವರಾಗದ್ಯುನ
- 21 ಗ ೧ ಪ ೧ | ಅತನತವ್ಯವರಾಗದ್ಯುನ
- 22 ಸಂಗಮ್ ಪ ೧ | ಸೇನದೇವ ಸಮಮ್
- 23 ಸ್ವಾನಮಗತಮ್ ಸುಗ ಪ ೧ ಭಾರತಿ

- 24 ಯುಕ್ತನೇವಮ್ ಪದ. ಕ್ಷ ೧ ಅಗ್ಗ ಪಗ
- 25 ಶ್ರೀಮ್ ಮುಮಂಚಳಾಚಾರಿ
- 26 ಯು. ರಾಮಗುರಾಗಳುಮ
- 27 ಪ್ವಶ್ರೀಮುಗುರಾಗಳುಮಂಚಳಾಚಾರಿ
- 28 ಮುಮ್ ಸ್ವಪನವತ್ಸರದ ಅಪ್ಪಾಧನ
- 29 ೧ | ೧ | ಶ್ರೀಗೋಮುಖದೇವಪ್ರೀತವದ
- 30 ಪಾರಶ್ವದೇವರಾಗದ್ಯುನ ಬಸದಿ
- 31 ಯುಪ್ರೀದೇವರಾಗದ್ಯುನ ಮುಕ್ಷ
- 32 ವಾದಬಸದಿಗಳದೇವರಾಗದ್ಯುನ ಬದ್ಧ
- 33 ಸುಬದವಾಗುರಾಗಳುನಿವೇಕಗೇವ
- 34 ಸುಬದವತ್ಸರಮುಮಂಚಳಾಗದ್ಯುನ
- 35 ವಸುಂಕೇಶ್ಯಮಮುಖದ್ಯುನಿವೇಕಗೇವ
- 36 ತ್ವಗದವನು ಸ್ವಮುನಿವತ್ಸರಗೇವ
- 37 ಬ್ರಹ್ಮಮುನಿವತ್ಸರಗೇವ
- 38 ಸ್ವಪ್ರದೇವಮುಂಚಳಾ ಶ್ರೀ
- 39 ದೇವರಾಗದ್ಯುನದೇವರಾಗ
- 40 ವದಮ್ ಸುಗದೇವರಾಗದ್ಯುನ
- 41 ಪ. ರಾಮಗುರಾಗದ್ಯುನ
- 42 ಅದೇವರಾಗದ್ಯುನದೇವರಾಗದ್ಯುನ
- 43 ಉಮಾಚಾರ್ಯಯುರಾಗದ್ಯುನ
- 44 ಶುಭಂಗಳೇವರಾಗದ್ಯುನ
- 45 ವದರಾಗದ್ಯುನ

ಅದೇ ಬಸ್ತಿಯ ಮೃಕಾರದ ದಕ್ಷಿಣ ಗೋಡೆಗೆ ಬದಗಿಸಿರುವ ಕಟ್ಟು.

1.
2. ಭನ
3. ರಾನನ
4. ಪರೋಕ್ಷ ದ್ಯು
5. ದ್ವೈ ನುತಿ
6. ಲಾಚರಕ ಸಾಮ
- 7 ದೇವರಾಗದ್ಯುನ ದ್ಯು
8. ರಾಕಾ ತಕ್ಷಿಷ್ಯ
9. ಅಧಯನು

10. ಸಿದ್ಧಾಂತದೇವರಾಗದ್ಯುನ
11. ದ್ವೈದೇವರಾಗ
12. ಪಾತದ್ವೈ
13. ಸುಪ್ರೀದೇವರಾಗದ್ಯುನ
14. ಚಾಪ್ರದಭಾನ್ಯು
15. ಗುಣಚಾಪ್ರ ಭಟ್ಟಾರಕ
16. ಭಟ್ಟಾರಕವ
17. ಕಟಕಾ
- 18 ತ್ರ ವಕನು

- 0 ಭವಃ ಸರ್ವಾಸ್ತೇತನ್ಮಾಭಿವಿಶ್ವಪ್ರತಿವೇಂದ್ರಾನೈಯೋಭೂಯೋಯಜತೇರಾಮಃಚಂದ್ರಃ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
ಯೋತ
- 1 ರೇತಸುಸ್ವರಾಮ ಪುಷ್ಪಂವರ್ಷಸಹಸ್ರಗ್ರೇವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ನಃಪಂವಿಪಮಿತ್ಯಾಹದ್ವೇವಸ್ವಂವಿಪಮಂಜ್ಯ
ತೇ | ವಿ
- 2 ಪವೇಕಾರಿಸಂಹೃದೇನಸ್ವಂಪುತ್ರಸಾತ್ರಕಮ || ಲರಜ್ಯೋತಸ್ನಿಲಕ್ಷ್ಮೀವಪುಷಿ ಬಹುಶ್ಚ ನೈವರಸೋದೀಧೀಸ್ತೀಣಾಂಸ್ತು
ರದಂ
- 3 ರದಕೂಲ್ಯಕವನನಂ ತೈಲೋಕಪುಸಾದಪುಕಿತಸಃಧಾಧಾಮೇದರಂದೋದೀಯಸ್ಯ ಶ್ರೀಮೂನ್ಮಜಯತಿಚರಂಹುಳ
64 ಪವಿಘಃ || ಅಸ್ತು ಸ್ವಪ್ನಚರಾಯಹಃಭವತೇಶ್ರೀಜೈನಜೂಡಾಮಣೇಭವ್ಯವ್ಯೂಹಸರೋಜಪೂತರಣೇಗಾಮಿಭೈರ್ಯುಗಾಂರಾಂ
ನ್ನಿಧೇ
- 65 ಭಾಸ್ವದ್ವಿಶ್ವಗಾಮವಿಧೇವನತಕ್ಷೇರಾಭಿವೃದ್ಧಿಂಧೇವೇಸ್ಯೋದ್ಯುಕ್ತೀತ್ರಿಗುಣಾಂವುಜ್ಜೋದರಲಸದ್ವಾರಾಕಿವಾಬ್ಧಿಗ್ಧಪೇ || ಶ್ರೀ
ಗೋಮಾ
- 66 ಟಪ್ತುರದತಿವೈಸಂಕದಶ್ಚಿಅಹಕೇಯಾಹೇಖೀಂ ಅಂಜನುಂಜೀಅಯ್ಯತ್ತು ಅಪ್ಪುಪ ಗೇಜಿನಗ
ಹನುಂಜೀಗೋ
- 67 ಫಲ ೫ ವೇಳಸುಜೇಖೀಂಜಿಬಳಂಪನಂಜೀವನಾಮಜ್ಜುಯದ್ವಲ್ಲಿವೇಪು
ಜಿಗಿಹಾಗಾಮೇಲೇಲಿ
- 68 ಅಂಗಳಾದೇಖೀನಿತಮಂತಮ್ತು ಸಂಕದಧಿಕಾರದಂದೇಚತವ್ವಿಗಂಜೀತ್ಯಕಕರಫಾ ಪು
ಧಾನಸವ್ಯಾಧಿ
- 69 ಕಾರಿಂಯಭೂಡಾರಿಹುಳಯ್ಯಂಗಳೇಜೆಗ್ಗಡಲಕ್ತಯ್ಯಂಗಳೇಜೆಗ್ಗಡಲ ಜೊ
ಯ್ಯಳನಾರಸಂಪದೇ
- 70 ವನಕಯ್ಯಬೇಡಿಕ್ಕೊಂಡುಬಿಟ್ಟರು || ಇವೃತ್ತನಾಬ್ಧರವನೇಜೆಜ ತಾಂಮು
ಡಿವದೇಸದ್ಯಾ
- 71 ಣಿತಾನದೇಶ್ಚಂದ್ರೋಳಾಂಕದೊಳವಮಾಗ್ಗವೇಂದಡೆನಡೆದು ಕಿ
ಯೆಂದಂಬವಃಬುದಿಂ
- 72 ತಿಳಿಗೊಳಂನೇತ್ರಂಗಳೆಂವಾನಂಪೊಸನೂವಿಂಬನಮಿದ್ರನೇಶ್ರೀದವವೇ ಕಿತ್ತಿವೇದ
ಮುನಿಸುಂಸ್ಯದ್ಧಿ
- 73 ನ್ನಚತ್ರೇನಿಂಜೆಸಗುಂಜೀವನಧರ್ಮಪಂವದೇಬಳಿಕ್ಕೆವನ್ನಿಪಂಜಿನ್ನಿಪಾ | ಕೋಬ್ಬಿ
ಜಮೂನಾಯ
- 74 ಈ ಶ್ರೀಪುಷ್ಪನಣೀಪಂಜೀವಮದವಾದಾಡ ತಶ್ರೀನದು
.
- 75 ಕ್ತಾಯಮದಾಧಾರಾಂಪೂರ್ವಕಮೇವ್ವರಾಸ್ತುತಿಥ್ಯ ಮ್ತು
. . . ಶ್ರೀ ಶ್ರೀ ||
- 76 ಭವ್ಯಾಭೋದೇವಭಾಸ್ತುರಸ್ತುರನಲಂನೀವಾರವು ಕೈ
ನೀ ಪುರಾತತ್ಯುರತ್ನಾಕ
- 77 ರಃ ಸಿದ್ಧಂತಾಂಬುಧವರ್ಧನಾಂಬುತಕರ ಕಂದರ್ಪಕೃಪಾಂಜನೋದಯಂವಿಶ್ರಾಭಾನುಕೀರ್ತಿಮುನಿ ಶಂಭೂತೇಲಿ

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ಅದೇ ಬಿನ್ನಯ ಕಂಪ್ರದಾಲೆಯಲ್ಲಿ ಬಿಲಗಡೆ ಕೂಟದಿಯ ಕಂಭವ ಮೇಲೆ.

- 1 ಬಾಗಳ ಸ . . .
2 ಧ್ವ ೫ ಲಸ . . .
3 ಗೂಢಸ್ತ . . .
4 ದಾನ್ಯಯದ . . .
5 ಪ್ರೀತನಿಕಾಲಾ . .

- 6 ತಂಕಲಾ . . .
7 ವಮದವಳಗಿ . . .
8 ಕಿಕ್ಕುಂದದ . . .
9 ಮಿಂಜೆಯರ . . .
10 ಬಿಳಿನಲಕಳು

೧ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 17 ತೃಪ್ತಿದಾಪನಾರ್ಥಕಗುರಸ್ತು ಅಪ
- 18 ಹುಬೋಗ್ಯವಿವರಗಿಕೊಟ್ಟು ಅಪ
- 19 ಹುಗಾರರೂಬಹುಕಾಲಾಚನೂ
- 20 ಭವಿಸಿಬಿರುತ್ತಾಯಿರಲಾಗಿ ಚಾಮರಾಜ
- 21 ಪೊಡೆಯರೈಯನವರುನಿಚಾರಿಸಿ
- 22 ಹಮಬೋಗ್ಯವಿವರಗಿಕೊಟ್ಟು ಅಪ
- 23 ರುತ್ತಾಯಿದಂತ ವರ್ತಕಗುರಸ್ತುರನುಕರ
- 24 ಯಿಸಿ | ಸ್ತುತದವರಿಗನಿಲುಕೊಟ್ಟಂಧಸಾಲ

೨ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

- 33 ವಿಯಾಸಂಪದಿಯಲ್ಲಿದೇವರುರಸೂ
- 34 ಕ್ಷೇಮಗಿಧಾರೆಯುನುಯಿಸಿ ಅಪ
- 35 ಪ್ರಾರ್ಥಿಸ್ತು ಯವಾಗಿವೇತನೇನೆಯನುನು
- 36 ಹಿಕೊಂಡುಕದಲ್ಲಿಯಿವರೂ ಯಂದುಬಿ
- 37 ಹಿಸಿಕೊಟ್ಟಧರ್ಮರಸೂ ಮುಂದೆ
- 38 ಕ.ಗುಳದಸ್ತುತದವರುಸಾಸ್ತಿಯನು
- 39 ವಾರಾಣಸಿಬ್ಬನುತನುಹಿಡಿದಂತವ.
- 40 ರುತದವರೊಟ್ಟಂತವರುರಸೂಧರ್ಮ

೩ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 41 ಕುಲಿಯನುಬ್ರಹ್ಮಣಂನು ಹೊಂದೂ
- 42 ಪಕ್ಕ ಹೊಡೆಯದುಬಿರಿಸಿಕೊಟ್ಟ

- 25 ವನುತಿರಿಸಿಕೊಡಿಸಿಬಯಂದು ಹೇಳಲಾಗಿವ
- 26 ತರ್ಕಗುರಸ್ತುರುತಿಸಿವಮಾತು ತಾಳುಸ್ತು
- 27 ನದವುಗೇಕೊಟ್ಟಂಧಸಾಲೂ ತಮ
- 28 ತಂದೆತಾಯಿಗಳಿಗೆಪೂಜ್ಯವಾಗಲಿ
- 29 ಯಂದುಧಾರದತ್ತವಾಗಿಧಾರೆಯನು
- 30 ಯರವುಕೊಟ್ಟುಯಂದು ಸಮಸ್ತರು
- 31 ಅಪಲಾಗಿ | ಸ್ತುತದವರಿಗವರ್ತಕಗು
- 32 ರುತರ. ಕೈಯೆಲ್ಲು | ಗುಂವುಟನಾಧಸಾ

- 41 ಕೆ ಹೊಡಿಸುಸ್ತುತದವುಕೆಕಾರಣ
- 42 ವಿಶ್ವ | ಯದ್ವಿಶ್ವವಿವರಗಿಕೊಟ್ಟಂತ
- 43 ವರುತದವುಹಿಡಿದಂತವರು ಯಾರಾಪ್ಪ
- 44 ಕೆ ಅದವತಿಯಾಗಿವರ್ತಕಗುಳಯಿ
- 45 ದೇವರಧರ್ಮವನು ಪೂರ್ವವೇರೇನನಸಲಾಳ
- 46 ವರು || ಯಮೇರೇನನನಲಿಯದೇವೇ
- 47 ಯವೊರೇಗಳಿವರಣಾನುಯಿಸಿವರು

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ಅದೇ ಮೆಲೆವಲ್ಲಿರುವ ಪೂರ್ಣೆಯನವರ ಸನ್ನದು.

- 1 ರುಕ್ಮಸಂವತ್ಸರದ ಮಲ್ಲಣ. ಬ. ಬುಧವಾರದಲು ಕ್ರೀಮ
- 2 ತ್ತು ಪೂರ್ಣೆಯನವರು ಕಿಕ್ಕೇರಿ ಆವಿಗಲ ಗುಡ್ಡೆಯಗೆ ಬರ
- 3 ಕಿಕ್ಕೇರಿ ಕಾಲ್ಯ ಆವಾಗಿ ಸ. ಬಕ್ಕೇಗುಧರ್ಮಸ್ತುಳಿ
- 4 ದ್ವಾಕೊವಾರದಗುಡಿಯವರುರಸೂಬಳಗುಳಕ್ಕೆ ದೇವ
- 5 ಪರಾಸಕ್ಕೆ ಬಿಟ್ಟು ಯಿದು ಹವಾಳಿಗೆಬಿಡುಯಿದು
- 6 ಅರಿಕವುಹಿಕೊಂಡವುಧರ್ಮಕ್ಕೆ ಕೃಷ್ಣ ರಾಜವಡೆಯವರು
- 7 ಬ್ರಹ್ಮಣುಳಗುಳದಲ್ಲಿಯವುಹಿಕೆ ದೇವರಾಮಕಲ್ಯಾಣ
- 8 ಮಿಥ್ಯವರಾಸಾಧರ್ಮಕ್ಕೆ ಕಿಕ್ಕೇರಿತಾಲೂಕುಳಯಿ
- 9 ಬಗ್ಗುವುನು ಸವತಿಕೊಂಡುಬಿಡುಯಿದು ಸಂವತ್ಸರ
- 10 ಕೊಟ್ಟು ದ್ವಾಕವರುಯಿದುಯಿದು ತಂದೆತಾಯಿಗಳಿಗೆ
- 11 ಕ್ಷೇಮಗಿಧಾರೆಯುನುಯಿಸಿ ಅಪ
- 12 ಗುಳದಸ್ತುತದವರುಸಾಸ್ತಿಯನು
- 13 ಗುಳದಸ್ತುತದವರುಸಾಸ್ತಿಯನು
- 14 ಕ್ಷೇಮಗಿಧಾರೆಯುನುಯಿಸಿ ಅಪ
- 15 ಕ್ಷೇಮಗಿಧಾರೆಯುನುಯಿಸಿ ಅಪ

- 17 ಮೇದಿನೀಜಲಜತಿವೈಮೋಹೋಲಾಖತಿ || ಸ್ವಸ್ತಿಶ್ರೀವಿ
 18 ಜಯಾಭ್ಯುದಯಾಲೀನಾಹರಕವರ್ಷಗಳೂಖೀ
 19 ಸಂದವರ್ತಮಾನವಿಕ್ಯತಿಸಾಮಸಂವತ್ಸರದ್ರಾವ
 20 ಉಬ್ಬಿಸೋಮವಾರದಕ್ಷುಲತ್ರೇಯಸಗೋತ್ರಚತ್ವರಾ
 21 ಯನಸೂತ್ರಯುಕ್ತಾಖಾಯುತರ್ತಿಗಳಾದಯಾಮವಿಕ್ಯ
 22 ಪೂರಾಜವಡಯರವರಪೂತ್ರರಾದಚಾಮರಾಜವಡ
 23 ದುರವರಪುತ್ರರಾದಶ್ರೀಮತ್ಸಮಸ್ತಭಗವಂತ
 24 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಶಾವತಂಸಕರ್ನಾಟಕ
 25 ಜನಪದಸಂಪದಧಿಪ್ತಾನಭೂತಕ್ರೀಮೆನ್ನಹೀನರಮು
 26 ಹಾಸಂಸೂನಮಧ್ಯದೇವೀಪೂಮಾನಾವಿಕಲಕಲಾನಿಧಿಕು
 27 ಲಕ್ರಮಾಗತರಾಜಕ್ಷಿತಿಯಲಪ್ರಮುಖನಿಖಿಲರಾಜಾಧಿ
 28 ರಾಜಮಹಾರಾಜಾಚಕ್ರವರ್ತಿಮಂಡಲಾನಭೂತದಿನ್ಯ
 29 ರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾದಿರಾಜರೂಪದ
 30 ಮೇಘರೂಪಾಧಿಪ್ರತಾಪಪ್ರತಿಯವೀರನರಪತಿಯರಂದಂ
 31 ತೆಂಬರಗಂವಲೋಕ್ಯಕವೀರಯದುಕುಲಪಯಃಪಾರಾ
 32 ವಾರಕಳಾನಿಧಿ ಲಂಬಚಕ್ರಾಚಾರಕಂಠಾರಮಕರಮತ್ಸ್ಯ
 33 ರರಥಸಾಳ್ಯಗಂಧಭೀರಂಧರನೀವರಾಪಪನ್ನಗು
 34 ದ್ಗರುಡಕಂಠೀರವಾವ್ಯನೇಕಭುರಾಂಶಿತರಾಂವಮುಖೀ
 35 ಲೂರಶ್ರೀಕೃಷ್ಣರಾಜವಡಯುರವರಪ್ರವಣಬೆಳಗು
 36 ಭವಚಾಮಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯವರಕ್ಕೆಶ್ವವೇಂಬಳ
 37 ಗುಳದವೇವಸ್ಥಾನಗಳಪುತರದೀಪಾರಾಧನೀಗೈರಾ
 38 ಗವೋದೇಕಲಸದಖ್ಯಸಪುರಸೀಕೃಷ್ಣಾಪ್ರವದಾ
 39 ನರಾಸನಕ್ರಮವಂತಂದರೆ | ಕಿಶ್ಕೇರಿತಾಲ್ಪುಶ್ವ
 40 ಉಬ್ಬಿಗುಳದಲ್ಲಿರುವದೊಡ್ಡದೇವರಾಲಲ್ಲಿರುವಜಿಲ್ಲೆ
 41 ರದೇವಸ್ಥಾನವಿಷ್ಣುಪಟ್ಟದಮೇಲೆಯಿರುವವೇವಸ್ಥಾನ-೬
 42 ಗ್ರಾಮದಲ್ಲಿರುವವೇವಸ್ಥಾನಸಪದೇವಸ್ಥಾನವೀಶಸಪದ
 43 ಡಿತರದೀಪಾರಾಧನೀಗೈನಡೆಯುವನಗದಾಸ್ತೀಕುಂಠಾರಂ
 44 ಕಿವಾಯುಚಾರಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯವರಕ್ಕೆವಡಯು
 45 ವಕುಬ್ಬಳಗ್ರಾಮಯಿದರಲ್ಲಿಪಡಿತರದೀಪಾರಾಧನೆ
 46 ಗೆಣಾಲುವದಿಲ್ಲದಾದ್ದರಿಂದವಕಕ್ಕೆನಡೆಯು
 47 ವಕುಬ್ಬಳಗ್ರಾಮಯಿದರಲ್ಲಿಪಡಿತರದೀಪಾರಾಧನೆ
 48 ಗೆಣಾಲುವದಿಲ್ಲದಾದ್ದರಿಂದವಕಕ್ಕೆನಡೆಯುವಕುಬ್ಬ
 49 ಳಗ್ರಾಮದಗ್ರಾಮಯಿದರಲ್ಲಿಪಡಿತರದೀಪಾರಾಧನೆ

- 50 ಸದೇಕುಂಕೂರಂಯಮುತವಮ್ನು ವೋಬೀಜವವನಾತಿವತ
 51 ಲದೀವಾಂಫನೆನಯಮವಖ್ಯೈಶ್ವರೇವೇಳಿಗೋಗ್ರಾ
 52 ಮಾಉತ್ತೈಶ್ವರವೈಗ್ರಾಮಾಚೇಶವೈಗ್ರಾಮಾಯಿಗಮಾ
 53 ರುಗ್ರಾಮಮ್ನು ಸರ್ವಮಾಪ್ತಮಾಗಪ್ಪಣಿಕೋಡಿಮೇ
 54 ಕೆಂಮಲಮಮನೇಮುವಿವಲಕ್ಷೈಶ್ವರೇವೇಶರೂಪಾ
 55 ರಲ್ಲಿಶ್ವರೇವತಿಕೋವೃಂದಿಂವಸವಗಮತ
 56 ಸ್ತೀಕುಂಕೂರೇಜವವನಾತಿವಿಟ್ಟುಯಿಮಮೂರುಗ್ರಾಮಗ
 57 ಳನ್ನು ಸವಸವ್ರವೇವನಾ ನೇಳವತಿಕವಿವೇವನೇಮೂ
 58 ತಾವಲೈಚಾರುಕೇತ್ತಿ ಸವನಿತುಲಾಸ್ರಮಲವನಾ
 59 ಲುವನಾತಿಕೊಟ್ಟುಕಾಗ್ರಾಮಗೇಳೇಲೀದಮಂವನಾ
 60 ಲುವುಟ್ಟುಪ್ರವಲೈಕಳಿ ಹಮವೇಶತಾಂಬುಮನ
 61 ಕೋಲಮಿನಿಲಗೇನವನವಪ್ಪಣಿಕೊಟ್ಟುಮೇಲೇ
 62 ಮಿನಲವಮುವೇವವವಪ್ಪಣಿವಾಲಿನಿಕೇವಯ
 63 ಲ್ಲವಮುಮಗಬಂವಲಟ್ಟಿಂವಾಮುಕೇಶೈವನ

- 61 ದೀಪಿಸುವವನು,
- 62 ಬೇರೇನು
- 63 ಖಿಂಚು = ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 64 ಲಿಂಗವು ಬೆಳಗುವುದು = ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 65 ಸುವಾಸನೆಯು = ಕಸಬಾಳವು
- 66 ಮೈಕಿವಜ್ಜುವುದು = ಕಸಬಾಳವು
- 67 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 68 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 69 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 70 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 71 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 72 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 73 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 74 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 75 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 76 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 77 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 78 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 79 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 80 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 81 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 82 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 83 ಕಸಬಾಳವು ಬೆಳಗುವುದು
- 84 ಕಸಬಾಳವು ಬೆಳಗುವುದು

- 85 ॐ नमो भगवते वासुदेवाय
 86 ॐ नमो भगवते वासुदेवाय
 87 विष्णु
 88 ॐ नमो भगवते वासुदेवाय
 89 ॐ नमो भगवते वासुदेवाय
 90 ॐ नमो भगवते वासुदेवाय
 91 ॐ नमो भगवते वासुदेवाय
 92 ॐ नमो भगवते वासुदेवाय
 93 ॐ नमो भगवते वासुदेवाय
 94 ॐ नमो भगवते वासुदेवाय
 95 ॐ नमो भगवते वासुदेवाय
 96 ॐ नमो भगवते वासुदेवाय
 97 ॐ नमो भगवते वासुदेवाय
 98 ॐ नमो भगवते वासुदेवाय
 99 ॐ नमो भगवते वासुदेवाय
 100 ॐ नमो भगवते वासुदेवाय

177 ಅಶ್ವಿನಿ || =

178 ಗಂಧರ್ವ

179 ರ|| = ವಾರದಪುಟ್ಟವಳ

180 ಅ|| = ಕೈವಳ

181 ಮ|| ಸಾಯಿರು

182 ಗಂ|| =

183 ಗಂ|| = ಸರ್ವಧಾರಣೆ | ಕೈ ಬಿಡುಗೊಡನಗುತ್ತಿ

184 ಗಂ|| = ಸರ್ವಧಾರಣೆಯು

185 || = ವಾರದಪುಟ್ಟವಳ

186 ರ|| = ಜ್ವರಪುಟ್ಟವಳು

187 ಅ|| = ಕೈವಳ

188 ಮ|| ಸಾಯಿರು

189 ಗಂ|| =

190 ಗಂ|| = ವಿರೋಧಿಸು | ಕೈ ಬಿಡುಗೊಡನಗುತ್ತಿ

191 ಗಂ|| = ಸರ್ವಧಾರಣೆಯು

192 || = ವಾರದಪುಟ್ಟವಳ

193 || = ಜ್ವರಪುಟ್ಟವಳು

194 ಅ|| = ಕೈವಳ

195 ಮ|| ಸಾಯಿರು

196 ಗಂ|| =

197 ಐದಾರುಗುವಳುಗಳಿಗೆ

198 ರ|| = ಸರ್ವಧಾರಣೆಯು

199 ರ|| =

200 ಕೈವಳವಳು

201 ರ|| = ಸರ್ವಧಾರಣೆಯು

202 ರ|| =

203 ಕೈವಳವಳು

204 ರ|| = ಸರ್ವಧಾರಣೆಯು

205 ಮ|| = ಸರ್ವಧಾರಣೆಯು

206 ರ|| =

207 ಅ|| =

208 ಮ|| =

209 ಅ|| =

210 ಕೈವಳವಳು

211 ಅ|| =

212 ರ|| =

213 ರ|| =

214 ರ|| =

215 ರ|| =

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218 ರ|| =

219 ರ|| =

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225 ರ|| =

226 ರ|| =

227 ರ|| =

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229 ರ|| =

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231 ರ|| =

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233 ರ|| =

234 ರ|| =

235 ರ|| =

236 ರ|| =

237 ರ|| =

238 ರ|| =

239 ರ|| =

240 ರ|| =

241 ರ|| =

242 ರ|| =

243 ರ|| =

- 243 ಯೋಮೇರ ಯಿರುವ ಗ್ರಾಮಗಳು ಇದರ ದಾಖ
 244 ಲೆ ಗ್ರಾಮ ಕೆರೆ ಕಟ್ಟಿ ಮುಂತಾಗಿ ಸದ್ರ ಬೆಳಸುವ
 245 ಬ್ಲಿರುವ ದೊಡ್ಡ ದೇವರು ಮುಂತಾಗಿ ಈ ದೇವಸ್ಥಾನ ಮಲ
 246 ಯೂಡು ಬಿಟ್ಟದ ಮೇಲೆ ಯಿರುವ ದೇವಸ್ಥಾನ ೧ ಸಪ ಮೂ
 247 ವತ್ತಮೂರು ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆ ದ
 248 ಭೋತ್ಸವ ಮುಂತಾದ ಬಗ್ಗೆ ಯಿ ದೇವಸ್ಥಾನಗಳಿಗೆ ವರ್ಷಂ
 249 ಪ್ರತಿ ದಾಗದೊಬ್ಬ ಅಗತಕ್ಕ ರೈ ಮೂಡ್ತಿತ್ಯ ಬಗ್ಗೆ ಸಹ ಆತ್ಮ
 250 ಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನೆ ಸೂತ್ರ ಮುಕ್ತಾಬಾಸವರ್ತಿ
 251 ಗಳಾದ ಯಿಮುಡಿ ಕೃಷ್ಣ ರಾಜ ವಡಯರವರ ಪಾತ್ರ
 252 ರಾದ ಚಾಮರಾಜ ವಡಯರವರ ಪುತ್ರರಾದ ಕ್ರೀಮತ್ಸ
 253 ಮಸ್ತ ಭೂಮಂಜಲ, ಮಂಜನಾಯಮಾನನಿಬಿಲದೇವ
 254 ವತನ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತಕ್ರೀ
 255 ಮಸ್ತ ಹೀರೂರ ಮಹಾ ಸಂಸ್ಥಾನ ಮಧ್ಯ ಬೇದೀಶ್ಯಮಾನಾ
 256 ವಿಕಲ ಕಾಲನಿಧಿ ಕುಲತ್ರಮಾತ ರಾಜಪ್ರತಿಪಾಲ ಪ್ರಮು
 257 ಖ ನಿಬಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂ
 258 ಡಬಾನುಭೂತದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಕ್ರೀಮದ್ರಾ
 259 ಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಾಣ ಪ್ರಾಣಪ್ರಾಣಿಮ
 260 ವೀರ ಸರಪತಿ ಬಿರುದಂತಂಬರಗಂಡಲೋಕ್ಯಕೀರಿಯ
 261 ದುಕುಲಪಯೋಜಾರಾವಾರ ಕಳಾನಿಧಿ ರಂಜಿತಕ್ರಾಂ
 262 ಕೃತ ಕುರಾರ ಮಹರ ಮತ್ಸ್ಯ ರರಥ ಸಾಲ್ಯ ಗಂಡಭೇರಿರಾಂಡ
 263 ದರಣೀವರಾಜಪನೂಮದ್ಗರೂಡ ಕಂಠೀರವಾಧ್ಯನಿಕ ಬಿ
 264 ರುದಾಂಕಿತರಾದ ಮುಹೀರ ಕ್ರೀಷ್ಣ ರಾಜವಡಯರ
 265 ವರು ಸರ್ವಮಾನ್ಯವಾಗಿ ಅಪ್ಪಣೆ ಕೊಡಿಕೊಡಿಸಿದರು
 266 ಕಾರಣ ಯಿ ಗ್ರಾಮಗಳನ್ನೂ ಯಿ ವಿಷ್ಣುತಿ ಸಂವತ್ಸರದಾ
 267 ರಥ ಮಹದ ಹನಾಲು ಮಾಡಿಕೊಟ್ಟು ನಿರಪಾರ್ಥಿಕ ಸ
 268 ವರಮಾನ್ಯವಾಗಿ ಸಡಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಕು ಮಜಕೂ
 269 ರ ಆಮಿಲುಗೆ ಸನ್ನದಾ ಅಪ್ಪಣೆ ಕೊಡಿಕೊಡಾಗಿ ಸದ್ರ
 270 ಸನ್ನದಿರ ಮೇರ ಯಿ ಮೂರು ಗ್ರಾಮಗಳ ಯಲ್ಲಿ ಚತುಸ್ವೀ
 271 ಮಾವಳಗೂ ಗದ್ದೆ ಬೆಡ್ಡಲು ಮನೆ ಹೂ ಕೆಂಪು ನೂಲು ಉಬ್ಬಿನ ಮೋ
 272 ಳ ಯೂಡಲು ಬೈದು ಪುರವರ್ಗ ಯೇರು ಕಾಣಿಕೆ ನಾನು
 273 ಕಾಣಿಕೆ ಗುರು ಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಟ್ಟಿದ ಭೂಂ
 274 ದು: ಆರ ಭೂಮು ಪತ್ತಿ ಭೂಮು ಮೂರ್ಗಲಿಗೆ ಪಡಿ

- 275 ಸುಂಕ ಪೊಂದು ಜಾತಿಕ್ಕೂಟ ಸಮುದಾಯವು ಬುಟ್ಟು ಹ
 276 ಉ ಚರಾದಾಯ ಹೊರಾದಾಯ ಕೀಗೆ ಮಡಿ ಪತಂಗ ಭೂ
 277 ಪ್ಪಳ ಗಿಣಗಾವಲು ಬ್ರಾಹ್ಮಣ ನಿವೇಶನ ಶೂನ್ಯ ನಿವೇಶನ ಸೂ
 278 ಪ್ಪಿನ ತೋಟ ತಿಪ್ಪೆ ಹಳ್ಳ ಕ್ರಿಗೋಭ ಹೊರತಾದ ಮಂವಳ
 279 ಫಲ ಪ್ಪಕ್ಷ ಮರ್ದಿಕ ಮುಂತಾದ ಆ ಸಕಲ ಸ್ವಾಧ್ಯಾಪನನ್ನು
 280 ರೂಪಿಸಿ ಕೊಳ್ಳುತ್ತಾ ಶ್ರವಣಜಿಗುಳ ಗ್ರಾಮದಲ್ಲಿ ನೆರೆ
 281 ಯುವ ಸಂತ ಸುಂಕದ ಹುಟ್ಟುವೆಯನ್ನು ತೆಗೆದುಕೊಳ್ಳು
 282 ತ್ತಾ ಯಿ ಐವಜನಲ್ಲಿ ಬೇವರ ಸೇವಗೆ ಉಪಯೋಗ ಮಾಡಿ
 283 ಕೊಳ್ಳುತ್ತಾ ಬರುವದು ಯಿ ಗ್ರಾಮಗಳಲ್ಲಿ ಹೊಸದಾಗಿ ಕೆ
 284 ಕಟ್ಟೆ ಕೂರೈ ಆನೆ ಮುಂತಾಗಿ ಕಟ್ಟೆ ಬೀಟೆ ಬಾಯಿ ಮುಂ
 285 ತಾಗಿ ಯವ ಬಾವಿನಲ್ಲಿ ಯೇನು ಪೆಟ್ಟು ಹುಟ್ಟಿವೆ ಮಾಡಿ
 286 ಕೊಂಡಾಡುತ್ತಾ ಸವರು ಬೇವರ ಸೇವೆ ಮುಂತಾದಕ್ಕೆ ಉಪಯೋ
 287 ಗ ಮಾಡಿ ಕೊಳ್ಳುವದು ಯು ಬರಾಗಿ ಶ್ರವಣಜಿಗುಳ
 288 ದ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತಾಚಾರ್ಯ ಮಹತ್ವ ಅಶ್ರೀಮದ್
 289 ಗೋತ್ರ ಅಶ್ವಲಾಯನ ಸೂತ್ರ ಮುಕ್ತಾಚಾರ್ಯರ
 290 ದ ಯಿಂಬಾಗಿ ಕೃಷ್ಣ ರಾಜ ಮಹಾ: ಮಹಾಶಾಸ್ತ್ರಜ
 291 ದ ಚಾಮರಾಜ ಮಹಾಶಾಸ್ತ್ರಜ ಶ್ರುತರಾದ ಕ್ರೀಮತ್
 292 ಮುಸ್ತಾ ಫೂಮಂಡಲ ಮಹಾಶಾಸ್ತ್ರಜರ ನಿಬಿಲದೇ
 293 ಶಾಸತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದವೊಂದ ಸೂತಿ
 294 ಶ್ರೀಮನ್ಮಹೇಶ್ವರ ಮಹಾ ಸಾಧನ ಮಹತ್ವ ಪದವಿಪ್ರವಾ
 295 ನಾನಿಕಲ ಕಲಾನಿಧಿ ಕುಲ ಕ್ರಮಗೀತ ರಾಜಕೀಶಿಪಾಲ ಪ್ರ
 296 ಮುಖ ನಿಬಿಲ ರಾಜಾಧಿಕಾರ ಮಹಾರಾಜ ಚಕ್ರಾರ್ತಿ
 297 ಮಹಾಶಾಸ್ತ್ರಜರ ವಿಸ್ತರ ಸಂಪದಸಂಪದಕೆ ಕ್ರೀಮ.
 298 ಪ್ರಾಜಾಧಿಕಾರ ರಾಜ ಮಹೇಶ್ವರ ಫಲಿತ ಪ್ರವಾಸಪ್ರ
 299 ತಿಮ ವೀರನರಪತಿ ಮಹಾಶಾಸ್ತ್ರಜರ ಗುಣ ರೋಕ್ಕಿಕ್ಕವೀ
 300 ದ ಯುದ್ಧಕ. ಲಮಯ: ಮಹಾಶಾಸ್ತ್ರಜರ ಕಳಗಿಧಿ ರೂ
 301 ಚಕ್ರಾಂಕುರ ಕುಮಾರ ಮಹದ ವತ್ಸ್ಯ ರೂಪ ಸಾಧ್ಯೆ
 302 ಚಕ್ರಾಂಕುರ ಧರಣೀವರಾಜ ಮಹಾಶಾಸ್ತ್ರಜರ ಕಳಗಿ
 303 ಲಮಯನೇಕ ಮಹಾಶಾಸ್ತ್ರಜರ ಮಹೇಶ್ವರ ಕ್ರೀ ಕೃಷ್ಣ
 304 ರಾಜ ಮಹಾಶಾಸ್ತ್ರಜರ ಮಹೇಶ್ವರ ಮಹೇಶ್ವರ ಮಹೇಶ್ವರ
 305 ರ ರಾಜಾಧಿಕಾರ ಮಹೇಶ್ವರ ಮಹೇಶ್ವರ ಮಹೇಶ್ವರ ಮಹೇಶ್ವರ
 306 ದ ಕಲಗದ ಬಗ್ಗೆ ಸಹ ಮಹೇಶ್ವರ ಮಹೇಶ್ವರ ಮಹೇಶ್ವರ ಗ್ರಾಮ ಸಾ

- 307 ಧನ ಸಹ || ಅಧಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಯದ್ಯೋಭೂಃ
 308 ಮಿರಾಭೋ ಪೃಥಯಾ ಯದ್ವಚ್ಚ | ಅಪ್ಪ ರಾತ್ರಿಃ ಉ
 309 ಭೂಚ ಸಂಧ್ಯೇ ಧರ್ಮಾಜ್ಞಾತಾ ನಮಸ್ಯ ವೃತ್ತಂ || ಸ್ವದ
 310 ತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಾ | ಪಂದಿತ್ತಾ
 311 ನುಪಾಲನಾ | ಪರದತ್ತಾ ಪದಾರ್ಥೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ
 312 ವೇತ* || ಸ್ವದತ್ತಾಪುತ್ರೀಕಾಧಾತ್ರಿಹಿತವತ್ತಾಸಹೋದರೇ | ಅ
 313 ಸ್ವದತ್ತಾತ್ಮಮಾತಾಸ್ವದತ್ತಾಭೂಮಿಪರಿತ್ಯಜೀತ* | ಸ್ವ
 314 ದತ್ತಾಂಪರದತ್ತಾಂವಾಯೇವರೇತವಸುಂಧರಾಂ | ಪ
 315 ಪ್ಪಿಂವರ್ಧಸಪಸ್ತುಣಿವಿಷ್ಣುಯಾಜಾಯತೇಶ್ರೀಮಿಃ
 316 ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇಭೂ
 317 ಮಿಸಾಸ್ತತಮುಜ್ಜಲಧರ್ಮಾಚಿತ್ತಾಃ | ಮಧ್ಯಮಾಮೇವ
 318 ಸತತಂಪರಿಪಾಲಯಂತಿತ್ಯಾದಿಪದ್ಯಯುಗಲಃ ೩
 319 ರಸಾನವಾಮಿ || ಬತ್ತಾರಿಬ ೯ ನೇ ಮಾಶಚಗಿಷ್ಠಸರ್ವೋ
 320 ನೆಯಿಸವಿಖತ್ತ ಅರಮನೆಯುಬರಾಯಮುನಪ್ಪಿಪಜಾ
 321 ರುಪುರನಗಿರ್ಮ*ಸದ್ರಿ ಅರಣಿಕೊಗಿರಿರ್ಮ
 322 ವಮ್ರೀಗೇಅಸಲ್ಲಿಗ್ರಾಮಮೂರ್ಮದಾಖ
 323 ಲ್ಲಿ ಗ್ರಾಮಯುರ್ಮಜು ಕೇರೆ ವಂದು ಕಾಬಿ ಮೂ
 324 ರ್ಮಕ್ಕೆ ಸಹ ಜಾರಿ ಯಿನಾಮತಿ ಕಿವಾಯಿ ಸಾ
 325 ಲಿಯಾನಾ ಕಂಠಿಯಾ ಪೊಂಭೈನ್ನೊಡು
 326 ಅರ್ಮವತಾರ್ಮ ವರಪಾಲಾ ಬ್ಯಾಳಬೇರ್ರೀಜಾ ಉಳ್ಳ
 327 ಯಿ ಗ್ರಾಮಗಳನ್ನು ನೂಪುಪವಾಳ್ಳಿ ಮಾಡಿ
 328 ಕೊಂಡು ದೇವನಾ ನಗಳಿ ರೀವಾರಾಧನೆ ಪಡೆತ
 329 ರ ಉತ್ಸವ ಮುಂತಾಗಿ ನಿರ್ಮಾಧಿಕ ಸರ್ವಮಾಂಸ್ಯ
 330 ವಾಗಿ ನವಕೀಕೊಂಡು ಬರ್ಮವದು ರುಜಾ ಶ್ರೀ
 331 ಕೃಷ್ಣ*

(ಮೊಹರದೆ)

* ಈ ಗುರುತುಗಳ ಮಧ್ಯೆ ಇರುವ ಭಾಗಗಳು ಮಹಾರಾಜರವರ ಸ್ವದತ್ತರಾಗಿರಬಹುದು.

ಅದೇಮಠದಲ್ಲಿರುವ ಅನಂತನಾಥಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದ

¹ஸ்ரீரீ நன்னாயாயரு:

¹வினா: 1. பாளையங்கோட்டை நகராட்சி

²கல்யாணவத்யையிதா தவ

பெயரில் தங்கை வந்தாள்

3. முதலாம் பகுதி

தெ. மா. வகா. வி. ஸ்தி. ய. தா. த.

7. அபா.தலாஹ ஸ.யா.ததாஜி-ஸி.த. | பூ

⁸வங்காள நயிதவழிதொக்ஷமதாஸெ அ

‘வஞ்சகத் திட்டம்’ வகையிலுள்ளதாகத் தெரிகிறது.

¹⁰வாழித்தாங்கு வளமுணிதெ ! வளம் வ

¹¹வதற்குமுன் சங்கராஜாஸ்திர ஸாராயாதே எவர் தீதே

¹² ஏதாவதிதெய்வத்தை வழிபாடுதான் மூலம்.

¹ ஸ்வாநாதரஸீதி விவ்ராதவெணுமெதமகொவொ || ௪ ||

¹¹ ஐயாசுரீஜெதமெனெ ஸ்ரீவிநாயகோதயாய வ

¹⁵ குடிவந்தி வதாஸரய ஸ்ரீராமசுந்தரமூர்த்தியே || ௩ ||

¹⁶ஸ்ரீமதாசாரீதிபுராணாசாரபெருவாணிசுரியாஷாஃ சுவதாசய

¹⁷வாழ்வுக்கு, வாழ்விலிருந்து விலகித் தாழ்வு : அது யதனை நோக்கியே

[illegible]

¹⁹ ஸாவிதரை அழிவித்த ஈனப் பீடமுதலாகவெழுந்தது.

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ಕದೇಸ್ಥಳದಲ್ಲಿ ಗೋಮಟ್ಟೇರಸ್ಯಾನಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ



¹ஸ்ரீ ஜெகத்பெராமுதலம்

¹எலி, சூரியிசைவெழுந்தாதுதாலாறுவா

[illegible]

⁴மேதா தாத்வினாவு. வ., உ., பி. தழுவீசலாதி ஜோர்வரவயகர

³ திருப்புகழ் தொகுதி காரிய நாகரிகம் பற்றி உரைப்பது, இவரின்

⁸ இவ்வாறு தமது மொழி வடிகாட்டித் தகவலையும் நிதர்நிதரமாய்க் கமெ

பெரியவர்கள் மீது மிகவும் மரியாதை காட்டுகிறார்கள். அவர்கள் மீது மிகவும் மரியாதை காட்டுகிறார்கள். அவர்கள் மீது மிகவும் மரியாதை காட்டுகிறார்கள்.

... ..

இந்தியக் குடிநீர்நிலைகள் அமைச்சர் குடியேற்ற அமைச்சர்

இந்தக் கட்டுரை எழுதின: இரா. ச. சிவசுப்பிரமணியம்

புதுச்சேரி நகராட்சி நிர்வாகம்

உரைநகரமணிதொலைநிலைமலையிலுள்ள பூங்கோட்டை-பூங்கோட்டை.

[illegible]

உதாரணம்: பூமியை மையமாகக் கொண்டு வட்ட வடிவிலுள்ள கோளம்.

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ಅದೇಸ್ಥಳದಲ್ಲೇ ನವದೇವತಾಬಿಂಬದ ಹಿಂಭಾಗದಲ್ಲಿ.



¹சராஸ்வதி

³ நமக்காஸ்யா: தன்னாய

³புலவாழிமதாஸா: இக

‘ல் செல்லாநின்ற காலம்

³யாழ்ப்பாணம் நகரில் உள்ள கி. பி. 1880-ல்

⁶உயரம் 25 அங்குலம், அகலம் 12 அங்குலம்.

⁷ஸ்ரீகௌண்டுவரத்தில் ஸ்ரீகவித்து

⁸வகுநாமிதித் து ஸ்ரீமது

‘வாடுதலி’ புகிஸிம்ஸமானது

¹⁰தஞ்சை நகரம் பெருமாள்ஸ்ர

¹¹ரங்கநாதர் செய்வித்த

¹²உலயம் || வசித்தாந்தி

13 க₂ டிரைமீர்

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ಅದೇಸ್ಥಳದಲ್ಲಿ ಗಣಧರರ ಜಿಂಬದ ಹಿಂದೆ.

‘**வ்யஸி ஸுமெத**

2 மனையாசாஸ்து

³ ஹதெயூசு

உருவம்

³மௌ தகுமணய

⁶உறு செய்கிறதென

7. பூண்டுவெய்யா நய

*ಕಳಸದಲ್ಲಿರುವ ಪದುವೈಯ್ಯ

ಸಭಾಪುಷ್ಪ

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ಅದೇಸ್ಥಳದಲ್ಲಿ, ವಂಚವರಮೊಪ್ಪಿಗಳ ಬಿಂಬದ ಹಿಂದೆ.

¹பெளிகுளமடத்து

³தஞ் மன்னார்கோவில்

³சின்னமுதலியார் பெண்கள்

‘தி. பழுவதிபம்மா

³அ. உ. உய. ௦ ௩௩-௦ ௨௦

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ಅದ್ವೈತದಲ್ಲಿ ಪಶುವಿಂಶತಿ ತೀರ್ಥಕರ ಒಂಬದ ರಿಂದ.

¹உலகியுள் ஸௌகந்தியம்

தமிழக அறிஞர்:

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಅನಂತಶ್ರೀಧರ ಕರ ಪ್ರಭಾವವಾಯಿತು.

புரீ ஸாதிவாஜஸகரஃ தவாஜயி ப்ரீதஃபுரீதிம்வாபஞ்சரொக்யததாஃ உதநிபெஃ ப்ரஃ
வாதிததாஃ

[illegible]

³நீதரவழிச் சாதலுஞ்சொல்லாவிடும் நோயாளியை நம்புகாமல்
சாதிக்கப்படுகின்றன.

‘அப்பாதுரை’ சிறிதும் அப்பாதுரை ஸ்ரீராமகாந்தம் சென்னை, உதயம் மலர், 1980, பக்கம் 213-ஆம்.

- 1 ಶ್ರೀಸಕವರುಷ ೧೫೬೩ನೆಯ
- 2 ಶ್ರೀಮಲ್ಲಾ ರುಸುಕ್ತಿ ಕವಂತಯ
- 3 ತಿ | ಸೊಱ್ಱಾನುಸಂತಪ್ಪರ ಮನವಪ್ಪ
- 4 ಚತುರ್ದಶತಿಥಿವರೇಕವ್ಯಕ್ತನು
- 5 ಪಕ್ಷೇಮಹಾನ ವ-ಧ್ಯಾಪ್ಯನ

6 ಮುಖಭೇದಕರಣೀಭಾಗಸ್ವ
 7 ವಾರೇಧ್ಯವೇ | ಯೋಗೇಶ್ವರ್ಗೃಹ್ಯ
 8 ರಂಜನಾಮಮತಿವನತ್ರೈವಿ
 9 ದ್ಯುಚಕ್ರೇಸ್ವರಃ || ಶ್ರೀ

ಬೋಳೆಕಾಯ ಉತ್ತರದಲ್ಲಿ ಚಂದ್ರಯ್ಯನ ಹೊಸದ ಇದಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಚಾಮು
2 ಕಡರಾಯನು

೨ ಸುಯಸೀವಿ

ಹುಸ್ಸಿನಬಾವಿ ಬಾಗಿಲ ಇದಿರಿಗೆ ಬಂದೆದು ಮೇಲೆ.

1 ಶ್ರೀನಗರಜಿನಾಲಯ

2 ದಳೇಜರಿ

ಕಲ್ಯಾಣಿಯ ಉತ್ತರದಿಕ್ಕಿನ ಮಂಟಪದ ಕೆಳಗಿನ ಸಾಲಿನ ತೆನೆಯ ಕಂಛದ ಮೇಲುಗಡೆ.

1 ಕ್ರಿಚಿಕ್ಕದೇವರಾಜೇಂ
2 ನ್ಯವಹಾಸ್ಯಮಿ

3 ಯ. ಪುನಃಕಲ್ಯಾಣಿ

ಹಿಂದುಸ್ತಾನಿನಲ್ಲಿ ಹಿಂದೆ ಸೈಯದ್‌ನವಾಬರ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆದು ಮೀರಿ.

೧ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮೇಘಲೋಚನಾಶ್ವರಾಜಕುಮಾರವರ್ಧನಾಭಿಷೇಕಾದಯೋಃ
 ೨ ಲಕ್ಷ್ಮಣಪುತ್ರೋದಗಂಗಾವಿದ್ಯಾ ವರ್ಧನಾನೇತಿಯೈಲದೆವಂದಿ
 ೩ ದಯಾಕಾಂಕ್ಷಾಮುತ್ತರೇತ್ರಾಂಧವೈ ಪ್ರಸನ್ನವನವನಬೊಂಬಾಳ್
 (ಮೂರನೆ ಬರವಣಿಗೆಯೆ)

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ಜಕ್ಕಿ-ಕಟ್ಟಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ದೊಡ್ಡ ಬಂಡೆಯ ಮೂಲಿರುವ ತೀರ್ಥಕರ ವಿಗ್ರಹದ ಕೆಳಗೆ.

ಜುಕ್ಕಿ ಕಟ್ಟಿಗೆ ಹಿಡಿದು ಬಂದವನು ಮುಂದಿನಂತೆ

- 1 ಶ್ರೀಮತ್ಸರಮಂಥನಶಾಸ್ತ್ರವ್ಯಾಸೋಪಾಖ್ಯಾನವೇದಾಂತಶಾಸ್ತ್ರೋಕ್ತವಾದವನು
- 2 ಶ್ರೀಮಾನ್ಮಹಾಭಾರತವೆಂಬ ಗ್ರಂಥವನ್ನು ಕೃಷ್ಣರೂಪವನ್ನು ಹೊಂದಿದವನು
- 3 ಗಂಗರಾಜನು ಶ್ರೀಗಂಧನಾಯಕರೂಪವನ್ನು ಹೊಂದಿದವನು
- 4 ನಮೂನೆಯವನು

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ಅವೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

¹ ಸ್ವಪ್ರೀತಿಯು ಮಹಾಭಕ್ತಿಗಾಗಿ ವ್ಯಕ್ತವಾಗುವುದರಿಂದ ಅದೇ ಮಹಾಭಕ್ತಿಗೆ ದೃಢವಾದ ಆಧಾರವಾಗಿದೆ.

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ಜವರನಕಟ್ಟಿಗೆ ಪಶಿ ಮ ಬಂಡೆಯ ಮೇಲೆ.

1 ಪುಟ್ಟಸಾಮಿಯೆನಣ

|

2 ನಕೊಳದಮಾಗ

370

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

1 ಚೆನ್ನನನಕೊಳ

|

2 ದಮಾಗ

371

ಚನ್ನಣ ನಕೊಳದ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

ಪುಟ್ಟಸಾಮಿಸಟ್ಟರಮಗಚೆನ್ನನಹಾಲುಗೊಳ

372

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಚೆನ್ನನಅಮ್ಮ

|

2 ಕೊಳ

373

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಚೆನ್ನನಗಂ

|

2 ಬಾವನಿಕೊಳ

374

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಪುಟ್ಟಸಾಮಿಸಟ್ಟರಮಗಳ

|

2 ಅವಿತರ್ತದಕೊಳಜಯಜಯ

3 ಚೆನ್ನನತಮಚೆನ್ನನ

375 (123)

ಚನ್ನಣ ನ ತೋಪಿನಲ್ಲಿ ಗುಂಪಿನ ಮೇಲೆ.

1 ಪುಟ್ಟಸಾಮಿಸಟ್ಟರಶ್ರೀದೇವೀರಮ

2 ನಮಗಚೆನ್ನನಮುಟ್ಟಪಡಿ

3 ತೀರ್ತದಕೊಳ | ವಿರುಹಾಲುಗೊಳನೊ

4 ವಿರುಹಮುರ್ತಗೊಳನೊ | ವಿರುಗಂ

5 ನಯೊ | ರುಂಗಬ್ಬಯೊ | ವಿರುಹಂ

6 ಗಲಗೊಳದಯೊ | ವಿರುಹಂದವನವೊ |

7 ವಿರುಹಂಗಾರತೊಟ್ಟವೊ | ಅಯಿಲಯಿ

8 ಯಾಕಯಿಲಯಿಯೊ | ವತೀರ್ತ

9 ವತೀರ್ತದಯೊ | ಯಾಕಯಿಲಯಿ

376

ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಚೆಕ್ಕುಡ್ಡಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಕೊಡುಗಲ್ಲಿನಲ್ಲಿ.

(ಮೇಲ್ಬಾಗಿ ಸವರುಮೊಗವು.)

1 ಶ್ರೀಗೊಟ್ಟದವರವ್ಯವಿ

2 ಭಾಲ್ತನ . . ಹಿರಿಯ . . ಯುಕೊಳ

3 ದ ಒಪ್ಪಕಯ್ಯನವಿ

- 4 ಜಜಿಟ್ಟದತ್ತಿಯ
 5 ಶ್ರೀಮನ್ಮಹಾ . . ಚಾಪ್ಲಿನ್‌ರೂಪಿಯನ
 6 ಯನಯಕೀರ್ತಿ ದೇವರುಚಿಕ್ಕ ನಯಕೀರ್ತಿ ದೇವ
 7 ರುಚಿಚಂದ್ರಾಕ್ಷ ತಾರುಣ್ಯವನಿಸುತ್ತಿಹರು
 8 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
 9 ಜ್ಞಾನಸಂಪತ್ಪರದಚೈತನ್ಯ ೩ ೪ | ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರೂ
 10 ಹಿರಿಯನಯಕೀರ್ತಿ ದೇವರುಚಿಕ್ಕ ದುಜಂಪ್ರದೇ
 11 ವರಸುತಾಲಯವಚತುರ್ವಿಂಶತಿರ್ಧಿಕರಿಗೆ ರಿಯಕಯ್ಯಲುಸಾಸನದಸಾರಿಗೆ
 (ಮುಂದೆ ಸಮೆದುಹೋಗಿವೆ.)

377 (143)

ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಾಣಾವರದ ಬಿಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

- | | |
|-----------------------------------|------------------------------------|
| 1 ಸ್ವಪ್ನ ಶ್ರೀಮುಖತಳಕಂಡುಗೊಂಡಭು | 7 ರಾವರಿಯಮಗಂಮಚಿಸಟ್ಟ ಜಕ್ಕಿ |
| 2 ಜುಳವೀರಗಂಗಪೂಜ್ಯರದೇವರುಹಿರಿ | 8 ಸಟ್ಟರುಕ್ಕಳುಮದಿಸಟ್ಟಮಚಿಸಟ್ಟಮದರಾಡ |
| 3 ಯದಾಡನಾಯಕರುರಾಜ್ಯೋತ್ತರೋತ್ತ | 9 ಯವರುತಲೆಹೂಬಿಳುವಕಿತ |
| 4 ರವಾಗೆಶ್ರೀಗೋಮಟ್ಟಿಸ್ವರದೇವರುಬಲದರಸಯ | 10 ವತ್ಸರದಚೈತ್ರ |
| 5 ಹಜ್ಜಿವಕಂಡುಚ್ಚಿದಿಜ್ಜಿಲವಂಕರಾವಹದೇ | 11 ರಂ |
| 6 ಜೇಯಗವಜಿಸಟ್ಟಯಮಗಂಜಟ್ಟಿಸಟ್ಟಯ | |

ಶ್ರವಣಬೆಳ್ಳೂಳದ ಹೋಬಳಿ ಜಿನನಾಥಪುರದಲ್ಲಿ ಶಾಂತೀಶ್ವರಬೆಟ್ಟಿಯ ಪ್ರಾಕಾರದ
ಬಾಗಿಲ ನಿಲುನಿನ ಮೇಲೆ.

(ಎಡಗಡೆ ದಕ್ಷಿಣ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿ ಕಿ ಗಿಡಗನಟ
- 2 . ಬಿಡಿಯು
- 3 ನಕಾಲರಮಗಂಜಾ
- 4 ನಿಕವನತಮ್ಮಂಜೋ
- 5 ಟಪೆಮ್ಮಡಿಡಿಯರ
- 6 ಮುಖಲಾರದಗಣ್ಣಿ
- 7 . ಸಾವಿತರದೇವ
- 8 . ಸ . . ಮುಗ
- 9 ರಿ
- 10
- 11
- 12
- 13
- 14 . ಲದನಡಿ .
- 15 . ರಂಕಾರಿಕೊನ್ನು ಜಾಳ
- 16 . ನೈಗಂಗರಬಿಡಿನ
- 17 ಉರಂಕಾಡೆಯರಥು
- 18 . ಸಮರಸುರಿಗೆ
- 19 ಲಕಳಗಮನಿತುರಿ
- 20 . ಯುಜನಕ್ಕ

(ಎಡಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)

- 21 ಕುಪ್ಪಡನಿ
- 22 . ತನ್ನವೊ
- 23 ದ್ವೈಕಳು
- 24 ಗಸ್ .
- 25 . ಸಿವಿಲ್
- 26 . ದ.ಉ.ಬಿಡ
- 27 ಗೇಕಾಂತ .
- 28 ಗೊಬ್ಬರಿ
- 29 ಗಾತ್ರಲಂಕರ

- 30 ಅನ್ದ ಪಕಿ
- 31 ನೆಂಬಿಸಿ .
- 32 . ಗಿಂಗೆ
- 33
- 34 . .
- 35 . .
- 36 ಪಿ .
- 37 ಸಾ . .
- 38 . ರವರಿ
- 39 . . ಗುಲ್ಮ
- 40 ಬ್ಬ . ಕ
- 41 . .
- 42 ಲ್ಲದ

(ಬಲಗಡೆ ಉತ್ತರ ಮುಖ.)

- 43 ಗಂಗರವ . .
- 44 . ಜಿನತೀರ್ಥದಬಾ
- 45 . ಶ್ರೇಷ್ಠಗ್ರಾಂಥಾನು
- 46 . ಬಿಡೋಳಸ .
- 47 ಪದವವರಿಗೆ || .
- 48 ಸನ್ನನಾಗ . . .
- 49 ನೀರಗವನ . .
- 50 ಟ್ಪರ . ಉಯವ
- 51 ಸ್ವಪ್ನದವು . .
- 52 ಗು . ರಾಗಿ . . .
- 53 ಯುಜನವನು
- 54 ದುಪ್ಪುಳವನಿರಂ ||
- 55 . . ಕಗಟ್ರ
- 56 . ಕನಾ
- 57 ಬಿಡ
- 58 ಲಗ . ನ .
- 59 ದಿವ್ಯಪುಷ್ಪ

60 ನಂಗಯ್ಯನಿವ್ವ . ತನ

61 . ದಿನಬರನೆಪಿಯ

62 . ತನನು . .

(ಬಲಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)

- 63
- 64 ಶ್ರಮ
- 65 ರದ
- 66 ಬಿವು
- 67 ಕಾವು
- 68 ಸರ .
- 69 . ಬಿಡ
- 70 ಸನ್ಯಾಸ
- 71 ಸರಿ
- 72 ರಿವನ
- 73 . . ಮು .
- 74 ಪನಟ್ಟ
- 75 ನ್ವವರಿ .
- 76 ಸುಗನಿ
- 77 . ಬ
- 78 ನಿರ್ಲ . . .
- 79 ಬಿರದ
- 80 . ಗಾದಿ
- 81 ಗವಾತ್ಯ
- 82 ಯುತ
- 83 ಕಳಿತ್ತ
- 84 . ಕುಡ
- 85 ದಮನಿರಿ
- 86
- 87 ದೊಡ .
- 88 . ಬಿ .

379

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ರಂಗಮಂಟಪದ ಸ್ವರೂಪಕಂಬದ ಮೇಲೆ ಉತ್ತರಮುಖ.

- 1 ಶ್ರೀ ಕುಳಮಸ್ತು | ಸ್ವಸ್ತಿ ಸಮೃದ್ಧದಯಾಶಾಲಿವಾಹ
- 2 ನಸಕವರುಸಂಗಿ | ಷಿಪ್ರಜೋತ್ಸವಸಂವತ್ಸರ
- 3 ದ ಪಾಲ್ಕುಣಸುಧಾಶುಕಮಮಸ್ತು
- 4 ಲೋಹಿತಗೋತ್ರವನರ್ಲಮಲಿಸಟ್ಟಮ

- 5 ಗಂಭೀರಪದುಮಂಣನುಯಿಬಸ್ತಿ
- 6 ಪ್ರತಿಷ್ಠೆಜೀರ್ಣೋದಾರಮಾಡಿದರುಮಂಗ
- 7 ಕಮಹ ಶ್ರೀಶ್ರೀಶ್ರೀ

380

ಅದೇ ದೇವರ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪೋಸ್ತು ಕಗಚ್ಛದಕೂಣಕುನ್ಯಾಸ್ವಯಂಕೋಲ್ಲಾ ಪುರದಸಾವನ್ನನಬಸಿದಿಯಪ್ರತಿಬದ್ಧದ
- ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪೋಸ್ತು ಕಗಚ್ಛದಕೂಣಕುನ್ಯಾಸ್ವಯಂಕೋಲ್ಲಾ ಪುರದಸಾವನ್ನನಬಸಿದಿಯಪ್ರತಿಬದ್ಧದ
- 2 ಜೋತ್ಸವವಿಧ್ಯದೇವರೇಷ್ಯರಪ್ಪಸಂಗವಣದಿಸಿದ್ಧಾಸ್ತದೇವರಿಗವಸುಧ್ಯಕಬಾಂಧವಶ್ರೀಕರಣವರೇಚಿಮಯ್ಯವಣ್ಣನಾಯ
- ಕರುಣಾಸ್ತಿ ಸಾಧದೇವರಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಧಾರಾಪೂರ್ವಕಂಕೋಟ್ಟರು ||

381

ಅದೇ ಬಸ್ತಿಯ ಹೊರಗೆ ಎಡಬಲಗಳಲ್ಲಿ ಪಾಳಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಮುಕ್ಕೂಡೆಕಲ್ಲುಗಳ ಮೇಲೆ.

- 1 ಸಂಗಮದೇವನ

2 ಕೋಡಗಿಯವನ

382

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮೂಡ್ಲಿಗೌಡನ ಮಗ ಶಿವನಂಜೋಗೌಡನ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುತ್ರಿಕಾಳಯೋ
- 2 ಗಿಗಳಮರವೊ
- 3 ವಲೋಕರ್ಪುರ

- 4 ಶ್ರೀಮೂಲಸಂಘದ
- 5 ಅಭಯದೇವನುನಾಮ
6. ವತಮ್ಯುಕ್ತಿದವನ ರೂಪ ||

383

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅರಗಲ್ಲುಬಸ್ತಿಯೊಳಗೆ ದೇವರ ಪಾದದಲ್ಲಿ ಬರೆದಿರುವದು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಧ್ಯಾಪಯಾಶಾಲಿವಾಹನಕವರ. ಪೂರ್ಣಾನಯನೋದಿನಾಮನಂವತ್ಸರದವೈರಾಖಬಹುಳ ಶಂಚಮಿದು
- ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಭೃಗುಳ
- 2 ನಿವಾಸಿಯಾಗಿದ್ದ ವೇದವಿಗಿಗೋತ್ರಪರಾಶ್ರೇಷ್ಠಪೂಜಾರ್ಥಿಯನ್ನವನಾಗೆಶ್ರೀಯಸುಖಾಭ್ಯುದಯಪೂರ್ವಕವಾಗಿಪ್ರತಿ
- ಷ್ಠೆಯಂಮಾಡಿಸುವಂ

384 (144)

ಅದೇ ಬಸ್ತಿಯ ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತುತ್ಪರಮಗಂಧೀರಸ್ಯಾಧ್ಯಾಪಯಾಶಾಲಿವಾಹನಂ ಜೇದಪತ್ಮ್ಯೋಳೇಕೈನಾಧ್ಯಾಪನಂ ಜಿನಾಪನಂ ||
- 2 ಭವುಮಸ್ತು ಜಿನಾಸನಾಯಸಂವತ್ಸರಪ್ರತಿವಿಧಾನಮತಮೇ ಅನ್ಯವಾದಿವರಹಸ್ತಿವಸ್ತುಕ
- 3 ಸ್ವಾತಿನ್ಯಾಯಾಧಿಪತೀಜಲಿಯಸೇ || ಸ್ವಸ್ತಿ ಸಮೃದ್ಧಾಪನಾರಿಯ ಶ್ರೀಬ್ರಹ್ಮವಿಷ್ಣುಕೃಷ್ಣಮುಖಾರಾಜಾಧಿಪಾಡ
- 4 ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾಕಾಸತ್ಯಾಶ್ರಯಕುಳಿತೀಕೂಟಾಕುಳಾಪ್ಯಾಪನಾಶ್ರೀಮತಿ ಗ್ರಾಮನಮ
- 5 ಪದೇವರಾಧ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರಸಾರ್ಯಮಾಪದಮಹಂವ್ರಾಕ್ಯತಾಳಂಖಂಸುಬತ್ತಮಿರೆ ||

- 4 ವಿನಯಾದಿತ್ಯನು ಪಾಳೆಂಬನವಿಮುತಂಭೋದ್ವಿಗಾಂಬರಾನ್ವಯದಿನವಂ ವನಮುಗ್ಧಗ್ಗನೆನಿಸೆನೆಗೆದ್ದೆ ವನನಿಧಿಪರವೈ
 5 ತನಮನು ಧಾತ್ರೀತಳದೊಳೆ || ತತ್ಪತ್ರ || ಎಲೆಯೊಗವೊಯ್ಯಂಕತೃಣಿವಿರೋಧಿಭೂವರಂಧುರದೆಡೆಯೊ
 6 ಕತಖುಳೆದುಗೆಲ್ಲ ವಿರಕ್ತೆಡೆಯೆಲ್ಲಗಿಹ್ನು ಸುಖವೆರಂಭಂಯ್ಯ || ಅನೇಗೆದ್ದೆ ಜಿಗನು ಪಾಳನೊನುಬ್ಬ ಪದ್ವೈರಿವಾರ್ದ
 7 ನಂಕಳೆಧರಿಶ್ರೀನಾಥನತ್ತಿ ಒಪನತಾಕಾನಿನಂಧರೆಗೆದ್ದೆ ಬಿಲ್ಲುಳನು || ಆತನತಮ್ಮ || ಕೊಂಗೆಳುಂಮಲೆ
 8 ಯೇಳುಮನುಗಯ್ಯಳವನಿಲೆಗಿಕ್ಕೆ ಗುಂಡಿವರಂದೇಂಗೆನಿಳಿಳಿಗೊಂಕನು ಸಿಂಗೆತ್ತಿವಿಷ್ಣು ವರ್ದಗ್ಗನೇವ್ವಿರ್ಪಾಳಂ
 9 || ಸ್ವಸ್ತಿ ಸವಧಿಗತಪಂಚಮಹಾಬಲ ಮಹಾನುಣ್ಣಿಳೆಲ್ಲರಂದ್ಯಾರವತೀಪುರವರಾಧಿಲ್ಲರಂಯಾದವ
 10 ಕುಳಾಂಬವದ್ಯುಮಣಿಸಮ್ಯಕ್ತೃಣಾಣಾಮಣಿನುಲರೊಳ್ಳಂಚರಾಜಮಾತ್ರ ಗಂಜಳಕಾಡುಕೊಂಗೆನುಗಲಿಕೊ
 11 ಯ.ತೊತ್ತೆ ರೆಯೊರಂಜ್ಜಂ ಗಿಂತೆಯೊಪ್ಪೊಂಬುಜ್ಜ ಮಂದಿವುಮೊದಲಾಗೆಪಲವುದುಗ್ಗ ಗಳಂಕೊಂಡುಂಗೆಗವಾ
 12 ಡಿತೊಂಬತ್ತ ಪುನಾಸವಮಂಪ್ರತಿವಾಳಿಸುಬಿದಿರಾಪ್ಯಂಗೆಯ್ಯುತ್ತಿ ರತತ್ಯುರವದ್ಯೊಪವೇದಿಗ || ವೈ ||
 13 ಜಿನಧಮ್ಮಗ್ರಗಣಿನಾಗವರ್ತು ನಸುತಂಶ್ರೀಮಾರಮಯ್ಯಂಜಗದ್ವಿಸುತಂತತ್ಯುತನೇಚರಾಜನಮ
 14 ಳಂಕೊಂಡಿವುಸಮಗ್ಗಿತ್ರನಾತನಚಿತ್ತೊತ್ಸವಪೋಚಕಟ್ಟಿ ಅವಗತ್ತೆ ತ್ವಾಪದಿಂಪಟ್ಟಿಬಲ್ಲ ವ್ಯುಚಮವನೇ
 15 ಮನದಟಂಶ್ರೀಗಂಗೆದಂಡಾಧಿಪಂ || ಅನ್ತು || ಅದಟಾಪ್ಪುಸ್ಸೆ ತಿಸತ್ಯನೊಳ್ಳು ಚಲಮಯ್ಯಂ ನಾಚಮದಾಯ್ಯ
 16 ಮುಣ್ಣುಬಿಟ್ಟಿತನ್ನಲಿನಿನ್ನಂ ಬೆಂಗಳೂನಂಭಾತಂಗಳಂತಾಳಿ ಲೊಕದವಂಜಿಕ್ಕರಂಗಳಂತೆಚಿಕ್ಕ ಕೇನಾತ್ರಿ
 17 ಯಾದಿತ್ತು ಲಾಗದವೆಂಬದಮೆಂಗೆರಾಜನೇಸದಂವಿರೈಂಭರಾಭಾಗದೊಳೆ || ತಳಕಾಡಂ
 18 ಳದನೆ ಕೊಂಗೆನೊಳೆಕೊಂಡಾಡಂ . ಯಂತೂಳ್ಳಿ ದೊಂಬುಳದಿಂಚೆಂಗೆಯಂಕಳಲ್ಲಿ ನರಸಿಂಗೆಂಗೆವ್ವ ಕಾ
 19 ವಾಸಮಂನಿಳಯಂಮುಡಿವಿಟ್ಟಿ ಒದಿಪ್ಪು ನೃಪನಾನ್ಯಾಜಾಗ್ಗ ರಿಂಗೆಂಗೆಮಂಚಳಮಂಕೊಂಡನರಾ
 20 ತಿಯೊಪ್ಪುಗುಂಗೆಂಗೆದಂಡಾಧಿಪಂ || ಆತನುಂಜ.ಣ್ಣ || ವ್ಯಾಪಿತದಿಗ್ಗಿಳಯಯಚ
 21 ಶ್ರೀಪತಿವಿಶರಣವಿನೋದಪತಿಧನಪತಿವಿದ್ಯಾಪತಿಯನಿಪ್ಪಂಜಮ್ಪುಚಮುಪತಿಜನಪತಿಪದಾ
 22 ಬ್ಬಿಲ್ಲಿಂಗನನಿಧ್ಯಂ || ಆತನತಿ || ಪರಮಶ್ರೀಜಿನಾಪ್ತಂ ಗುರುಂಗಳಿಕ್ಕಿಭಾಸುಕೀತ್ತಿ ರವೆವರಲಿಟ್ಟಿ ಕರ
 23 ನೆನಿಪ್ಪುಬಮ್ಮದೆನವೆ ಪುರವನನುಲಾಗಣ್ಣಿಪದೆವಳಿವನು || ಕಂ || ಆತನಿಕ್ಕಿಪ್ಪುನಿಕ್ಕಿ
 24 ವಿಳಾಸದಕಳಿಸಕಳಧಮನೇವ್ಯಂಗೆಬ್ಬಾರ್ವಾಸದಿನದಂಸನಿ ಭಾಸುರತಂಕೀತ್ತಿ ರಯೇಚದಂಚಾಧಿ
 25 ರಂ || ವೈ || ಮಗದಿನಂಜಿನಂಭವನಗಳನಾಕೊಪಣಾದಿತ್ಯರಬಲು ರೂದಿಯನೇಗ್ಗಿ ಪತ್ತೆ ಸದಬಿಳ್ಳಿಳದಲುಬಿಟ್ಟು
 26 ಚೆತ್ತಿಲ್ಲಿಯೊ ನೋಡಿವರಂಮನಂಗೆಳಿವುಮೆಂಜಿನಮೇಚಚಮುಸನುತಿಕ್ಕೈ ಗೂಡಧಿತ್ತಿ ಕೊಂಡುಕೊಂಡಾ
 27 ಜಿಜನಂನಿರಾಚಿಲೆಯೊ || ಅನ್ತು ರಾನವಿನೋದನುಂಜಿನಧಮ್ಮ ಧ್ಯಾಪದಯ್ಯವೊದನುಂಜಿನಿವಳಾಬನು
 28 ಬಿದಿರಿಟ್ಟು ಬಳಕನವ್ಯಾಸನವಿಧಿಯಂಜಿನಂಜಿಟ್ಟು ಸುರಲೋಕನಿವಾನಯಾದನಿತ್ತ || ವೈ || ಮಲವ
 29 ತ್ವುಳ್ಳದ ತರಲಕಂಟಕನಾಟಂಜೊತ್ತಿ ಬಿಂಕೊಂಬೊದೊಬ್ಬ ಲಬಿಂಕೊಂಗೆಂನೊತ್ತಿ ಪ್ರೇಮ ಪರವಿನ್ನಿಟ್ಟು ತೂಳೊ
 30 ವಿಸುತ್ಸನ್ನಮಂಚಳಮಂಪತ್ತಿ ಗಿಯೆಮೊಜಿಗದೊಳುಬಿಂಕೆ ತಾನೊತುಗುಂದರೆಯಾದಂ ಕರಿ
 31 ಗಂಗೆಗ್ಗತನಯಂಶ್ರೀಬೊಪ್ಪದಂಡಾಧಿಪಂ || ಸ್ವಸ್ತಿ ಸವಧಿಗತಪಂಚಮಹಾಬಲ ಮಹಾನುಣ್ಣಿ
 32 ತಾಧಿಪತಿಮಹಾಪುರುಷದಂಚನಾಪು ಕವೈರಿಭಯದಾಯ ಕರ್ಮಾಧಿಪತಿ ಸಂಗ್ರಾಮಜ
 33 ತ್ವಲಿಟ್ಟು | ಪಯವತ್ಸರಾಂ | ಕಾನ್ತಾ ಮನೋಜ | ಗೋತ್ರವತಿ | ಬುಧಪನಮಿತ್ರಂ |
 34 ಶ್ರೀಮತುಬೊಪ್ಪದೆವರಂಚನಾಯಕಂ | ತಮ್ಮಣ್ಣ ಸಪ್ಪುಬಿರಾಜದಾಚನಾಯಕಂಗೆ
 35 ಪರೋಕ್ಷವಿದುಂಜಿನಿಧಿಗೆಯಂನಿನಿಆತನಮೊದಿಸಿದನಿದಿಗೆ | ಖಂಜಸ್ತುತಿವಕ್ತ
 36 ಯಮಗರದಾನಕಂ | ಗಂಗೆಮಂಪ್ರವಲುಂ | ಮಂಜೂಳದೆಯೊಮೊವಿನತೊಟೆಯುಂ ಬಸದಿ
 37 ವಾಮಗರಕಿಚುಗಿಟ್ಟಿಯುಂ | ಬಿಕ್ಕ ನಕಲೆಯೊವಿರಾರಿಯಂಕತಮ್ಮ ಗುರುಂಗಳಿಕ್ಕಿಶ್ರೀಮೂಲ
 38 ಸಂಕಪದನಿಗಗಗದಪ್ಪುಕಳೆ ದ್ರೀಮಂಚುಂಧ್ರಾಪ್ಪಾಂತವೆವರವಿಪ್ಪುಪ್ಪವುಧ [ವ]
 39 ಚಂಪ್ರದೇವಗ್ಗಧಾರಾಭಾರ್ವಕಂವನಿಕ್ಕಿಟ್ಟಿವತ್ತಿ || ರೋ || ಸ್ವದತ್ತಾಂಪರವರಾಂವಾಯೊಡ
 40 ರೇತವನಂ ರಾಂ | ಪುಟ್ಟುಪ್ಪುಗದನಪುಣಿವಿಪ್ಪುಯ್ಯಾಂಜಾಯತೇಶ್ರೀಮಿ || ಸಿರಾಕಾಂತಿಗಮ್ಯಕಿಗಾತಯೇ
 41 ಲೋವಿವಾಂವಾಂ ಗಂಗೆಯೊಮತೊದೊರನೊಮಂಚೊಗ್ಗಿಳಕಳವಳಿಗಿಟ್ಟು ಕ . ರೂಂ | ರಾನಮೋಳಿವಾ
 42 ನದೊಳಿದೊಗಿನಿಗಿಡಿಯೊಗಿಡಿಯ . . . ಕೇನಾತ್ರಿ ರಯೆನ್ನ ಕುಡುವೆವರಾನಮನೇಚ್ಚಿ ಯೆಮುಬ್ಬರನವೇಳೆ ||
 43 . | ಇನ್ನು ಪರಮ . . ರಾಜದೊ ನಮನವೆನ್ನ

- 45 ನಾಯಕಶಿಶ್ರೀಮತುರ. ಭಾಷ್ಯದ್ರಸಿದ್ಧಾಂತದವರಗುಣಿ ಪಡೆಕಟ್ಟಿ ಯುತಮ್ಮತ್ತ ಭಾಗಣಿಟ್ಟಿ ಯು. ರಾಗನಮಾನಿಲಿನವಾಹಾ
ಪೂಜೆಯು
46 ಎಗಡಿಮಹಾದಾನಗಿಯು ತಂಗಿನತೋಟವಾಜಿಟ್ಟಿ ಮಂಗಳ || ಶ್ರೀ ||

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ಆದೇ ಗ್ರಾಮದ ಕರೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|------------------------------------|-------------------------------|
| 1 ಸಾಧಾರಣಸಂವತ್ಸರದಶ್ರವಣಸೌ | 6 ಯಜುರನವಾರವ್ಯದವರಅಪ್ಪವಿಭಾಚ್ಚನೆ |
| 2 ಆ ಶ್ರೀವ. ಸ್ವಾಮಿಮಂಡಳಾಚಾರ್ಯರಂಜಾಡ | 7 ಗಿರಿರಾಯಪಕ್ಕಿಯವಯಕೇಜಿಯು |
| 3 ಗುರುಗಳುಮಪ್ಪಹಿರಯನಯಕೇಶ್ವರಿ | 8 ಹಿಂದಣನಂದನಬನದೊಳಗೆಗದನಲಗಿಬೂ |
| 4 ಬೇವರಸಪ್ಪರನಯಕೇಶ್ವರಿವರೂಪವು | 9 ಮೃಣಾಲವಾಡಿಕ್ಕೊಂಟಿರುವಂಗಳ |
| 5 ಗುರುಗಳುಬೆಕ್ಕನಲುಮಾಡಿದಬಸದಿ | 10 ಮಹಾ ಶ್ರೀ ಶ್ರೀ |

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯ ಕಾಳಗೌಡನ ಗದ್ದೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ನಿ
- 2 ಶ್ರೀ ಭನ
- 3 ಗಿರಿವಾಡಿ ಪ್ರತಿಮೆ
- 4 ಮುನಿರಾಜರಂದ ವಿಳಂಬರಂದನವರಂದಿ
- 5 ಮುನಿರಾಜರಂದಪ್ರಭುಬ್ರಾಹ್ಮಣಮುನಿರಂದಿಶೆಟ್ಟಿರುಮಿಪ್ಪಕ್ಕ ಕೊ
- 6 ಟ್ಟಿರಮಳಾಭೂರಾಶಿಯುಂಮೇರುಳುಭರಮುಂಡೆಂದ್ರ
- 7 ನುಮಕ್ಕನುಂಮೇರುಳುನಿಬ್ಬನ್ನೆಗಂಪನ್ನಿನಂ || ಇಂತೀಧರ್ಮಮಂಕೆ
- 8 ದಿಗಿವರಂಗಯತಡಿಯಲೆಕ್ಕೊಟಮನೀಂದ್ರರಂಕವಿಲೆ
- 9 ಯುಂಬ್ರಾಹ್ಮಣರಂವಂಕೊಂದಬ್ರಹ್ಮತ್ತಿಯಲುಂಕೊಡರು |

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಾಳಗೌಡನ ಭೂಮಿಯಲ್ಲಿ ಕಟ್ಟುಮರಡಿಯಲ್ಲಿ.

- | | |
|--------------------------|-----------------------------|
| 1 ಶ್ರೀಮತುಂಗಯ್ಯನಾಯಕನ | 5 ಪನ್ನೀವರನೊಳಗಂದಪ್ರಭುಗಳೂವು |
| 2 ಕೊಮರನನಿರಂದದಬೆಕ್ಕನಗುರುವ | 6 ಚರಾಯನಮ್ಮಿಗನುಮುಗಿದೊಡು ಶ್ರೀ |

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯ ಬಸರೀಮರದ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀವಿಷ್ಣು ವರ್ಧನವರವರೂರೂ ನಾಯಕಗಂಪನ್ನ ಸ್ವಾಮಿಬ್ರಾಹ್ಮಣರಟ್ಟಿಶ್ರೀ
- 2 ಬೆಳಗುಳದತಿರ್ತ್ತಿವಲವನನಾಧಪುರವನುಯ ಸ್ವಾಮಿ
- 3 ರಡಲು ಸು
- 4 ಹಳೆರಟ್ಟಿನಂಬಳಗಳ ಜಗಳವಾಡಿದ
- 5 ವಿಷ್ಣು ವರ್ಧನವರ ಕೊ
- 6 ಮಹಾರ || ಬ್ರಾಹ್ಮಣರಟ್ಟಿನಟ್ಟಿ ಕೊಲು

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ಅದೇ ಗ್ರಾಮದ ಶಾಸ್ತ್ರೀನಾಥಬ್ಬಗೆ ವಾಯವ್ಯ ಹೊಲದಲ್ಲಿ ಸಮಾಧಿಯೊಂಟಪದ ಹಿಂದೆ ಬರೆದಿರುವುದು.

- 1 ಓಂನಮಃಸಿಂಧೋಃ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರೂರಾಚಾರ್ಯರಗಳನಿವರೈಕುಂಬರ
- 2 ಶ್ರೀನೀಮಿಚಂದ್ರಪಂಡಿತದೇವರಂಪಪುರನ || ವೈ || ಪರಮಜನೇಶ್ವರಾಗಮವಿಚಾರದೇವಾರದನಾತ್ಮನ
- 3 ದುಃಖೋತ್ಪತ್ತಿಪರಪೂಜ್ಯ ನುಂನತಸಃಖಾತ್ಮಿ ಕವಿನೀಯಜನೋತ್ಪಲಭಯಂನಿರಂಪಮನಿತ್ಯಕೀರ್ತಿಗನಳೇಕ್ಯ
- 4 ತ . . . ನೆಂದುಲೋಕವನಾದಿವುದುಸೂರಿ . . . ನಿಧಿಚಂದ್ರಪುನಂಮನಿನೀಮಿಚಂದ್ರನು || ಅವಮಿಯುಕಿಷ್ಕುರಪ್ಪ
- 5 ಶ್ರೀಮದ್ಬಾಳಚಂದ್ರದೇವರತನಯನಸ್ವರೂಪನಿರೂಪ ನಂತಣ್ಣ ನವಾಗ್ನಿಗುನವಾಪ್ತಂ .
- 6 . . . ತಣ್ಣನಸಚ್ಚರಿತ್ . . . ಗದೋಳು || ಜನಜಿನಮಣಿ . . . ನಿಹಾ ಕಂ . . . ನಿಯವ
- 7 . . . ನರೂಪಯೋವನಗುಣಸಂಪತ್ತಿಯಿಂದಾತಂವತ್ತಿಗು ಭುವನಭೂದೇವಾಲಚಂದ್ರ . .
- 8 ರೂಪಕ . . . ಲ . . . ಪೈ . . . ಬಹಳಚದು . . . ಗಜರಾಜ ತಿಬ್ರವ್ಯರೋ . . . ಕರ್ಕಶಃ ಪ್ರತಿಕಾ
- 9 . . . ಜಿಯು ಸಕವರ್ವದಂಗಳನೀಯ ಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾರ್ತಿಕಕುಭಾ
- 10 ಸೋ | ಪ್ರಭಾತಸಮಯದೊಳ್ಳನ್ನಸನಮನ್ನಿಕಂ || ಕಂ || ಪಂಚನಮಸ್ಕಾರಮನಂಜಳಸದಂತೋಪ್ಪುದುಸಕಳ
- 11 . . . ಬದು . . . ಗರುಡ . . . ದಿವಿಜವಧೂಗವ್ಯಭನಾದಂ || ಯುಮ . . . ಸೂರಕ
- 12 ಯಯಲ್ಲರಂ || ಅಂತು
- 13 . . . ದೇವರಧಿ . . . ಯರದಜನಸ್ತಾನದೊಳ್ಳರೋಕ್ಷ . . . ನಿಮಿತ್ತವಾಗಿಬೈರೋಪವಿಂವನಾದಿನವಾಳಚಂದ್ರದೇ
- 14 ವರಮಗನಾ . . . ನಕಿಲಾಕೂಟಂ || ಮಾತ ಲಬ್ರತ . . . ಗುಣ . . . ದವಿಭವ ಭೂತಳ
- 15 ದೊಳಕಾಳಚ್ಚಿಯನೀತೆಗೆರುಗ್ಗುಣಿಗರತೆಗೆಸಂದೊರಸಮ . . . ವನಿನಿದಾಮಹಾಸತಿಕ್ಷಯ . . . ಸ್ತಾನಮನಂದೆ
- 16 . . . ಭಾವನವತ್ಸರದಜೇಷ್ಠಬ | ದ್ವಿ | ನಿರಾಂಕದೊಳ್ಳಲೆ ಖನವಿಧಿಯಂಸಮಾಧಿಯಪದದುಸ್ಸಗ್ಗಪ್ರಾಪ್ತಿಯಾದಳು || ಶ್ರೀಶಾಸ್ತ್ರೀನಾಥಾಯ . . . ||

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ಅದೇ ಹೋಬಳಿ ಜಿನ್ನೇನಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಯಣ್ಣಪ್ಪನ ಹುಲ್ಲುಹಿತ್ತಲಿನಲ್ಲಿ ನಿಂತ ಕಲ್ಲು.

- | | |
|---------------------------------|------------------------------|
| 1 ಶ್ರೀಶಕವರ್ವಂಗಳಪ್ರಮಾದೀಚಸಂ | 2 ಟ ಮಂಟಪದ ಸೇವೆಗೆ ಪುಟಗಾಮಿ |
| 3 ವತ್ಸರದವೈಶಾಖಬಹುಳ ೧೦ಯಲ್ಲಿ ಸ | 4 ಸಟ್ಟಿಯರಮಗ ಜೆಂನ್ನಣನುಬಟ್ಟಜಿಂ |
| 5 ಮುದ್ರಾದೀಶ್ವರಸ್ಯಾಮಿಯವರ ನಿತ್ಯ ಸ | 6 ನೆಯನಪ್ಪಯಗ್ರಾಮಮಂಗಲ |
| 7 ಮಾರಾಧನೆ ನಿತ್ಯೋತ್ಪನ್ನ ಕೊಳ ತೋ | 8 ಮಾಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಗ್ರಾಮದ ಆಲತ್ತೀಕಟ್ಟೆಗೆ ಪಶ್ಚಿಮ ಪರಿಯ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|--------------|----------------|
| 1 ಶ್ರೀಚಾಮಂಡ | 2 ನೀಮೆ ಶ್ರೀ |
| 3 ರಾಯನಬಸ್ತಿಯ | |

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ಅದೇ ಹೋಬಳಿ ಹಾಲುಮುತ್ತಿಗಟ್ಟ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮೆಲ್ಲ ಲೆಕ್ಕರಗಡಿಯ ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ.
(ಮೆಲ್ಲಗ ಹೋಗಿ.)

- | | |
|------------------------------|--------------------------------------|
| 1 ರೂಪ ವಿ | 2 ಉವಿ . ಕನ ಸಂಕಣ್ಣ |
| 3 ಕ ವರು . . . ಸಂಕ | 4 ಗವಾಚಿಕ್ಕ ಸಂಕಣ ಪು . . . ನ |
| 5 ಗ್ನಿಗೆಕೊಪಗಿತೋಟ . . . ದಾಸಿಲ | 6 ಬದಕೊಟಿಕೊಪದ ಅಸನಮಂಗ |
| 7 ಸರನ ಕರ | 8 ಇವನಾ ಶ್ರೀ . ಶ್ರೀ |

- 3 ನಾಯಕಭಟನೇನೋಯನೇ || ನಮಃ ಸಿದ್ಧೇಭ್ಯಃ || ನಮೋವೀತರಾಗಾಯ || ನಮೋಅರುಹಂತಾಣಂ ||
- 4 ಸ್ವಸ್ತಿ ಶ್ರೀಕೇಣ್ಣ ಕುಂದಾಪ್ಪೇ ಬಾಪ್ಪತೇದೇಶಿಕೇಗಣೇಸಿಂಹಣಂ ದಿವ್ಯನೀಂದ್ರಸ್ಯ ಗಂಧಾರಾಪ್ಪವಿನಿವೃತ್ತಿಂ ||
- 5 ಸ್ವಸ್ತಿ ಸಮಾಧಿತಮಂಕಮಾಶಬ್ದ ಮಹಾಮಂಕಳೇಶ್ವರಂ ದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬ
- 6 ರದ್ಯಮಣಿಸಮೃತ್ಯುಚ್ಚೇದನಮಣಿಮಾಲರೂಢ್ಯಂ ಪೂಜ್ಯನೇಕಾನಾಮಾಸ್ಯಾನಮನಳಂ ಕ್ರೀತಂ ಪ್ರಕ್ರೀಮನ್ಮಹಾ .
- 7 . ಲೇಶ್ವರಶ್ರೀಭುವನಮಲ್ಲತಳಕಾಡುಗೊಂಡಭಯಬಲಶವೀರಗಂಧಿಮ್ನ ವದ್ಯಕನಹಯ್ಯ ಶರವೇರವಿಯ . . .
- 8 ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರಸರ್ಧಿ ಮಾನಮಾಚಾರ್ಯಾಚ್ಯುತಾಂಕಲತತ್ವಮೀಶತತ್ವಾ ದದದ್ಯೋವಜೀವಿ || ವಿತ್ತ .
- 9 ಜನತಾಧಾರನುದಾಂಸನ್ಯ ವನಿತಾದೂರವಚಸ್ಪಂದರೀಘನವೃತ್ತ ಸ್ತನಹಾರನಃಗುರೋಧೀರಂ ಮಾರ . . .
- 10 ವೈದನಕಾತಾನೇಮಾಕಾಣ್ಣಿ ವಿಬುಧಪ್ರಶ್ನಾಂತರಮ್ನು ಪ್ರಯುಕ್ತ ನಿಕಾಮಾತ್ಮಚೇತತಾಯಿನರಿ . .
- 11 ಮಹಾಧನ್ಯನೋ || ಕಂದ || ವಿಶ್ವಸ್ತ ದುರ್ಬಂಭುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳವನಿತ್ರನೇಜಂಬಗದೇಳುಮಾ . . .
- 12 ಕುಳಕಾಂಧನಿತ್ರಾಕಾಂಡಿನ್ಯಗೋತ್ರನಮಳಚೇತ್ರಂ || ಮನುಚರಿತನೇಚಿಗಂಕನಮನಿಯೊಳುಮು . .
- 13 ನನಮೂಜನುಂಬುಧಜನಮುಜಿನೊಜನೇಜಿನಂ ದನೇಜಿನಮೊಜಿಗೂವಕಾಲಮುಂನೋ . . .
- 14 ಗುಂ || ಕಂ || ಉತ್ತಮಗುಣತತಿವನಿತಾಪತ್ನಿಯನ್ನಳಕೊಂದಂ ದಂಜಗಮುಂಕಯ್ಯಯತ್ತು ವಿನಮಮಳಗುಣ
- 15 ಸಂಪತ್ತಿಗಿಹಗದೊಳಗೇಪೋಚಿಕ್ಕಯ್ಯನೋನ್ವಳು || ಅನ್ವಿನಿಜೇಬಿರಾಜನಪೋಚಿಕ್ಕಯ್ಯಪುತ್ರನುಳಿತೀರ್ಥಕರ
- 16 ಪರಮದೆವಪರಮಚರಿತಾಕಾಣ್ಣಿ ನೋದೀಗ್ಗಿ ವಿಪ್ರಳಪುಳಕವಕಳಿತನಾರಬಾಣನುಮನಮನಮ
- 17 ರರನರನಕುಪ್ಪುನಪಕುಳಾಂಬವೇಪದೀದರೋಲುವಕ್ರಿಪಾಣನಃ ಪಾಹಾರಾಂಧಯ್ಯವಜ್ಞತಾಸ್ತು
- 18 ದಾನವಿನೋದನಂಕಳಲೋಕೋಕಾಪನೋದನಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಾಪ್ತುಡಳಂಕಳಪುತ್ರ ಕ್ರಾಂತಧಾಚೇಕ್ರಿಣ
- 19 ಕೃತ್ತಿ ಕೃತ್ತಿ ದ್ವಸ್ತಗಾಡಿವಧನಗಾಂಧೀವಕ್ರೋದಾಂಕನಃ ಯಸ್ತದ್ವ್ಯತನೋತಿವಿಷ್ಣು ವಿವರವ್ಯಯ್ಯಂಕಂಧಮಾದ್ಯ
- 20 ಗ್ಗಂ ಗೋಗಾಂಕತಂಗಳಂಜಿತಯೋರಾಸಿಸ್ತನೋಪ್ಪೇಭವತ' || ಇನ್ನಿನಿವಕ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ದಂಡನಾಯ
- 21 ಕಂದ್ಯೋಜಪ್ಪೇಶ್ವಂಗಳಂಕಾಂಚೋಳನಯಾಮುತ್ರ ನದಿಯಮಂಘಟ್ಟದಿಂಮೇಲಾದಂಗಳಂಕಾಡಿಪಾಸಗಡಿಯತ
- 22 ಲಕಾಡೇಡಿನೋಳಂಪದಿಯುಪ್ಪಂದಿ ದ್ವ್ಯಕೋಳಂಕೊಟ್ಟನಾಂಕುಪದಕಾಡಿಕ್ಕೊಳ್ಳುನೇನಿಜಿಗೇವಂಪತ್ತಿಯಿಂದ
- 23 ಮತ್ತಿ ಬಳಮೆರಕಂಸಾಚ್ಚಿ ಕದ್ದಿ || ವೃತ್ತ || ಇತ್ತೇಭೂಮಿಭಾಗಮೊಳೆರನ್ನರದೇಕಧವತ್ರಿತಾಪನಂಪತ್ತಿಯ
- 24 ವರ್ಣಾನಾಧಿಗಿಗಂಗಳಮೂಪದಗಿಕ್ಕುಂಪತ್ತಿಯಿಂದತ್ತಿ ರನಿನ್ನ ಕಯ್ಯನಿತಾನಿಯತೊಮೊನಿಜಿನ ಬಾರನೇಪತ್ತಿ
- 25 ರಪೋಗಿಕ್ಕುಂಕುಟುಮುಪ್ಪನಮೋಡಿರಂದುಮನೆಯನೆ || ಕದನದೊಳಂದುನಿನ್ನ ತಲವಾರಯ ಹಲಗಮೆಯ್ಯ
- 26 ನೂಡಲಾಪದನಳದಿನ್ನ ವಸ್ತದನೇಜಾನಿಜಾನಿನಿಗಂಗಳನ್ನ ನಂಜಿದಮಾಡತೀಕಂಜಿದೇಪ್ಪುಳಾಂವನಪೋಗಿರಪುಟ್ಟಿವೆ
- 27 ಚ್ಚುಪ್ಪಟ್ಟಿ ದವನಪನ್ನಿ ಕರಂತಿಗೇವದಾಂಸರಣ್ಯರಣ್ಯವ್ರಿತ್ತಿಯಂ || ಎನಿತಾನುಂಬವರಂಗಳಿಳಂಜಲಬರಂ
- 28 ಟಿಂಕೋಡಗಂಡಿಂವಮೋವನಿಸ್ತಂ ತಳಕಾಡೊಳನ್ನ ವಸ್ತುಟ್ಟಿಗಿಳಂಕಂಗಳಂಕಾಡನಬಿಗುಣತಗಿಳಿಯು
- 29 ರವಿಪ್ರಿಯಗ್ಗಿಪ್ಪಿತ್ತುನಾಯುಣ್ಣದೋಡಿನಲಂಡಿಪ್ಪದನತ್ತರಯ್ಯರವಿಯೊಲ್ಲಾಂವಂತೂಮೋದಂ ||
- 30 ಯುವನಮೊಂದೇಯ್ಯಳವಯ ವನಿಯುಮೂರಲಿಗ್ಗುತಿಗಿಡಿಬೇಕೋಣ್ಣ ಮತ್ತಂನಂಗಳಂ
- 31 ವಮ್ಮ ಕವಿರಲಾಗೆಪ್ಪುಡಿಂವೇಲಾದಚೋಳನಸಾಮನ್ನರೈಶ್ವರಂ ಬೇಕೋಡ ನಾಡದಂಪಟ್ಟವನೇಕಚ್ಚತ್ರ
- 32 ದಂಡಿಗಿರಾಧ್ಯಂವಮಾಕುಚೇಶ್ವತ್ರ ವಿಸ್ತುನೃಪತಿಮೇಟ್ಟ ಮೇಟ್ಟ ಬೆಂಟಿಡಿಕೊಳ್ಳುವೆನೆ || ಕಂದ || ಅವನಿವನನ
- 33 ಗಿತ್ತ ಪನಂದನವರವೊಳಿರವಮ್ನು ಪಾದೇದದಧಳುಮನಂಪಟ್ಟ ಸೋಗಿವಿಂವಾಡಿಯೇಬಿಡಿದವನಾ
- 34 ರ್ಚಕನಲ್ಲಾಂ || ಗೋಮುಖಮೇವಂನಿನಮದಾಯಂಮುದೋಳ್ಳಿಟ್ಟ ಮೆಟ್ಟಿ ಬಿಟ್ಟ ಕಿಸುತ್ತುಂಗಳಂವಟದೇವಪೂಜಿ
- 35 ಗದಮುದದಿಂದಿಟ್ಟನಲ್ಲಿರೀರೋದಾತ್ತಂ || ಅದಿಯಾಗಪ್ಪು ಕದಾಪಾತನಮಯ್ಯ ಮೂಲಸಂಘೇಕೋಣ್ಣ ಕುಂ
- 36 ದಾನ್ಯಯಂಬಾಮೇಡದಂಬಲಿಲ್ಲರಲ್ಲಿಯೆದೇನಿಗುಣದಪ್ಪತ್ಯ ಕಳಚ್ಚರಬೀದಿಧವದಕುಕ್ಕುಟಾಸನ
- 37 ಮುಠಾರಿವೇರಂಪ್ಪುನೇನಿವಂಭಿಗಾದಮನದಿವ್ಯ ಕರುಣಾಂಜನಿವಾಂ ತದೇವಂಗಳ್ಳುಂಗಳಂಗಳಮೂಪತಿ ||
- 38 ಗಂಗಳಾಯುಬರಗನಿತಿಗೇವನಿತ್ಯಂತಂಮೆಪ್ಪುಪೂಸಯಿರದಂಗಳಂಗಳಾಯ್ಗೋಮುಖದೇವಗ್ಗಿಗುಣ್ಣುಯಮನ
- 39 ಯೆವನಿಜಿನಂ || ಗಂಗಳಾಯುತಿಗೇವಂಕೋಣ್ಣ ವಿವಂಗಳಗಿನಿವಿಟ್ಟ ಕೋಟ್ಟಂಗಳಂಗಳಾದನಾಮನ್ನಿನಗಂಗಳ
- 40 ರಾಮನೋನಮ್ಮ ಕವಿಧನ್ಯರಲ್ಲಿ || ಅಮ್ಮ ಬೇಕೋಣ್ಣ ಶ್ರೀಪಾದ್ವ್ಯದೇವಪೂಜಂಕುಕ್ಕುಟಿರ್ದರದೇವಗ್ಗೇಟ್ಟಿರ

3 ರವೇತ್ಯುರೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ . .

4 . . ಶ್ರೀವಿಜಯಭ್ಯುದಯ . . ಶಾ

5 ಲಿವಾಹನಕವರ್ಷಂರ್ಗಸಿದ್ರಧಾ

6 ವಿ ಸಂವತ್ಸರದಕಾರ್ತಿಕಸುಂಗುಲ

ಮೈಸೂರ . .

8 . . . ದದೇವ

9 ರಾಜಯನವರು

10 . . ರಾಜ್ಯ .

11 . . ಗಣೇನ

12 ಪ್ರಜೆ . . ಬ್ರಾ

13 ಹೃದ್ರಗೇತಂ

ನ್ನ ಸತ್ಯಕ್ಕೆ ಬಿ

14 ಟಗ್ರಾಮರಾ

15 ಗಿಡೋಮೆ

17 ನಪಳಮ

18 . . .

19 ಸ್ವಾಮ್ಯವ

20 . . .

21 . ಬಿಟ್ಟ

22 ದಮರ್

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ಆದೇ ಹೋಬಳಿ ಬೊಂಬೇನಹಳ್ಳಿಯ ಕೆರೆಯ ಬಳಿಗೆ ಪಾಳುಗುಡಿಯ ಮೊದಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು
(ಬಂದು ಪಾಶ್ವರ್ಯ ಬಡೆದುಹೋಗಿದ್ದು.)

. ಚಾಮರಚಾರವೇತ್ಯುರೋ

9 ಯರಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಮ . .

3 ಭುವನಮೃತ್ಯುಕಳಕಾಡುಕೊಂ

4 ದಿಬಸವಾಸಗೊಂಪಭುಜಬಳವೀರಗಂ

5 ಛದೇವರವಿದಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ

6 ನಮಾಚಂದ್ರಾಕ್ಷಾತಾರಂಬರಸಲುತ್ತು

. ನಬಿಮೃಯನಹಳ್ಳಿಯುಲುಪುಟಿಯ

. ವುಂಪಹೋಯ್ಯಳಸಟ್ಟಿಯಮಗಂರಾಬಿಗನವ

9 ಕಾಶಿಸಟ್ಟಿವನವಿಗವುಡನಮಗಂಮಲ್ಲಗವುಂಚ

10 ಗವುಂಪನಂ | ಆವರಬಸವಗಂಬಿಕ್ಕಾಚಾರಯಮು

11 ರಿಯಂಕೆಜಿಯುಖನವಾಚಾರಸಂಸಾರಭೀತನಾ

12 ಯುಕೆಜಿಯಂಕಟ್ಟಿಸಿದೇವಾಯನಮೂಡಿಸಿತನ್ನ

13 ತಾನೇಪಶ್ಚಿಮಗಗಿಧಮ್ಮ ಮಂಪುತಿಪಳಿಸಿ

14 ಆತನತ್ತಮ್ಮಚೌಡಾಚಾರಿಆತನಮಗಂಪೊಯ್ಯ

15 ಚಾರಿಕುಂನಾಚಾರಿಆದಳಾಚಾರಿಬಿಟ್ಟಾಚಾರಿ | ಮೂದಾ

16 ಚಾರಿ || ಸಕವರ್ಷ ೧೦೬೦ ನೆಯಕಾಲಯುಕ್ತಸಂವತ್ಸರದ

17 ಆಸ್ವಿಜಶುದ್ಧ ಪಾಡವಸೋಮವಾರದಂಮೇಲದೇವರಸ್ವಾನಿವೇದ್ಯ

18 ಕ್ಷಮಂಜಗವುಂಪನಂಆವರದಗವುಂಪದೇವಂಪನಂಮುಂ

19 ತಾಗುಟ್ಟಿರಾಕೆಜಿಯುಕಳಗಣಗವುಂಪನಾಂಪುಟಿಪಟ್ಟಿ

20 ಖಂಡುಗುಂಪದುಂಪಿಧಮ್ಮವಂನಡದನವರ್ಗಕಳುಂಪ್ಪೇ

21 ತ್ರವಾರಣಸಿಯುಲುಸಾಸಿರಕವಿರೆಯಂಪೇದಪಾರಗ

22 ಗೌಡಾನಂಗೊಟ್ಟಿಳುಮಕ್ಕು || ಸ್ವದತ್ತಂಪರದತ್ತಂಪಾಯೋಪದೇ

23 ತಿವರಂಧರಾಪುಟ್ಟಿವರ್ಷಸವಸೋದಿಪ್ಪಾಯುಂಜಾಯ

24 ಕೇಕ್ಯಮಿ || ಪಾಲಿಚಾರಿಯುಂಆತ್ಮನೆಯುಕರಾಚಾರಿ

25 ಯುಂಕಾಡೇವಂಪನವರು

ಆದೇ ಹೋಬಳಿ ಹಿಂದಲಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ, ಪಶ್ಚಿಮ ಬಾಳಗೊಡನ ಮಗ ನಂಜೆಗೊಡನ ಹೊಲದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 ಯಾಹೋಬಗ | 2 ದೇತುಮದರತಂಮತಾ | 3 ಯವರಣಿಸಿಲಾಕೆ . ಕ್ರೀ

ಆದೇ ಹೋಬಳಿ ಹಿರೇಬಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಈಶ್ವರಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಿ ವೀರಕಣ್ಣು.

- 1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸರ್ವಜಿತು . . . ಕಾಶ್ಮೀರ್ . ಧ್ಯಾನ
- 2 . . . ಮರದ . ಜಿ . ವರ . . . ದಣ
- 3 . ಬರುಸಮರಂಗದೊಳಿಸ . . . ಅದಬಲವ . ತು . ತನ
- 4 ಮಕ್ಕಳು . . . ಮಹದಲದೇವಕೆ . . . ಪಂ
- 5 ಮೂಣ . . . ಯ . . . ಯಾತುಪಿವ . . . ಲತನ ಮ
- 6 . . . ಮ . . . ನಮಸ್ಕರ್ಗ್ಗಸ್ತರುಮಾಡಿಪರೋಕ್ಷವಿನಿಯರ್ತವಾಗಿ
- 7 ಸಿರಬೀರಗಲುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಆದೇ ಹೋಬಳಿ ವಡ್ಡ ರಹಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿ ವೀರಕಣ್ಣು.

- 1 ಅಂಗೀರ ಸಂವತ್ಸರದಘಟುಗುಣ
- 2 ಸುಂ ಅ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸಸ್ತ ಸುತಂವೊಡದವ
- 3 ಯಚೇತಗವುನವನುಗೇತಗವುನತುರಕರಜಯ್ಯಯಿ
- 4 ಲಿಶಾಧಿಸ್ವರ್ಗ್ಗಸ್ತನಾದವಾಗಿ ಆತನ ವ. ಕ್ಷಳು ಆಲಪ್ಪ
- 5 ರಯಂಗಳುಎತ್ತಿಸಬೀರಗಲು

ಆದೇ ಗ್ರಾಮದ ಮಧ್ಯದಲ್ಲಿ ಮೂರಮ್ಮನ ಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ಕಣ್ಣು.

- 1 ೦ ಸಾರ್ವಾಸಂವತ್ಸರದ
- 2 ಶ್ರಾವಣರೂಢಿಶ್ರೀಮ
- 3 ಸು ಸುಗುರವಯವಾಸವ
- 4 ನಾಯಕರೂಪಮಾತಿವಮ
- 5 ಲರಾಜನಾಯಕರೂ |
- 6 ದಾಸವನಾಯಕರ
- 7 ಪುಷ್ಪವಾಗರಿ
- 8 ದುಕ್ಕೇರಿಯುನಿವ
- 9 . . . ದಾಗದವೇ
- 10 ತಂದುದ ನುಯಿನ
- 11 . ವಾಗಿಕೊಟಿವಾಸಪ್ಪ
- 12 ವರಿತಿವಾಕುಲವಾಸ
- 13 ಯುಜಿವಕುಪಿವೋನು
- 14 ಕಾಶಿತಿವತಂದೇತಾಯಿ
- 15 ಕೊಂವವಾತಕೇಶೋ
- 16 ಮರಣ ||

ಆದೇ ಹೋಬಳಿ ಸುಂಡಹಳ್ಳಿಗೆ ಅಗ್ನಿಯ, ವಿಸಂಜೆಗೊಡನ ಲಿಂಗಗೊಡನ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಣ್ಣು.

- 1 . . . ಸಂವತ್ಸರದ . . . ಕಿರಣಂಪ್ರವಾಸ
- 2 . . . ಸ್ವಾಮಂವಳಾಭಾರಮಿಮಿಡಂಪ್ರಪಾತಿತೇವರಂ
- 3 . . . ಪಟ್ಟಣಾಭಿನಾಗವೇವಗ್ಗ ದೇವಕಂಡೆಗೊಡನಂ
- 4 . . . ಸಮಗವನಗೊಡಕೇಶಿಯುಕಟ್ಟವನಲೆಯುಕತ
- 5 . . . ಪಾಪಿಸುಪ್ಪದಿತ್ತತಾತವಲಯು ಪೂವಿನವೊ
- 6 . . . ಜಿರಲಿವನವಗಮುತ್ತಲಿನೇವೇತನಮ
- 7 . . . ಪಯ್ಯಪ್ಪ ಸಲುವಾಗಿಕೆ ಅಟವಳಿಆಳಿ
- 8 ಸಿವವಕವಿರಯಕೊಂದ ||

ಈಚೆಗೆ ಶ್ರವಣಬೆಳಗುಳದಲ್ಲಿ ದೊರೆತ ಶಾಸನಗಳು.

ಚಿಕ್ಕ ಬೆಟ್ಟ.

408

ಪಾಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ, 3ನೆಯ ಸಂಬರಿಗೆ ದಕ್ಷಿಣ.
ನಮೋಸ್ತು

409

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ಸಂಬರಿಗೆ ಪೂರ್ವ
ಶ್ರೀರತ್ನ

410

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16ನೆಯ ಸಂಬರಿಗೆ ಪಶ್ಚಿಮ.
ಸಪ್ತಯ್ಯ

411

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52ನೆಯ ಸಂಬರಿಗೆ ಪಶ್ಚಿಮ.
... ಜಿಫಿ . ಕುಸ್ತುಗಂಗವಣ್ಣ . . . ಜಿವಣ್ಣ

412

ಕತ್ತಲೆ ಬಸ್ತಿಯ ಹಿಂದೆ ಬಂಡೆಯ ಮೇಲೆ.
ಚಪ್ಪಯ್ಯ

413

ಚಂದ್ರನಾಥಬಸ್ತಿಯ ಮುಂದೆ ಬಂಡೆಯ ಮೇಲೆ ಬಲಿಪೀಠಕ್ಕೆ ಪೂರ್ವ.
... ಚಾಮುಣ್ಣಯ್ಯ

414

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 413ನೆಯ ಸಂಬರಿಗೆ ವಾಯವ್ಯ.
ಸಕ್ಕರಯ್ಯ

415

ಅದೇ ಬಸ್ತಿಗೆ ವಾಯವ್ಯ 5 ಅಡಿ ದೂರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.
: ಸಿವಪೂರಣ : ಬಸವ

416

ಅದೇ ಬಸ್ತಿಗೆ ಪಶ್ಚಿಮ ಪಾದಗಳ ಮೇಲ್ಭಾಗದಲ್ಲಿ.
ಬಸವ

417

ಸುಪಾಶ್ವನಾಥಸ್ವಾಮಿಬಸ್ತಿಯ ಮುಂದುಗಡೆ ಬಂಡೆಯಮೇಲೆ.
ಶ್ರೀಪ್ರಸಾದಯ್ಯ

181

418

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಹತ್ಯಾ

419

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಹತ್ಯಾ

420

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

... ಚವನ

421

ಚಾಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ, 92ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.
ಮಹಾಪುಷ್ಪ . ಶ್ಲ .

422

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 92ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.
ಶ್ರೀಹತ್ಯಾ

423

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 422ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ ಪೂರ್ವ.
ಬಸವಪುಷ್ಪ

424

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.
ಶ್ರೀಹತ್ಯಾ . .

425

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 424ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.
ನರಸಾಪುಷ್ಪ

426

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.
| * ವರು . . . | * ದುರಿನಿಧಿ

427

ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಗೆ ಪೂರ್ವ 126ನೆಯ ನಂಬರಿಗೆ ವಕ್ಷಿಣ.
ಕಗೊತ್ತರ

428

ಗಂಧವಾರಣಬಸ್ತಿಯ ನೋವಾನದ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ, 133ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.
| * ವೇವರಪಾಪ

429

ತೇರಿನಬಸ್ತಿಯ ಮುಂದೆ ತೇರಿಗೆ ಪಶ್ಚಿಮ, 134ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1 . . ಸ್ವರಬಹು . ನ

|

2 ರಗದಕೂಟ

430

ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಹಿಂದೆ 144ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಪಾಳಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ.

ಶ್ರೀಮತ ಕಮ್ಮಪ್ಪಪ್ಪ ಅಚಾರಿಗ

431

ಇರುವೆಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ, ಗುಡಿಯ ಬಾಗಿಲಿಗೆ ಇದಿರು.

ವಜ್ರಾಚಾರಿ

432

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 154ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಮಂಜು

433

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 153ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀಧರಪ್ಪ

434

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 431ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ, ಜನ ಬಿಂಬದ ಮೇಲ್ಭಾಗದಲ್ಲಿ.

ಚನ್ನಯ್ಯ

435

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 434ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ.

ಸಾಗವರ್ಧನ್

436

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 435ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಅನೆಯ ಚಿತ್ರಗಳ ಮಧ್ಯದಲ್ಲಿ.

. ನಿಗದಿತಮಾತೃಕಾಚಾರಿ

437

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 432ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಅನೆಯ ಚಿತ್ರದ ಬಾಹ್ಯ ಬಳಿ.

ಪ್ರಭಾಕರ

438

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 437ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಸಾಧು

439

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 438ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

ಸಾಧು

440

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 439ನೆಯ ಸಂಬರಿಗೆ ಉತ್ತರ.
ಸಮೋಸ್ತು

441

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 440ನೆಯ ಸಂಬರಿನ ಕೆಳಗಡೆ.

¹ ಶ್ರೀವಿಜಯಂ | ² ವಿರೋಧಿವಿಮೃಶಂ

442

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 441ನೆಯ ಸಂಬರಿಗೆ ಪೂರ್ವ.
ವಾಸ

443

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಕಂಪನ ದೊಣೆಯ ಬಳಗಡೆ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣಕಡೆ, ಬೆಕ್ಕು ಗುಂಡಿನ
ಬುಡದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.
ಮುಖಕ್ಕೂಕದಂಬಕಂಸ . .

444

ಅದೆ ಬೆಟ್ಟದ ಮೇಲೆ ಕೋಟೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಮಹಾದ್ವಾರಕ್ಕೆ ಸಮೀಪ, ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿರುವ
ದೊಣೆಗೆ ಅಗ್ನೇಯ ಬಂಡೆಯ ಮೇಲೆ.
ಜನನಮಣಿ

445

ಅದೆ ಬೆಟ್ಟದ ಮೇಲೆ ಪ್ರಾಕಾರದ ದೊರಗೆ ಲಕ್ಕಿದೊಣೆಗೆ ಸಹಿ ಮಕ್ಕ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಶ್ರೀಜನಮಾರ್ಗಸ್ಥಿತಿ | ² ಸಮಸ್ತಸ್ತಪ್ಪದೊಳಗಮಣಿ

446

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 446ನೆಯ ಸಂಬರಿಗೆ ಮೇಲಾಗದೆ.
ಶ್ರೀಪದ್ಮರಾಯ

447

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 447ನೆಯ ಸಂಬರಿಗೆ ಉತ್ತರ.
ಶ್ರೀಮದಕಳೆಯಂ

448

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 448ನೆಯ ಸಂಬರಿನ ಕೆಳಗಡೆ.
ಶ್ರೀಮದವೈರವ್ಯಾಸರಾಯ

449

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ಸಂಬರಿಗೆ ಮೇಲಾಗದೆ ವಾಯವ್ಯ.
ಶ್ರೀಕವಿರತ್ನ

450

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ಸಂಬರಿಗೆ ಈಶಾನ್ಯ.
ಶ್ರೀಮದವೈರವ್ಯಾಸ

451

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 450ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಚವ್ವಾಸ

452

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 451ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗತಿ ಆಶ್ವನದಣ್ಣೆ

453

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 452ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

¹ ಶ್ರೀಬಾಸನಣ್ಣನ | ² ದಣ್ಣೆ

454

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 453ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀರಾಜನುಕಟ್ಟೆ

455

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 454ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

ಶ್ರೀಬಸವನುಕಟ್ಟೆ

456

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 455ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗವರ್ಣ

457

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 456ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀವತ್ಸವಾಣಂಬಾವಾಡಿಯ

458

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

¹ ಶ್ರೀಮತ್ಮಲಗೊಳವಲಿಟ್ಟನಮಿವಣ್ಣಿ ತರ | ² ವರನವದುರ್ಧ್ವನಕ

459

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 458ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀವಿವರವಣ್ಣಿ

460

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 459ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

ಶ್ರೀನಾಗದ್ವಾರ

461

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 460ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀವಚ್ಚದ್ವಾರ

462

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 461ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಿರ್ದದ್ವಾರ

463

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 462ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

ಶ್ರೀಗೋವಿಂದಸ್ವಾಮಿಗಳಚತುರ್ಮುಖ

464

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 463ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀ . ಗಿವರ್ಯಾಂಬಾವಸಿಮಠಾ . . . ತಿವಾರ್ತಾಣಂ

465

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 464ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ ಮೇಲುಭಾಗ.

1 ಶ್ರೀಮಳಧಾರದೇವಯ್ಯನವ್ವ ಶ್ರೀನಿಜನಂದಿವಿಮುಕ್ತರಗುತ್ಥಂ ಮಧುರಯ್ಯಂ ದೇವರಾಂಬಿಸಿದಂ ||

2 ವಿಧುವಿಧುಧರಹಾಸದಯ್ಯಂಬಿಧುಧೇನವಿಯಚ್ಚ ರಾಜಗೋಪಮಯಾನಭ್ಯಧಿಕಾರಭಕ್ತಿಯಿನ್ದಂ ಮಧುರಾಂಬಿಸಿದವನು ಬಂದಿ ಸಿದಂ ||

466

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 465ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗಡೆ.

1 ಕಣ್ಣುಬ್ಬರಸಿಯತಮ್ಮ ಚಾರಯ್ಯನುಂ ಮಮ್ಮನಯ್ಯನುಂ | 2 ಸಾಗನಮ್ಮನಂಬಂದಿಬದೇವರಾಂಬಂದಿವರ ||

467

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 466ನೆಯ ನಂಬರಿಗೆ ವಾಯುವ್ಯ.

ಶ್ರೀನಂದಿಬಿಳ್ಳಿಳವರನಿಮ್ಮ . ಜನವಿಟ್ಟು ಅಸ್ತಮಾರದಯ್ಯವನವಲ್ಲಗಳದೇವರಾಂಬರಾಣ್ಣ ಬಗೆಯಸ್ತಂ | ಶ್ರೀಪದ್ಮದೇವರಾಂಬರಾಣ್ಣ ತಯ್ಯನವರಸಂಕಯ್ಯ

468

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 467ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗಡೆ.

ಶ್ರೀವಿಠಲೇಶ್ವರಗೋಪಮುಣ್ಣು ನುಮರ್ದಯ್ಯನುಬಿಸ್ತಿ ಬಿವರಾಣ್ಣರ

469

ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಪುರಾಣಯ್ಯ

470

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 469ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಕೃಷ್ಣಯ್ಯ

471

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1 ಶ್ರೀಮದನಗ | 2 ಶ್ರೀಮದ | 3 ದೇವನವ

472

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 471ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಮದೇವರಾಣ್ಣ

473

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ಸಂಬಂಿಸ ಕೆಳಗಡೆ.

ಕತ್ತಯ್ಯ

474

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 472ನೆಯ ಸಂಬಂಿಸ ಪೂರ್ವ ಕೆಳಗಡೆ.

¹ ಪ್ರಕೃತೋದಯ್ಯಮುದರ್ಪದೋಜ . | ² ಮಣಿವಿಜಾನದೋಜತೇಜಂ

475

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 475ನೆಯ ಸಂಬಂಿಸ ಕೆಳಗಡೆ. .

ಶ್ರೀಕೂಪನತೀರ್ಥದ

ದೊಡ್ಡ ಚಿಟ್ಟ .

476

ಗೋಮೇಟೀರ್ವರ ಸ್ವಾಮಿಯು ಇದಿಗಿ ಬಾಗಿಲೊಳಗೆ ಎಸಗಡೆ ಚಿಕ್ಕ ಘಂಟೆಯು ಮೇಲೆ.

¹ ಒಂಸಮೋದ್ಯೇಬ್ಬ | ² ಮುಬ್ಬಿಸ್ತರಣಾರ್ಥಚಂ | ನೂತಪ್ಪಾಪರ್ಣಾ
³ ೦ || ಶ್ರೀಗೋಮೇಟೀರ್ವರನಧರಣಸ್ವಾಮಿ || ೦ | ⁴ ಮುಬ್ಬಿಸ್ತ

477

ಆದೇ ಚಿಟ್ಟದ ಮೇಲೆ ಗುಳಿಕಾಯದ್ದೆ ವಿಗ್ರಹದ ಎಡವಕ್ಕದಲ್ಲಿ.

¹ ಶ್ರೀಮಲ್ಲಿಸಟ್ಟಯಮುಗಗಾದ | ² ರ . ಯುಗನಿಧಿ

478

ಆದೇ ಚಿಟ್ಟದ ಮೇಲೆ ದೊಣ್ಣೆಗೆ ಪಾಶಿ ಮೆ ಬಂಡೆಯ ಮೇಲೆ ಮುಂಟವದ ಬಳಿ.

ಕಾಂಬ . ಕರ . ಪ . ಲನರವಾದ . . ಕವರ . ಪಗ . ಚಲಿ . ಕನ . ಯುಗಡೆಗೌಡಗಂ . . ಸಂಬಂಪಂ . ನ
 ಬಾನ ಐದಯುಗಲನ ಚಂದ . ಪುಂಕುಚಗೌಡಗರು ಯುಕ ಧಾರ
 ಯ ದ

479

ಆದೇ ಚಿಟ್ಟಕ್ಕೆ ಪತ್ತುವಲ್ಲಿ ಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಮೇಲ್ಭಾಗದಲ್ಲಿ 1ನೆಯ ತೋರಣ ಕಂಠಕ್ಕೆ

ಬಲಗಡೆ ಚಕ್ರಭೀಮನಕೋಟೆಯ ಚಿತ್ರದ ಮೇಲೆ.

ಪಣ್ಣಿತಯ್ಯ .

ಗ್ರಾಮ

480

ಶ್ರವಣ ಬೆಳ್ಳೂಳೆ ಮಠದಲ್ಲಿರುವ ವೆಧ-ಮಾನಸ್ಯಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ.

- ¹ಶ್ರೀ ವಜ್ರಕಾಶಾಪತಃ ||
- ²ಸಾಂವೇಶಾಪತಃ || ಸಾಂವೇಶಾಪತಃ ||
- ³ಶ್ರೀಶಕ್ತಿಪ್ರಸಾದಕಾರ್ಯಾಪನಾಪತಃ ||
- ⁴ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁵ಕಾಶಾಪತಃ ||
- ⁶ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁷ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁸ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁹ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ¹⁰ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ¹¹ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ¹²ಪ್ರಾಣವಾಹಿನಿಪತಃ ||

481

ಅದೇ ಮಠದಲ್ಲಿರುವ ಜಂತ್ಯನಾಥನವ್ಯಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ

- ¹ಶ್ರೀಶಕ್ತಿಪ್ರಸಾದಕಾರ್ಯಾಪನಾಪತಃ ||
- ²ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ³ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁴ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁵ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁶ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁷ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁸ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ⁹ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ¹⁰ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ¹¹ಪ್ರಾಣವಾಹಿನಿಪತಃ ||
- ¹²ಪ್ರಾಣವಾಹಿನಿಪತಃ ||

¹பூ² தெலிதாயாய நதி:

1. எல்லாவுக்கும் பிகாதுவும்தொடர்வாதுவாகாது. 2. யாழ்ப்பாணத்திலுள்ள

3 வதுதாகக் காரியாதே || வகாறுவீஸ்தியுதா துஸாதவாறு ஸுயுதகாழ்னிதே || ஸ்ரீவத்யு

“உதவிதவியிரோகும்மதாஸ்ய வ வஜ்ராதெ ||௨|| ஸாக்ருமிஸந்தாபிதா ததவாழிமதாஸ்யகெ

உருவம்

சுமணியதே ! ஸவம் ப்ரவதூதாதே நவதாதாஸ்ய வாதாயாதே ||௧|| தீதே தாஸி ஸிதே
வடுகி வெண்ணார

6. **புதுக்கோட்டை வாரம்** : சுவாமிநாதரின் விஷ்ணுதவெண்தொடை சதகா வரம் || 4 || அந்நாள்
பூசிக்கொடு

⁷தென் பூர்வீகமாகொழுவாய அ ! சுதன்மவநிலாநாதிநாநாய ஸிவாய அ ||௫|| பூர்வாகுமீதி-
மாநா

சத்யதெவாஸிஸ்யுஷ்நம் ! சதோயவாஸ்யுஷ்யெ வானிவாஸவணிதநம் || ௧ || வாஸுதேவாஸ்யுஷ்யெ

⁹சாஹதாஹுக்ஷொணாபெயுஷா | பூதேதிநாயஸிம்ஸா'யம் ஸாவிதஸ்யபுரிஷிதஃ||௭||

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ದ್ವೀಪ-ಲಿಖಾಸ್ಥಿಗಳ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ

ಶ್ರೀಕಲನಾಥಬಿಂಬದ ಹಿಂಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷಸರ)

¹ ಸಂ | ಗೃಹಾಂತಿ ವ | ಕಾ | ಉಚರಣ ಪ್ರ | ಕರಪ್ರ | ಕು | ಸಹಿತ

‘ವೌ | ಮಾಸ್ಕೆ | ಶ್ವೀಲಿಸ | ಜ್ಞಾ | ಸ್ತೋನೀಸ್ತೋಹಾಭಾಯಾನ್ ಧರ್ಮ್ಯಾಃ | ನಾಮ್ನಾ ಪುತ್ರ

ಸೋಮ | ಸಂಪಾದಕರೇ

അയ്യപ്പൻമാർ ॥ ൩.

‘ಮಾಸ್ಕೋ . ಕು . ಪ . ಓ .

⁵ಸೋಮೇ . ಶ್ರೀಶೀತ

‘ಲನಾಥಬಿಂಬಂ ।

ಕಾರಿಡಂ . ಪ್ರ . ಶ್ರೀ .

శ్రీ . తపాన . శ్రీ

“ವಿಲಸಾಮುಸ್ಕು”

၁၁၀၂၁၁

484

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ವಿಜಯವಾಚಪ್ಪನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಶ್ರೀಮದ್ವೇದಾಂತಾಭಿವ್ಯಾಸಕವಿಗುಡಿ ಮೂವತ್ತು ಕವನತವಾ

² ಬಿಡುತೀರ್ಥದವರದಿಗೊಟ್ಟಿ

485

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿಚಂದ್ರಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಶ್ರೀಮತೀಶ್ವರಕವಿಯವರವರ

² ತವಂದಿಯತೀರ್ಥದವರದಿಗೊಟ್ಟಿ

486

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಹಕ್ಕಿ ಕಟ್ಟಿಗೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ವನಗವ ಪಕ್ಕದಲ್ಲಿ.
ಮುಖ್ಯದೇಶ

487

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 486 ನೆಯ ಕಾವನಕ್ಕೆ ಪೂರ್ವ.

ವಿಜಯ

488

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಯ್ಯನ ಕೊಠಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಚಕರವತ

² ಚಂದನಕೊಠ

489

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಪುಟ್ಟಸಾಮಿಚಂದನ

² ನಮೂನದಕೊಠತೊಟ್ಟಿ

490

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಚಕರವತ

² ಚಂದನಕೊಠ

491

ಅದೇ ಗ್ರಾಮದ ಚಕ್ಕಿ ಕಟ್ಟಿಗೆ ಹತ್ತಿರುವ ಸೋಪಾನಕ್ಕೆ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ಶ್ರೀ ಮೂರ್ತಿ

492

ಅದೇ ಬಿಟ್ಟಿರುವ ಮೇಲೆ ಲೋಕೈದೋಣಿಗೆ ಪೂರ್ವ ದೊಡ್ಡ ಬಂಡೆಯ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.
ಸಾಕರ ಗುಮ್ಮಟ

484

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ವಿಜಯರಾಜಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಪದ ಜನಬಿಂಬದ
ಬೀದದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಕ್ರೀಮದ್ವೇಷಾನ್ವಿತಭಟ್ಟರಕವಗುಡ್ಡದ ಮೂಲಭಟ್ಟಕವಸತನಾ

² ಬಹುಶೀರ್ಷಕವರಗಿಕೂಟರ್

485

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ಚಂದ್ರಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಪದ ಜನಬಿಂಬದ
ಬೀದದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಕ್ರೀಮದ್ವೇಷಾನ್ವಿತಭಟ್ಟರಕವಗುಡ್ಡದ ಮೂಲಭಟ್ಟಕವಸತನಾ

² ಶಮಾಧಿಯಶೀರ್ಷಕವರಗಿಕೂಟರ್

486

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಕ್ಕಿಕಟ್ಟಿಗೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಪಾದಗಳ ಪಕ್ಕದಲ್ಲಿ.
ಮುಖ್ಯವಾಗಿ

487

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 486 ನೆಯ ಶಾಸನಕ್ಕೆ ಪೂರ್ವ.

ವೀರಣ್ಣ

488

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಯ್ಯನ ಕೋಣಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಚೆನ್ನಯನಕವ

² ಚೆನ್ನಯನಕವ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಪುಟ್ಟನಾಮಿಚೆನ್ನಯ

² ನಮೂನದಕೋಣತೋಟ

490

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಚೆನ್ನಯನಕವ

² ಚೆನ್ನಯನಕವ

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ಅದೇ ಗ್ರಾಮದ ಚೆಕ್ಕದಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಲಾನಕ್ಕೆ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ಕ್ರೀ. ರಾಘವ

492

ಅದೇ ಬಟ್ಟದ ಮೇಲೆ ಲೋಕದೊಡನೆಗೆ ಪೂರ್ವ ದೊಡ್ಡ ಬಂಡೆಯ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.
ಸಾಂವ ಗದ್ದಾಣ

ಅದೇ ಗ್ರಾಸುಂದಿಂ ಜನನಾಥಪುರಕ್ಕೆ ದೋಗುವ ದಾರಿಯಲ್ಲಿ ಜಲದಗುಂಡಿ ಮೇಲಿನ ಬಂಡೆಯ ಮೇಲೆ.

ಪಾಲೂಕಿ

ಅದೇ ಜಲದಗುಂಡಿಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಶ್ರೀ ಜಿನಾಥಪು | ² ರದ ಸೀಮೆ

ದೊಡ್ಡ ಬೆಟ್ಟದ ಮೇಲೆ ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿ ಬಳವ್ರಾಕಾರದ ದೊರಗೆ
ವಾಯವ್ಯಭಾಗದ ಚಪ್ಪಡಿಯ ಮೇಲೆ.

- ¹ ವಿರೋಧಿಕ್ರಮಸಂವತ್ಸರದ ಜೇಷ್ಠದಶ ೧೦ ಶ್ರೀಮೂಲಸಂಘ ದೇಗುಲ ಪುಸ್ತಕಗಳ್ಳೆ ಕೊಂಡ
- ² ಕುಂದಾನ್ಯಯದ ಶ್ರೀವ.ದ ಅಭಿವವವಂತಿಕಾಚಾರ್ಯರ ಶಿಷ್ಯ ಸಂವತ್ಸರಚೂಡಾದಾಳಿ
- ³ ವಿನಿಸಿದ ಆ ಭಕ್ತೋತ್ತಮನು ತಲೆನದ ಸಾಗಿಸಟ್ಟಿಯ ಸುಪ್ರತ್ಯ ಪಾಣಸಟ ಶ್ರೀಗುಂಮಟಿನಾ
- ⁴ ಭಸ್ವಾಮಿಯ ಪೂಜೆಗೆ ಸಂಪಾದಿಯವರನ ಬಲಿ ಸಮರ್ಪಿಸಿದ ಪಲಿಂದ ಜಿನೇಶ್ವರನ ಚರಣಸ್ಥ
- ⁵ ರಣಾಂತಕರನು ಸುಖಸಮಾಧಿಯಿಂದ ಸುಗತಿಪ್ರಾಪ್ತನಾದುದಕ್ಕೆ ಮಂಗಳ
- ⁶ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 495ನೆಯ ಕಾಸನಕ್ಕೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|---------------------------------------|-------------------------------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಜನ | ⁵ ವತ್ಸರದ ವೈಸಂಬಸದ್ಧ ೧೦ ಸಕ್ರವಾ |
| ² ಸುಧಾರ್ಥಕ ಪಟ್ಟಾಚಾರ್ಯ | ⁶ ರವಿನ ವರೂನನ ಮೂಡಿದರು \|\| |
| ³ ಯುಕ್ತರೂ ಕೂಲಾಪುರದವರೂ (ದ | ⁷ ಸಿ . . . ದ ಕೊಟ್ಟ |
| ⁴ ವರೂ) ಸಂಗ ಸಸವಾಗಿ ರೌದ್ರ ಸಂ | |

ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿಯ ಬಲಗಡೆ ಸೋಪಾನವಿರುವ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಪೂರ್ವದಿಕ್ಕಿನ
ಕಂಠದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

- | | |
|-------------------------------------|--------------------------------|
| ¹ . . ಶ್ರೀವೈಯಸಂವತ್ಸರದ ವಾ | ⁶ ನಾಲು ಅಪಮೂರಿ ಕೆ |
| ² ಘಟದ ೧೩ನೆಯ ತ್ರಯೋ | ⁷ . ಧ |
| ³ ದಕಿಯಲು ಬಜಕುಳ . . | ⁸ . . . ದಕ |
| ⁴ ಲಸಟ್ಟ ಪದ್ಮಾವತೀ ವಜ್ರಕ | ⁹ . . . ದ |
| ⁵ ಚಾ . ಕ ದಪ್ಪ | |

ಅದೇ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಮಧ್ಯದ ಕಂಠದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

- | | |
|---------------------------------------|------------------------------------|
| ¹ ಶ್ರೀ ವೈಯಸಂವತ್ಸರದ ವಜ್ರಕ | ⁶ ಮಹಾಸಟ್ಟ ಗೋವುಟಿನಾಥನ ಪಾ |
| ² ಸುಧ ೧೩ನೆಯ ತ್ರಯೋದಿನ | ⁷ ದರ ಮುಂದೆ ತಸಾ . ಯನಾಗಕಂ |
| ³ ಯಲು ಕಿರಿಯ ಕಾಳಗಾಳ | ⁸ ಬಿಯ |
| ⁴ ಟಿಯದ ಅಳಿಯಂದಿರು ಸಟ್ಟ | ⁹ ದಿದನು |
| ⁵ ಸೇಮಣಸಟ್ಟಿಯರ ಮಗ ಸಟ್ಟ ಬ್ರಾ | |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪರಿಮೇ ಕಂಭದ ಬುದ್ಧಿ.

(ಪೂರ್ವಮುಖ)

- 1 ಸುಭಮಸ್ತು | ವಿಕ್ರಮನಾಮ
- 2 ಸಂವ
- 3
- 4 ರಾಜ್ಯ
- 5

(ಉತ್ತರಮುಖ)

- 15 ಸಕ
- 16 ನನಮಿ
- 17
- 18 ದಿಶಲು
- 19

ಮರದ ಬುಗಡೆ ಮಂಟಪದಲ್ಲಿರುವ ಮರದ ತೇರಿನ ಮುಂಭಾಗದ ಪಟ್ಟಿಯ ಮೇಲೆ.

- 1 ಶಾಲಿವಾಹನ ಶಕ ೧೧೭೭ನೆ
- 2 ವಿಕ್ರಮನಾಮ ಸಂವತ್ಸರ
- 3 ೮ ವಸಂಶ ಶುದ್ಧ ೨೬ ಜ್ಯೇಷ್ಠ

- 4 ರಾಜೇಂದ್ರಪ್ರಸಾದಿಯಲ್ಲಿರು
- 5 ವ ರಾಯಸ್ತು ಶಿಖ್ರ ಅತ್ತಿಗೆ
- 6 ಜಿಂಕಮನ ಶಿವತಾ ||

CORRIGENDA.

introduction

page	line	For	5	read	five
36	" 14	"	Bhadrobahu	"	Bhadrabāhu
37	" 39	"	Heggaḍḍavankōṭa	"	Heggaḍḍavankōṭa
41	" 32	"	Murya	"	Maurya
"	" 40	"	E. C. V.	"	EC, V,
43	" 21	"	on the one	"	on one
60	" 29	"	Siva	"	Śiva
67	" 39	"	defated	"	defeated
73	" 33	"	engraved	"	engraved
83	" 18	"	Kolhapur	"	Karbād

Translations

page	line	For	1000	read	970
16	" 28	"	He was also known as &c	"	In his line was Umāsvatī &c. Also p. 21, l. 9; and p. 51, l. 34.
18	" 24	"	disciple	"	disciples
19	" 1	"	to the Rāpanārāyaṇa-basti,	"	to Rāpanārāyaṇa's basadi
25	" 41	"	Kolhapur	"	Karbād
40	" 12	"	likewise made a grant	"	maintained the grant
42	" 33	"	pduggamaya	"	pduggamaya
"	" "	"	prāḍḍikramaya	"	prāḍḍikramaya
46	" 10	"	of the Śrisaṅgha bowed to by Gandhavarma	"	of the great Śrisaṅgha Gandhavarma
56	" 9	"	be lord	"	the lord
65	" 28	"	2	"	(2)
77	" 8	"	1000	"	980
78	" 4	"	159	"	159 (65)
"	" 36	"	14	"	14
97	" 4	"	(? arbour)	"	(? upper storey)
103	" 24	"	Who can thus make a great śasana &c	"	Who can thus make a temple of the Yama to the race of Cupid (Jina), a great śasana, a group of &c
105	" 32	"	feeding-house	"	almshouse
111	" 14	"	bees to	"	bees at
115	" 4	"	śayas	"	śalyas
"	" 10	"	śua,	"	śual
"	" 11	"	the authors	"	authors
"	" 16	"	Gangavati	"	Gangavati;
116	" 37	"	Yuva—Śaka	"	Yuva-Śaka
117				"	Omit foot-note,
122	" 32, 27	"	1145	"	1130
150	" 1	"	346 (137)	"	346 (137a)
152	" 31	"	seized	"	seized
166	" 10	"	elder	"	eldest
"	" 22	"	right	"	rite
170	" 4	"	1120	"	1180
171	" 27	"	1250	"	1200

INDEX.

Of the groups of figures that follow the words, the first refers to the number of the inscription in which the word occurs and the rest to the number of the pages of the Kannada texts. Each group is separated from others that follow by a semi-colon. I. denotes Introduction and the figures that follow indicate the number of the page in which the word occurs.

The following abbreviations are also used:—

Chal.=Chalukya; ch.=chief; di.=division; disc.=disciple; dyn.=dynasty; f.=female; g.=god; gen.=general; gu.=guru; Hoy.=Hoysala; J.=Jaina; k.=king; m.=male; min.=minister; My.=Mysore; pl.=place; Rash.=Rashttrakuta; s.a.=same as; S. B.=Śravana Belgola; te.=temple; Vij.=Vijayanagar; vi.=village.

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By the same author.

ARCHITECTURE AND SCULPTURE IN MYSORE.

Nos. I, II AND III.

(On sale by the Curator, Government Book Depot, Bangalore.)

EXTRACTS FROM OPINIONS OF SCHOLARS AND THE PRESS.

No. I.

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The illustrations are beyond all praise and could not be surpassed.—*Mr. L. Rice, C. I. E.*

The illustrations are beyond all praise and could not be surpassed.—*Mr. L. Rice, C. I. E.*
The great archaeological wealth of the State of Mysore is only now coming to light, thanks to the labours of Mr. R. Narasimhaiah, M.A., M.R.A.S., who, under encouragement of the enlightened Government of the State, has taken in hand a systematic study of the ancient monuments in which the country abounds. A few of them have been briefly referred to before in the works of Fergusson, of Mr. and Mrs. Workman and of Mr. Rice in his volumes of the *Epigraphia Carnatica*. More detailed accounts are now appearing in the annual Archaeological Reports of Mysore, and the State has further arranged to issue a few special short monographs, fully illustrated, of the more notable structures of the Hoysala and Dravidian types dealing in some detail with both the architecture and sculpture of the buildings. It is contemplated later to prepare a complete monograph on Hoysala architecture in Mysore. The first of the short monographs referred to is on the Kesava temple at Somanathapur, a photograph of which we reproduce from the monograph. It is a typical structure of the period, possessed of great beauty and in a good state of preservation.—*Indian Engineering.*

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We are glad to note that the Government of Mysore have begun to adopt the suggestion which we have on many occasions made in our columns in reviewing the progress of the Archaeological Survey of Mysore on the desirability of issuing monographs on individual works of sculptural and architectural merit with which the State abounds. The first monograph of the proposed Mysore Archaeological Series is devoted to the Kesava temple at Somanathapur. The temple, which dates back to the 13th century, is a splendid example of the Hoysala style of temple architecture. Rao Bahadur R. Narasimhachar, the author of the monograph, has embodied in it many photo-plates giving various views of this admirable temple on which generations of the best Indian artisans of old appear to have lavished their technical and artistic skill. There is a complete account of the temple, traditional and historical, as well as based on the inscriptions copied from the temple, given in the monograph. We are glad that what has been successfully attempted and carried out in the case of the Somanathapur temple is to be done in the case of numerous other temples in the State, the historical importance and structural merits of which have attracted the attention and the admiration of antiquarians all the world over.—*Madras Mail*.

We cannot sufficiently praise Mr. R. Narasimhachar for his indefatigable exertions in the exploration of the artistic treasures of Mysore. The annual Administration Reports of the Archaeological Survey of Mysore published under his superintendence have for a long time been famous for their varied interest and the wealth of information they contain, and have rightly attracted the attention of scholars both in and outside India. Mr. Narasimhachar has thought it right to publish a series of monographs on the different kinds of architecture in Mysore. The first of the series is entitled the "Kesava Temple at Somanathapur". The temple is of extraordinary beauty both from the architectural and sculptural point of view. To give a true idea of the size, construction and artistic beauty of the temple to those who have not actually seen it one should reproduce all that is written in the monograph. We recommend its study to all lovers of History and Art.—*United India and Native States*.

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The book has been written by an acknowledged expert on the subject. It is much too interesting to notice that the names of many of the artists are inscribed under the images and sculptures in general. It is also of interest to read the tradition about the artist's life. The author shows much industry and exhaustive research in the part of the work dealing with epigraphy.—*United India and Indian States*.

The learned author of the monograph, whose artistic discernment is scarcely inferior to his accuracy as a researcher, has made it possible for us to visualize inwardly the rich and delicate beauty of the temple at Belur by means of his vivid descriptions of its various parts and the splendidly got-up and copiously provided photographic reproductions.—*Karnataka*.

Mr. Narasimhachar's Annual Reports have already carried the fame of Mysore far and wide and we feel sure that this series of monographs will excite the admiration of all those who, in Europe, America or Japan, will have the good fortune to read them, for a country which centuries ago could produce these wonderful masterpieces. For the first time, the interior splendours of the Belur temple stand revealed to the world, as Mr. Narasimhachar has been able to get most successful photographs of the interior pillars and ceilings. A single glance at those illustrations is sufficient to show that hitherto the Belur temple has not been really known and its architectural beauties have remained a sealed book to the outside world. Mr. Narasimhachar's scrupulously minute description of the best features of the temple discloses a most loving, loyal understanding and appreciation of its work, and this loyalty more than anything else, is a secret of his fame as an archaeologist.—*Mythic Society's Journal*.

One has only to turn over the pages of this attractive publication and glance at the numerous illustrations (forty-five plates in all, mostly photographic) to realize that the Belur Temple is a veritable triumph of human skill and patience.

Mr. Narasimhachar and his assistant, Mr. T. Namassivayam Pillai, are to be heartily congratulated on their achievement. The book will appeal to all true lovers of Art no less than to all Oriental archaeologists.—*Journal of the Royal Asiatic Society of Great Britain and Ireland*.

No. III.

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